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**T H E**  
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**A B S T R A C T**

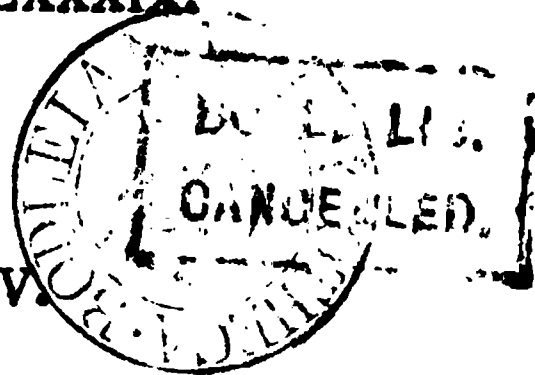
**O F**

**ENGLISH AND FOREIGN**

**L I T E R A T U R E.**

**FOR THE YEAR M,DCC,LXXXIX.**

**V O L U M E XIV.**



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**L O N D O N:**  
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**M,DCC,LXXXIX.**

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T H E

E N G L I S H   R E V I E W,

For   J U L Y   1789.

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ART. I. *The Botanic Garden, Part II.; containing the Loves of the Plants; a Poem. With Philosophical Notes. Vol. II. 4to. 12s. boards; Johnson. London, 1789;*

**A**S this work contains a variety of matter, and much novelty, we shall make no apology for presenting our readers with a criticism of some length. The publication of the first part, which contains the physiology of plants, is deferred to another year, for the purpose of repeating some experiments. The design of the work before us is to explain the sexual system of Linneus, with the remarkable properties of many particular plants. The preface contains a general account of the Linnean system, which, though short, is not only comprehensive, but perspicuous. The poem opens with the following invocation, well suited to the occasion and the scene:

‘ Descend, ye hovering sylphs! aerial quires,  
And sweep with little hands your silver lyres;  
With fairy footsteps print your grassy rings,  
Ye gnomes! accordant to the tinkling strings;  
While in soft notes I tune to oaten reed  
Gay hopes, and amorous sorrows of the mead.  
From giant oaks, that wave their branches dark,  
To the dwarf moss that clings upon their bark,

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A

What

What beaux and beauties crowd the gaudy groves,  
 And woo and win their vegetable loves. 10  
 How snowdrops cold, and blue-ey'd harebells blend  
 Their tender tears, as o'er the stream they bend;  
 The love-sick violet, and the primrose pale,  
 Bow their sweet heads, and whisper to the gale;  
 With secret sighs the virgin lily droops, 15  
 And jealous cowslips hang their tawny cups.  
 How the young rose in beauty's damask pride  
 Drinks the warm blushes of his bashful bride;  
 With honey'd lips enamour'd woodbines meet,  
 Clasp with fond arms, and mix their kisses sweet. 20  
 'Stay thy soft-murmuring waters, gentle rill;  
 Hush, whispering winds, ye rustling leaves, be still;  
 Rest, silver butterflies, your quivering wings;  
 Alight, ye beetles, from your airy rings;  
 Ye painted moths, your gold-eyed plumage furl, 25  
 Bow your wide horns, your spiral trunks uncurl;  
 Glitter, ye glow-worms, on your mossy beds;  
 Descend, ye spiders, on your lengthen'd threads;  
 Slide here, ye horned snails, with varnish'd shells;  
 Ye bee-nymphs, listen in your waxen cells! 30  
 \* \* \* \* \*  
 Thy love, *Callitriche*, *two* virgins share, 45  
 Smit with thy starry eye and radiant hair;  
 On the green margin sits the youth, and laves  
 His floating train of tresses in the waves;  
 Sees his fair features paint the streams that pass,  
 And bends for ever o'er the watery glass. 50  
 'Two brother swains of Collin's gentle name;  
 The same their features, and their forms the same,

*Vegetable loves*, l. 10. Linneus, the celebrated Swedish naturalist, has demonstrated that all flowers contain families of male or females, or both; and on their marriages has constructed his invaluable system of botany.

*Callitriche*, l. 45. Fine-hair, stargrass. One male and two females inhabit each flower. The upper leaves grow in form of a star, whence it is called *Stellaria Aquatica* by Ray and others; its stems and leaves float far on the water, and are often so matted together, as to bear a person walking on them. The male sometimes lives in a separate flower.

'*Collinsonia*, l. 51. Two males one female. I have lately observed a very singular circumstance in this flower; the two males stand widely diverging from each other, and the female bends herself into contact first with one of them, and after some time leaves this, and applies herself to the other. It is probable one of the anthers may be mature before the other. See note on *Gloriosa* and *Genista*. The females in *Nigella*, devil in the bush, are very tall compared to the males; and bending

With rival love for fair *Collinia* sigh,  
 Knit the dark brow, and roll the unsteady eye.  
 With sweet concern the pitying beauty mourns, 55  
 And sooths with smiles the jealous pair by turns.  
 ' With vain desires the pensive *Alcea* burns,  
 And, like sad *Eloisa*, loves and mourns. 70  
 The freckled *Iris* owns a fiercer flame,  
 And *three* unjealous husbands wed the dame.  
*Cupressus* dark disdains his dusky bride,  
 One dome contains them, but *two* beds divide.  
 The proud *Osyris* flies his angry fair, 75  
 Two houses hold the fashionable pair.'

By these passages the reader will see how beautifully the sexual system of Linneus may be improved by poetical allusions; but these are not the only subjects in which our author displays his genius; even the dull class of cryptogamia, which has so often

bending over in a circle to them, give the flower some resemblance to a regal crown. The female of the *epilobium angustifolium*, rose bay willow herb, bends down amongst the males for several days, and becomes upright again, when impregnated.

' *Alcea*, l. 69. Flore pleno. Double hollyhock. The double flowers, so much admired by the florists, are termed by the botanist vegetable monsters; in some of these the petals are multiplied three or four times, but without excluding the stamens; hence they produce some seeds, as *Campanula* and *Stramonium*; but in others the petals become so numerous as totally to exclude the stamens, or males; as *Caltha*, *Peonia*, and *Alcea*; these produce no seeds, and are termed eunuchs.

' *Iris*, l. 71. Flower de luce. Three males, one female. Some of the species have a beautifully freckled flower; the large stigma or head of the female covers the three males, counterfeiting a petal with its divisions.

' *Cupressus*, l. 73. Cypress. One house. The males live in separate flowers, but on the same plant. The males of some of these plants, which are in separate flowers from the females, have an elastic membrane; which disperses their dust to a considerable distance when the anthers burst open. This dust, on a fine day, may often be seen like a cloud hanging round the common nettle. The males and females of all the cone-bearing plants are in separate flowers, either on the same or on different plants; they produce resins; and many of them are supposed to supply the most valuable timber; what is called Venice-turpentine is obtained from the larch, by wounding the bark about two feet from the ground, and catching it as it exudes; sandarach is procured from common juniper; and incense from a juniper with yellow fruit. The unperishable chests, which contain the Egyptian mummies, were of Cypress; and the cedar, with which black-lead pencils are covered, is not liable to be eaten by worms.

' *Osyris*, l. 75. Two houses. The males and females are on different plants.

wearied many an industrious botanist, is made interesting by a lively imagination :

‘ On Dove’s green brink the fair Tremella stood,  
And view’d her playful image in the flood ;  
To each rude rock, lone dell, and echoing grove, 375  
Sung the sweet sorrows of her *secret* love.

‘ Oh, stay!—return!’—along the sounding shore  
Cry’d the sad naiads—she return’d no more!—  
Now girt with clouds the fullen evening frown’d,  
And withering Eurus swept along the ground ; 380

The misty moon withdrew her horny light,  
And sunk with Hesper in the skirt of night ;  
No dim electric streams (the northern dawn),  
With meek effulgence quiver’d o’er the lawn ;  
No star benignant shot one transient ray 385  
To guide or light the wanderer on her way.

Round the dark craggs the murmuring whirlwinds blow,  
Woods groan above, and waters roar below ;  
As o’er the steeps with pausing foot she moves,  
The pitying dryades shriek amid their groves ; 390  
She flies—she stops—she pants—she looks behind,  
And hears a demon howl in every wind.

As the bleak blast unfurls her fluttering vest,  
Cold beats the snow upon her shuddering breast ;  
Through her numb’d limbs the chill sensations dart, 395  
And the keen ice bolt trembles at her heart.

I sink, I fall! Oh, help me, help!’ she cries,  
Her stiffening tongue the unfinish’d sound denies ;  
Tear after tear adown her cheek succeeds,  
And pearls of ice bestrew the glittering meads ; 400

Congealing snows her lingering feet surround,  
Arrest her flight, and root her to the ground ;  
With suppliant arms she pours the silent prayer,  
Her suppliant arms hang crystal in the air ;  
Pellucid films her shivering neck o’erspread, 405

Seal her mute lips, and silver o’er her head,  
Veil her pale bosom, glaze her lifted hands,  
And shrined in ice the beauteous statue stands.  
Dove’s azure nymphs on each revolving year  
For fair Tremella shed the tender tear ; 410

With rush-wove crowns in sad procession move,  
And sound the sorrowing shell to hapless love.

---

‘ *Tremella*, l. 373. Clandestine marriage. I have frequently observed fungusses of this genus on old rails and on the ground to become a transparent jelly, after they had been frozen in autumnal mornings ; which is a curious property, and distinguishes them from some other vegetable mucilage ; for I have observed that the paste, made by boiling wheat-flour in water, ceases to be adhesive after having been frozen.’

Here

' Here paused the muse—across the darken'd pole  
 Sail the dim clouds, the echoing thunders roll;  
 The trembling wood-nymphs, as the tempest lowers, 415  
 Lead the gay goddess to their inmost bowers;  
 Hang the mute lyre the laurel shade beneath,  
 And round her temples bind the myrtle wreath.  
 Now the light swallow, with her airy brood,  
 Skims the green meadow, and the dimpled flood; 420  
 Loud shrieks the lone thrush from his leafless thorn,  
 Th' alarmed beetle sounds his bugle horn;  
 Each pendant spider winds with fingers fine  
 His ravell'd clue, and climbs along the line;  
 Gay gnomes in glittering circles stand aloof 425  
 Beneath a spreading mushroom's fretted roof;  
 Swift bees returning seek their waxen cells,  
 And sylphs cling quivering in the lily's bells.  
 Through the still air descend the genial showers,  
 And pearly rain-drops deck the laughing flowers.' 430

This account of Tremella's transformation would have done honour to Ovid's *Metamorphoses*, and is quite in his style: the canto closes with the same apposite allusions as we quoted from the beginning. The reader will observe the words particularly descriptive of the class and order of the plants are in *Italics*. At the end of each canto we are presented with what our author terms an interlude—a conversation between himself and his bookseller. In the first interlude the subject is an inquiry concerning the true distinctions between poetry and prose, which our author conceives to be, in a great measure, confined to the first admitting no expressions but what immediately relate to the senses; and the latter abounding with abstract ideas; and that, in proportion as either departs from these distinctions, it invades the province of the other. This is followed by many ingenious, and, in some respects, new observations, or personifications, allegories, and the propriety of forming, under particular circumstances, ideal beings, and even a new creation, when we may suppose the possibility of rendering the judgment and reason, for a time, wholly subservient to the senses.

The second canto opens with a description of *Carlina*, the plumage of whose seeds gives the author another opportunity of indulging his poetical talents by the apotheoses of Mr. Montgolfier, quite in the style of the ancients:

' Again the goddess strikes the golden lyre,  
 And tunes to wilder notes the warbling wire;  
 With soft suspended step Attention moves,  
 And Silence hovers o'er the listening groves;  
 Orb within orb the charmed audience throng,  
 And the green vault reverberates the song.

' Breathe soft, ye gales!' the fair Carlina cries,  
 ' Bear on broad wings your votress to the skies.  
 ' How sweetly mutable yon orient hues,  
 ' As Morn's red hand her opening roses strews;  
 ' How bright, when Iris, blending many a ray,  
 ' Binds in embroider'd wreath the brow of Day;  
 ' Soft, when the pendant moon with lustres pale  
 ' O'er heaven's blue arch unfurls her milky veil;  
 ' While from the North long threads of silver light  
 ' Dart on swift shuttles o'er the tissued night!  
 ' Breathe soft, ye zephyrs! hear my fervent sighs,  
 ' Bear on broad wings your votress to the skies.'——  
 Plume over plume in long divergent lines  
 On whalebone ribs the fair mechanic joins;  
 Inlays with eider down the filken strings,  
 And weaves in wide expanse Dædalean wings;  
 Round her bold sons the waving pennons binds,  
 And walks with angel-step upon the winds.  
 So on the shoreless air the intrepid Gaul  
 Launch'd the vast concave of his buoyant ball,  
 Journeying on high, the filken castle glides  
 Bright as a meteor through the azure tides;  
 O'er towns and towers and temples wins its way,  
 Or mounts sublime, and gilds the vault of day.  
 Silent with upturn'd eyes unbreathing crowds  
 Pursue the floating wonder to the clouds;  
 And, flush'd with transport or benumb'd with fear,  
 Watch, as it rises, the diminish'd sphere.  
 Now less and less!——and now a speck is seen!——  
 And now the fleeting rack obtrudes between!——  
 With bended knees, raised arms, and suppliant brow,  
 To every shrine with mingled cries they vow.—  
 ' Save him, ye saints! who o'er the good preside;  
 ' Bear him, ye winds! ye stars benignant guide!'  
 The calm philosopher in ether sails,  
 Views broader stars, and breathes in purer gales!  
 Sees, like a map, in many a waving line,  
 Round earth's blue plains her lucid waters shine;

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' *Carlina*, l. 7. Carline thistle. Of the class confederate males, The seeds of this, and of many other plants of the same class, are furnished with a plume, by which admirable mechanism they perform long aerial journies, crossing lakes and deserts, and are thus disseminated far from the original plant, and have much the appearance of a shuttlecock as they fly. The wings are of different construction, some being like a divergent tuft of hair, others are branched like feathers, some are elevated from the crown of the seed by a slender foot-stalk, which gives them a very elegant appearance, others sit immediately on the crown of the seed.'

Sees



Sees at his feet the forked lightnings glow,  
And hears innoxious thunders roar below.

45

——Rise, great Mongulfier! urge thy vent'rous flight  
High o'er the moon's pale ice-reflected light;  
High o'er the pearly star, whose beamy horn  
Hangs in the East, gay harbinger of morn;  
Leave the red eye of Mars on rapid wing,  
Jove's silver guards, and Saturn's dusky ring;  
Leave the fair beams, which, issuing from afar,  
Play with new lustres round the Georgian star;  
Shun with strong oars the sun's attractive throne,  
The burning zodiac, and the milky zone;  
Where headlong comets, with increasing force,  
Through other systems bend their blazing course. —  
For thee Cassiope her chair withdraws,  
For thee the Bear retracts his shaggy paws;  
High o'er the North thy golden orb shall roll,  
And blaze eternal round the wond'ring pole.  
So Argo, rising from the southern main,  
Lights with new stars the blue etherial plain;  
With fav'ring beams the mariner protects,  
And the bold course, which first it steer'd, directs.

50

55

60

We pass over a number of descriptions no less animated and interesting to make room for the following, in which our author has very agreeably introduced a sonnet:

‘ Fair Cista, rival of the rosy dawn,  
Call'd her light choir, and trod the dewy lawn;  
Hail'd with rude melody the new-born May,  
As cradled yet in April's lap she lay.

301

‘ For thee the Bear, l. 60. Tibi jam brachia contrahit ardens Scorpheus. *Virg. Georg.* l. 1. 34.

‘ *Cistus lubdaniferus*, l. 301. Many males, one female. The petals of this beautiful and fragrant shrub, as well as of the *Oenothera*, tree primrose, and others, continue expanding but a few hours, falling off about noon, or soon after, in hot weather. The most beautiful flower of the cactus grandiflorus (see *Cereus*), are of equally short duration, but have their existence in the night. And the flowers of the hibiscus trionum are said to continue but a single hour. The courtship between the males and females in these flowers might be easily watched; the males are said to approach and recede from the females alternately. The flowers of the hibiscus sinensis, mutable rose, live in the West-Indies, their native climate, but one day; but have this remarkable property, they are white at the first expansion, then change to deep red, and become purple as they decay.

‘ The gum or resin of this fragrant vegetable is collected from extensive underwoods of it in the East, by a singular contrivance. Long leathern thongs are tied to poles and cords, and drawn over the tops

## *The Botanic Garden.*

### I.

- ‘ Born in yon blaze of orient sky,  
‘ Sweet MAY! thy radiant form unfold;  
‘ Unclose thy blue voluptuous eye,  
‘ And wave thy shadowy locks of gold.

305

### II.

- ‘ For thee the fragrant zephyrs blow,  
‘ For thee descends the sunny shower;  
‘ The rills in softer murmurs flow,  
‘ And brighter blossoms gem the bower,

310

### III.

- ‘ Light graces drefs’d in flowery wreaths  
‘ And tiptoe joys their hands combine;  
‘ And Love his sweet contagion breathes,  
‘ And laughing dances round thy shrine,

315

### IV.

- ‘ Warm with new life the glittering throngs  
‘ On quivering fin and rustling wing,  
‘ Delighted join their votive songs,  
‘ And hail thee goddess of the spring.’

320

O’er the green brinks of Severn’s oozy bed,  
In changeful rings, her sprightly troop she led;  
Pan tripp’d before, where Eudness shades the mead,  
And blew with glowing lip his sevenfold reed;  
Emerging naiads swell’d the jocund strain,  
And aped with mimic step the dancing train.  
‘ I faint, I fall!’—*at noon* the beauty cried,  
‘ Weep o’er my tomb, ye nymphs!’—and sunk and died.  
Thus, when white winter o’er the shivering clime  
Drives the still snow, or showers the silver rime;  
As the lone shepherd o’er the dazzling rocks  
Prints his steep step, and guides his vagrant flocks;  
Views the green holly veil’d in network nice,  
Her vermil clusters twinkling in the ice;  
Admires the lucid vales, and slumbering floods,  
Fantastic cataracts, and crystal woods,  
Transparent towns, with seas of milk between,  
And eyes with transport the refulgent scene:—  
If breaks the sunshine o’er the spangled trees,  
Or flits on tepid wing the western breeze,  
In liquid dews descends the transient glare,  
And all the glittering pageant melts in air.’

325

330

335

340

[ *To be continued.* ]

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of these shrubs about noon; which thus collect the dust of the anthers, which adheres to the leather, and is occasionally scraped off. Thus, in some degree, is the manner imitated, in which the bee collects, on his thighs and legs, the same material for the construction of his combs.’

ART,

ART. II. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Volumes IV, V, and VI. 4to. 3l. 3s. boards. Cadell. London, 1788.

[ *Concluded.* ]

CHAPTER TENTH or sixty-seventh.—This gives us a general account of Constantinople at this period, 434-437; the opposition in the Greek church to the union settled with the Latin, 437-440; the reign of Amurath the Second emperor of the Turks, 440-443; the Poles and Hungarians engaging in war against the Turks, 443-445; their successes, 445-447; their swearing to a peace, breaking their oath, and renewing the war, 447-448; their defeat, 448-451; the family, life, and death of him who persuaded the perjury, 451-452; the family of him who commanded the army, his life to his defeat, his life afterwards, and his son's, 452-454; the birth and education of Scanderbeg, 454-456; his revolt from the Turks, 456-457; his valour, 457-458; his death, 458-459; the accession of Constantine, the last of the emperours, to the throne of the empire, 459-460; the embassies of Phranza for him, 460-462; and the state of the Byzantine court, 462-463. This short chapter of not more than thirty pages, is full of digressions. Mr. Gibbon is so much in the habit of digressing, that he cannot resist the temptation. And the naturally slender shape of his history, requires to be stuffed out with wadding and wool to the bulk wanted. The account of the opposition to the union in the Greeks, is just as digressional; as the narrative of the union before. It has no relation to the history. It hastened not the fall, before it was accomplished. It delayed not the fall, afterwards. It has no influence upon the civil history at all. Not a pin or a wheel in the political machine, is affected by it. But Mr. Gibbon proceeds to still worse digressions. He gives us the history of the Poles and Hungarians, in their wars with the Turks. He adds the history of Scanderbeg, in his revolt from the Turks, and in his wars with them. He dwells upon both, with all the circumstantiality of particular history. And he superadds to the former, an account of the family, life, and death of him, who persuaded the Poles and Hungarians to renew the war; of the family of him, who commanded their army in the present and the former war; of his life to his defeat, even of his life afterwards, and even of his son's too. Yet, in both these wars, how is the decline and fall of the empire concerned? The Polish and Hungarian wars, we are expressly told in 445, the emperor 'seems to have promoted by his wishes, and injured by his fears.' During these, he 'engaged to guard the Bosphorus

‘Bosphorus’ (p. 445); but, ‘according to some writers,—had been awed or seduced to grant the passage’ (p. 449). This was all his concern in the business. If this could make it proper to shew the debility of the empire, in its being ‘awed or seduced’ to break its own stipulation in the alliance; then the war should have been noticed slightly, in proportion to the slight concern of the empire in it. But indeed it should *not* have been noticed at all. It was *not* one of the ‘important’ circumstances, in the decline and fall of the empire. It was still less one of ‘the *most* important.’ And none *but these* were to be noticed. Mr. Gibbon however advances an argument for mentioning the wars of Scanderbeg, and of the Poles and Hungarians united; that ‘they are both entitled to our notice, *since* their occupation of the Ottoman arms *delayed* the ruin of the ‘Greek empire’ (p. 454). ‘Entitled to our *notice*’ they may be. But are they to a particular and circumstantial description? *This* he *gives*, though he *talks* only of *that*. Yet these wars, it is alleged, diverted the arms of the Turks and delayed the ruin of the empire. On the *same* principle however, he might notice, and even describe, *every* war in which the Turks were engaged, *every* negotiation in which they were concerned, *every* commotion among their people, and even *every* fever, or *every* pleasure, which detained their sovereign from war. And accordingly Mr. Gibbon describes to us in this very chapter, the reign of Amurath the Second emperor of the Turks, *because* he did *not* attack Constantinople, during the absence of the emperor in the West; when this very point had been noticed in p. 402 before, when it is merely *negative*, and when he might as justly have given us the history of *all* the surrounding nations. But digressions produce digressions. Resigning himself up to the inviting histories of Scanderbeg’s and the Hungarian wars, he feels himself allured still farther. The more he descends from the natural road, at the top of the precipice; he feels it the more difficult to restrain his course, and goes on with the more headlong violence. *He could not but describe* the birth and character of Scanderbeg, *previous* to his wars with the Turks. *He could not but describe* the family and life of him, who occasioned the second war of the Hungarians and Poles with the Turks. *He could not but describe* the family of him, who conducted the Poles and Hungarians in both these wars; his life before the defeat; even his life *after* it; and even his very *son’s* too. And he has thus clapped a large and coloured *badge* upon the patched mantle of his history, that serves to mark *its* poverty, and *his* distress, to every eye. There are therefore only four articles out of sixteen in this chapter, that have any just connection with it; the first, concerning Constantinople; and the three last, concerning

concerning the accession of Constantine to the throne, the embassies which he sent, and the state of his court. Three even of these are hardly to be reckoned, among the ‘most important circumstances’ of the decline and fall of the empire. But the intermediate points, are entirely the very wantonness and whimsicalness of digression.

P. 442. ‘Voltaire—admires le philosophe Turc; would he have bestowed the same praise on a Christian prince, for retiring to a monastery? In his way, Voltaire was a bigot, an intolerant bigot.’ We have produced this passage, in order to honour the fairness of it. It is indeed an astonishing proof of fairness, in Mr. Gibbon. It is a vivid flash of ingenuousness, breaking through the deep gloom of his anti-christian prejudices. And we therefore behold it with wonder, and mark it with applause. But it is the more astonishing, when we consider the character to be equally adapted to Mr. Gibbon himself, as to Voltaire. The keen atmosphere of severity, which continually wraps Mr. Gibbon round when he speaks of Judaism and of Christianity; shews clearly the inclement rigour of his spirit towards them. The saucy strain of authority too, with which he presumes to dictate upon points of divinity, to penetrate with a glance through all the folds of the most complicated doctrines, and to decide in an instant upon mysteries, that he has never familiarised to his mind; marks plainly that high conceit and overweening confidence of opinion, which always forms the stuff and substance of a persecutor. And the imperious tone of insolence with which he speaks of divines, even in their own province; men likely to have as good talents from nature, as any infidel in the kingdom; men, sure to improve them in the business of their own profession, by the general habits of a scholastick education, and by their particular attention to their professional studies; and men, actually shining in every department of science, and peculiarly eminent in their own, as all the world can witness; is not merely to insult the common-sense of mankind, but to betray the violence of the inquisitor under the moderation of the philosopher; beneath the gown and the furs of religious apathy, to disclose the flame-coloured vest of persecution; and to prove Mr. Gibbon ‘in his way,’ to be equally with Voltaire in his, ‘a bigot, an intolerant bigot.’

Chapter ELEVENTH or sixty-eighth.—In this are the character of Mahomet II. emperor of the Turks, 464-466; his reign, 466-468; his unfriendliness towards the Roman empire, 468-469; his avowal of intended hostilities, 469-470; the hesitating conduct of the empire, 470-471; the provoking and hostile behaviour of the Turks, 471-473; the preparations of the Turks for the siege of Constantinople, 473-475; the great cannon,

cannon, 475-477; the preparations of the Greeks for the defence of Constantinople, 477-478; Mahomet advancing and beginning the siege, 478; the forces of the Turks, 478-479; those of the Greeks, 479-480; the emperor having previously sought for aid from the West, by an offered union of the churches, 480-481; a Latin priest that officiated at St. Sophia's, having raised a great ferment among the Greeks, 481-483; the behaviour of the Greeks in the first part of the siege, 484; that of the Turks, 484-485; the effect of the Turkish batteries, 485; the advance of the Turks to the ditch, 485-486; their attempt to fill the ditch baffled, 486; the Turks attempting mines, but again baffled, 486; other expedients tried by them, 486-487; a breach made, but the Turks beat off for the day, 487; at night the breach built up again, 487; some vessels breaking through the whole Turkish fleet, and bringing succours, 487-490; Mahomet inclining to discontinue the siege, but resolving upon another effort, 490; transporting his navy over land into the harbour, 491; attacking the wall of the city there, 492; the city reduced to distress, 492; being in defences, 493; the Turks preparing to give the assault, 493-495; the Greeks preparing for the expected assault of the morning, 495-496; the assault given, 496-498; the Turks gaining the walls, 498-499; the emperor slain, 499-500; the Turks entering the city, 500; the confusion of the inhabitants, 500-501; the Greeks made captives, 502; their treatment, 502-503; the pillage of the city, 504-505; Mahomet entering into it, 505-507; his behaviour, 507-508; his repeopling and adorning the city, 508-510; the future history of the Imperial family to its extinction, 511-514; a resolution made in the West for a crusade against the Turks, but ending in nothing, 514-516; even though Mahomet invades Italy, 516-517. In this interesting chapter, we meet with little of that everlasting disgrace of Mr. Gibbon's chapters, the impertinence and absurdity of digressions. There is so little, that we shall not notice it. And we are happy to close the *actual* narrative of the eastern empire, in a chapter so justly connected with the history, and forming such a regular conclusion to it.

*False language.* P. 469. 'I regret the map or plan' [he should have said, 'I regret the *want* of the map or plan'] 'which Tournefort sent to the French minister of the marine.' P. 470. 'To approve' [he should have said, 'to *make proof of*'] 'their patience and long-suffering.' P. 490. 'That Constantinople would be the *term* of the Turkish conquests.'—P. 491. 'I could wish—to prolong the *term* of one night.' P. 499. 'The Greeks, now driven from the *vantage ground*,' meaning the top of the walls. P. 517. 'The *term* of the historic labours of John Sagredo.'



We have noticed before the mean and vulgar spite of Mr. Gibbon, against the Jews. It breaks out remarkably again, in this chapter. 'What use or merit,' he says in p. 465 concerning a Turkish emperor, who was learning *Chaldaick* with some other languages, 'could recommend to the statesman or scholar, *the uncouth dialect of his Hebrew slaves?*' The spite of Mr. Gibbon here is pure frenzy. But let us now ask at the close, What is the cause of this marked resentment against the Jews, that runs through his whole history? We naturally attributed it at first, to that union of character and of interest, which Judaism has the honour to share with Christianity. Yet, on revising the whole, we see the resentment is too violent, to be merely the result of such a *collateral* connection. Something more operative than *any* principle of unbelief, must have occasioned it. We therefore believe it to be this. Mr. Gibbon, we have other reasons for thinking, has been sufficiently acquainted with the *usurious* part of the modern Israelites, *to have suffered some of their usual deeds of oppression in his own person.* The feeling of this is constantly floating upon his mind, we suppose, and is constantly giving a pungency to his speculations of dislike. And this has united with his principles in the *present* instance, we believe, to work him up into a frenzy of illiterate fanaticism, against the whole race.

Yet we see in this chapter a stroke of ingenuousness, that ought to be ranked with the remarkable one before. 'These *annals*,' he says in p. 471 concerning the Turkish annals of Cantemir, '*unless we are swayed by antichristian prejudices, are far less valuable than the Greek.*' This is another flash of ingenuousness, not so strong and vivid as the former, but very similar to it. The stroke of *this* lightning too, we believe, is equally with the force of *that* directed at the head of Voltaire. Mr. Gibbon appears to have conceived a most *un-brotherly* hatred, for an historian who is very like himself, lively, absurd, a falsifier, and an infidel. He is not such an impertinent digressor as Mr. Gibbon, we apprehend; and Mr. Gibbon, we presume, is not such a superficialist in history as he. Mr. Gibbon therefore had *once*, we know, a very natural sympathy for the historical character of Voltaire. Yet he has *now* a pointed aversion to him. 'See Voltaire——', he says in this very chapter p. 476: '*he was ambitious of universal monarchy; and the poet frequently aspires to the name and style of an astronomer, a chymist, &c.*' In p. 495 he adds, that '*the pious zeal of Voltaire is excessive, and even ridiculous.*' But how nicely does Mr. Gibbon again dash out the very portrait of himself, in this second character of Voltaire! 'He' too is '*ambitious of universal monarchy; and the digressor frequently aspires to the*'  
name

‘ name and style of an astronomer, a chymist, &c. ;’ and, very frequently too, ‘ the pious zeal of Mr. Gibbon is excessive, and even ridiculous.’ So justly has Mr. Gibbon given us his own face, in his angry attempts to draw the deformed one of Voltaire! This vain old man of Ferney, the perpetual prater of infidelity to his numerous visitants, had shewn some disrespect to Mr. Gibbon (we suppose) during his *last* retreat into Switzerland, had stung his pride, and had provoked his choler. And Mr. Gibbon himself becomes half a Christian at times, we see, in mere opposition to Voltaire. Such are the principles and practices, of these *mock-doctors* in philosophy! But let it also be observed, that Mr. Gibbon’s animosity is as *prudent*, as it is strong. He attacks not Voltaire in this bold manner, till he comes near to the *conclusion* of his work. And Voltaire, as well as Dr. Johnson, was *dead*; before the hero presumed to assault him. Such is the gallantry of a writer, who would *crouch* before the living lion, and *trample upon* the dead one!

*Contradictions.* P. 467: Text. Mahomet ‘ removed the cause of sedition, by the *death*, the *inevitable* death, of *his infant brothers*.’ Note. ‘ Calapin, *one of these royal infants*, was *saved from his cruel brother*.’ What was un-avoidable is actually avoided, and what was dead is raised to life again. P. 476. Mr. Gibbon very properly appeals, in opposition to the scepticism and chemistry of Voltaire, to a singular fact in Baron de Tott’s Memoirs. Yet, when he has done this in the note and text, he adds finally to the note thus: ‘ but that adventurous traveller *does not possess* the art of *gaining our confidence*.’ And Mr. Gibbon thus countermines himself. ‘ His son,’ Mr. Gibbon tells us p. 503 concerning a youth, whom the Turkish emperour wanted to abuse un-naturally, ‘ ———preferred death to infamy, and was stabbed by the royal lover.’ The note *at first* confirms this *peremptory* account. ‘ See Phranza,’ it says concerning the very father of this youth; ‘ his expressions are *positive*.’ He then quotes them. And, after all, he says thus: ‘ yet he could only learn from report the bloody or impure scenes, that were acted in the dark recesses of the seraglio.’ Like Sampson, blind in his strength, he is tugging at the very pillars that protect himself, and going to tear down the edifice upon his own head.

We have now pursued the history of the eastern empire, to its final extinction in the reduction of Constantinople by the Turks. Yet, to our surprize, we find Mr. Gibbon’s history of it *not* compleated. His tragedy is ended, but he claps an epilogue to the tail of it. He has no less than THREE chapters of history more. But what *can* he find to say upon the subject, after so many digressions to the right and left, and with such a sweeping conclusion to the whole? This Appian way, having run

run many a league, broad and lofty, the admiration of numbers, and the theme of all; but more conspicuous than useful, a monument more of vanity and ostentation in the constructor, than of service and benefit to the world; and having turned aside repeatedly in its progress, to take in towns and to traverse regions, that were *not* in its *natural* line, and are now deserted by all who pursue *that*; at last loses itself near the end of its course, by plunging into the body of a great bog. ‘The final extinction,’ says Mr. Gibbon in p. 511, ‘of the two last dynasties which have reigned in Constantinople, *should* terminate the decline and fall of the Roman empire in the East.’ Yet, in the *very next* paragraph he goes, to the ‘grief and terror of Europe,’ upon the loss of Constantinople. ‘As I am now,’ he *adds* in p. 517, ‘*taking an everlasting farewell* of the Greek empire,’ he subjoins a short note concerning some of his authors. And, after an ‘everlasting farewell’ of his subject, what *can* even this universal gleaner find to collect? He finds matter, that must surprize every reader. It thoroughly astonished us, used as we were to the rambling genius of his history, when we first beheld it. Much as we have dwelt upon his strange excursions before, and much as we prepared ourselves for a continuance or an enlargement of them, we did not expect such a wildgoose excursion as this. Nor will the reader be less surprized, when we tell him what it is. He cannot possibly conjecture. And he must look, and stare, and wonder, when he hears. ‘Nor shall I dismiss the present work,’ says Mr. Gibbon in p. 519, as he first discloses this amazing *codicil* to his long *will*, ‘till I have *reviewed* the *state* and *revolutions* of the ROMAN CITY,’ meaning Rome, the late capital of the late empire of the West, the history of which was terminated in the reduction of the capital, at the close of the *third* volume; ‘which’ city of Rome ‘acquiesced under the dominion of the popes, *about the same time* that Constantinople was enslaved by the Turkish arms.’ The poor, feeble, and petty pretence, for *tacking-on* such a history to the history preceding, is merely, we see; that the *main point* of it is almost *coincident in time*, with the concluding point of the other. Never perhaps did digression attempt to cover its wantonness, with such thin and ragged shreds before. Yet with these does Mr. Gibbon go on, through a cumbrous epilogue of no less than *one hundred and twenty-eight* pages in quarto. We shall therefore excuse ourselves, from reviewing these chapters as we have reviewed the others. We shall only give our usual abstract of each, that our readers may not take our words for this enormous and exorbitant digression, but may see it themselves; and that they may not comprehend it merely in general, but mark it in all its full and affecting detail. The *contradictions*,  
the

16 *History of the Decline and Fall of the Roman Empire.*

the *ribaldry*, and the *mistakes*, we shall pass over entirely. For who can stop to count the stars, when a large meteor is streaming before his eyes?

In chapter the TWELFTH or sixty-ninth, we see the French and German emperours of Rome, 519-520; the turbulence of the Romans towards them, 520-521; the authority of the Popes in Rome, 521-523; the turbulence of the Romans towards *them* also, 523-526; particular instances of this, 526-528; the general character of the Romans at this period, 528-529; a revolt at Rome, 529-532; the revolters reduced, 532-533; the old republican government revived in part, 533-535; the capitol fortified, 535-536; the coinage of money given to the senate, 536-537; the præfect of the city appointed by the senate and the people, 537-538; the number and choice of the senate, 538-539; the office of senator of Rome, 539-540; an account of one, Brancalone, 540-541; of another, Charles of Anjou, 541-542; of another, Pope Martin IVth, 542; of another, Emperor Lewis of Bavaria, 542; the address of Rome to one of the German emperours, 542-544; another address to another emperour, 544-545; the reply of the latter, 545-546; his march to Rome in favour of the pope, 546; his besieging Rome, and being baffled, 546-547; the wars of the Romans with the neighbouring towns, 547-549; the election of the popes by the senate and people, 550; by the cardinals alone, 550-551; the institution of the conclave, 551-552; the people claiming a right to elect, 552-553; but finally giving it up, 553; the absence of the popes from Rome, 553-555; their translation of the holy see to Avignon, 555-557; the institution of the jubilee, 557-560; the nobles or barons of Rome, 560-561; the family of Leo, &c. 561-562; of the Colonna, 562-565; and of the Ursini, 565-566. This chapter of near *forty-pages*, is obviously upon the face of the abstract, almost as abrupt as it is digressional, and as frivolous as it is devious.

In chapter the THIRTEENTH or seventieth, we have an account of Petrarch, 567-570; his poetic coronation at Rome, 570-571; birth, character, and patriotic designs of one Rienzi at Rome, 572-574; his assuming the government of Rome, 574-576; his taking the title of tribune, 576; his new regulations, 576-578; the freedom and prosperity of Rome under him, 578-580; his being respected in Italy, &c. 580-581; his vices and follies, 581-583; his being knighted and crowned, 583-585; the rising envy of the people against him, 585; the nobles conspiring against him, 585-586; his seizing, condemning, pardoning, and rewarding them, 586-587; their rising in arms against him out of the city, 587; attempting to enter it, but beaten off, 588; Rienzi alienating the people more, 588-589; being

being excommunicated by the pope, and abdicating the government, 590; feuds again at Rome, 590-591; again a revolt, 591; Rienzi's return to power, 591; his adventures after he had abdicated, 591-593; his being made senator of Rome, 593; his conduct, 593-594; his being massacred in a tumult, 594-595; Petrarch's inviting and upbraiding the emperor Charles IV, 595-596; his requesting the popes to return to Rome, 596-597; their return, 597; their leaving Rome again, and finally returning to it, 597-599; a pope and anti-pope, 599-601; a schism, 601; calamities of Rome, 601-602; negotiations for union, 603-604; the schism inflamed, 604-605; at last healed, 605-606; the coinage of money resumed by the popes, 606-607; the last revolt of Rome, 607; last coronation of a German emperor at Rome, 608; the government and laws of Rome under the popes, 608-610; a conspiracy against the popes, 610-612; but crushed, 612; last disorders of the nobles of Rome, 612-613; the popes acquiring the absolute dominion of Rome, 613-615; and the nature of the ecclesiastical government of Rome, 616-618. This chapter of more than *fifty-pages*, is merely a military chest of the old Romans, a paymaster's hoard of *brass farthings*. The only parts, that can attract our attention at all, are the internal convulsions of Rome. But Rome is now so insignificant in itself, and become so from being lately so significant; that, though its dissensions are nearly on as large a scale as those, which embroiled its infant state, yet they are nothing to the mind, in this its second infancy. And after all the grand events, that have been brought into the compass of this history, like the wild beasts into the pit of a Roman amphitheatre, some from the neighbouring regions, most from the distant and sequestered parts of the globe, and all to exhibit themselves in their boldest attitudes before us; the squabbles of a town in Italy, that had some ages before been the capital of the world, had then become the capital of the West, and was now merely the capital of a district, are little better to the raised conceptions of the reader, than the disputes of the *ruffs* and the *reeves* among the birds.

In chapter the FOURTEENTH or seventy-first, is a view of Rome from the capitol in the fourteenth century, 620-621; an account of the ruins two hundred years before, 622-623; one of four causes of their destruction, 623-626; another, 626-628; another, 628-632; another, 632-635; the Coliseum, 635-637; the games of Rome in it, 637-639; its injuries, 639-640; the ignorance and barbarism of the Romans, 640-643; the restoration and ornaments of the city, 643-645; and the final conclusion of the work, 645-646. This chapter of *forty-six* pages, is digression rioting in its own digressiveness, digression mounting

upon the shoulders of digression, and exposing its general absurdity the more by its particular excess. And it serves with a most admirable congruity of folly, to put a finishing close to this strange digression, and to reduce it to a point of absurdity, which all shall see and all shall acknowledge.

In reviewing the whole work before, we have frequently been obliged to stop, and pause, and reflect; to interrogate ourselves what we were reading, to recur in our minds to the title and preface of the whole, and to compare the current pages with both. Had we not done so, we should have been lost, like the author, in the progressive labyrinth of facts, opinions, and remarks. So, we believe, have many of Mr. Gibbon's readers been lost. They have glided down the stream of the history, turned in with it to the right, then turned out to the left, doubled this point, and rounded that; without reflecting on the promised direction of their voyage; and without considering the actual tendency of their motions. They must have been startled at length however, to find themselves so wide of the line expected by themselves, and so distant from the end to which they proposed to go; still turning round new points, still running down new reaches, and still diverting from the main channel of the river. But, though startled, they have been overborne; persuaded that their conductor was rambling with them, yet not presuming to rely upon their own judgment; stifling their persuasions with their modesty, believing against assurance, and confiding against conviction. And, after all their circumnavigations; when they were arrived at the very ground, to which their views had been so long and so mortifyingly directed; and when they had even moored fast at the very wharf to which they were going, and were now to terminate all their disappointments, by stepping upon the land; to find their captain throw off the fastening in an additional fit of wantonness, to set away with them again, and to carry them round some of the very capes, which they had *repeatedly* doubled before, merely that they might see, in what condition they were since they visited them *last*; is such an enormity of wantonness, such a *superfætation* of impertinence, as must make even the most drunken of his admirers to stare with astonishment.

All indeed arises from Mr. Gibbon's *redundancy* of ideas. He feels them continually overflowing upon him. He feels his brooks swelling into rivers, his rivers widening into seas, and his seas expanding into an ocean. And the same organization of mind, which, unchecked by judgment, made him a wild infidel, uncontrollable from indulgence, renders him as wild a digressor. He cannot confine his thoughts within any circumscription of order; or reduce them under any discipline of propriety. He  
has



has *therefore* rambled through history, with all the eccentricity of one, who

Is of *imagination* all compact.

\* \* \* \* \*

*Th' historian's eye*, in a fine frenzy rowling,  
Has glanc'd from heav'n to earth, from earth to heav'n.

\* \* \* \* \*

Such tricks hath strong *imagination*!

But it concludes with one trick that greatly exceeds all the rest. We have seen the two empires of East and West, after a tedious illness and a lingering death, successively buried under the earth. The western we have particularly buried, some nine or ten centuries ago. Yet, to our amazement, we are now set by Mr. Gibbon to dig into the grave of the latter, to hunt for the poor and perishing remains of it, and to collect the little handful of its ashes from their old repository. The modern history of Rome is placed before us, *because* we have had the ancient. We are even to take Mr. Gibbon for our *Ciceroni*, and make the antiquary's tour of Rome; *because* we have been reading its ancient history. Just so, in writing the annals of a king, *because* 'a man may fish with the worm that hath eat of the king, and 'eat of the fish that hath fed of that worm;' a mad Hamlet would 'shew you, how the king,' after he was dead, 'went a 'progress through the guts of a beggar.' But no words can fully expose, the astonishing deviousness of such a digression as this. Never, we believe, has any thing like it been attempted before, in the world of history. It is certainly a flight beyond the moon. And it marks in the strongest colours, the progress of imagination in the mind, and the operation of digression in the history, of Mr. Gibbon; of imagination kindling with the motion of its own ideas, and of digression growing licentious from the exercise of its own liberty; both rising gradually from a lesser folly to a greater, adding impertinence to impertinence, and accumulating absurdity upon the head of absurdity; till they have closed at last, in a full consummation of enormity and wildness.

We have thus reviewed the three last volumes of this history, with a circumstantiality, which has hardly ever been used upon a work before, but which the present, from its peculiar quality, demanded of us; and are now to draw our conclusions from the whole.

This is a work of a very extraordinary nature. It is not in the common rank of publications, aiming at a moderate share of reputation, and content to rest in a mediocrity of character. It must either be highly censured or strongly praised;

or praised and censured with an equal degree of energy. It is indeed a production, that has a thousand beauties and a thousand blemishes. It shews a large and comprehensive range of erudition, a range amazingly comprehensive and large. But the author is even more ostentatious of his learning, than Milton himself; and, even oftener than Milton, clouds and obscures what he writes by it. His notes are so frequent in themselves, and so full of foreign matter, that the reader is perpetually drawn off from the subject of the text, and his mind is distracted in an endless variety; being tossed backwards and forwards, between historical narrative and critical observations, the deeds of the actors on the *stage* above, and the characters of the writers in the 'cellarage' below. And all forms such a complication of incongruous parts, that the one counteracts the other in its impression upon the mind, and the clashing of both destroys half the energy of either. The language of Mr. Gibbon also, is frequently harsh from the foreign idioms, and from the affectation of vigour, in it. The harshness is that of one of Johnson's dissertations, utterly incompatible with the native ease and the familiar dignity of historical language. The meaning too is repeatedly obscure. This arises generally from the quick and short allusiveness of it. Mr. Gibbon's style thus becomes like Tacitus's, too rapid to be clear, and too fantastically infolded to be readily intelligible. Yet a much more formidable failing than these, has evidently been detected before. The self-contradictoriness of Mr. Gibbon is very wonderful. In distant, in adjoining parts of his history, it is too apparent. And the opposition of the notes to the text, and of one part of a note or of the text to the rest, are striking proofs of his confusedness of judgment. We have seen his positions fighting, like so many gladiators, before us; and destroying one another.

But we are still more disgusted in reading this work, with the length and the frequency of its digressions. Two thirds of the whole, we may fairly say, are quite foreign to it. The digressions too continue to grow in length, and to rise in absurdity, to the very end. Indeed they are so absurd and so long at last, that hardly any images in nature can fully represent them, to the imagination of our readers. And one of the *satellites* of Saturn, relinquishing its master-orb, and running the round of the solar system; or the moon, deserting her duty of attendance upon our earth, and losing herself in the wilderness of space; can alone image forth the strange excursiveness of Mr. Gibbon in history. But the grand fault of the whole, we believe, is its unfaithfulness. There is no dependence to be made, we apprehend, upon any one reference, or even any one citation, in it. This we have shewn sufficiently before, we think, by some  
special



special instances. It could not be expected, that in an examination of this nature we could be more particular. Yet we have done full enough, to tempt the curiosity or to urge the zeal of others. And we doubt not, but the more Mr. Gibbon is followed closely through all his quotations and references, he will the more be found either negligently or dishonestly doubling in them.

These are broad spots upon this historical sun. They require no critical telescope to view them. They come forward to the naked eye. But the last, from its very nature, is fatal to the whole. And, as Mademoiselle de Keralio has very justly observed, ‘on peut être *éloquent*, on peut avoir un style *séduisant* et *noble*, mais *n’est pas historien*.’ Mr. Gibbon’s history, therefore, is only an elegant frost-piece, the production of a night; which glitters to the eye, plays upon the fancy, and captivates the judgment for a short period; but dissolves in the frailty of its fine materials, and fades away into air, as soon as the sun begins to shine upon it.

\* \* \* \* \*

The friends of literature, then, may equally triumph and lament, at a work like this. They may triumph, when, with the usual perfunctoriness of criticism, they consider the wide range of reading in it, the splendour of the sentiments, the depth of the reflections, and the vivacity of the language. But they must lament, when they come to scrutinize it with a stricter eye, to mark the harsh and the false language, the distraction occasioned by the parade of reading, the obscurity in the meaning, the contradictoriness of the parts, the endless labyrinth of digressions, and the careless or wilful unfaithfulness in the narrative. The friends of religion also, must grieve with a juster sorrow, over the desperate wickedness of the whole. But let not one friend to religion, be weak enough to fear. There is not a particle of formidableness, in the thousand strokes, that this blasted arm of infidelity has been laying upon the shield of Christianity. That shield is the immortal ægis of wisdom. Against such a cover, if we are not scared with the glitter, we need not to dread the edge, of Mr. Gibbon’s sword. Mr. Gibbon is only angry at Christianity, because Christianity frowns upon him. He has been long endeavouring to shake off the terrors, which his Christian education has impressed upon him; but he cannot do so.

‘He scorns them, yet they awe him.’

He is therefore acting towards Christianity, like a bull caught in a net; making every desperate effort to break the cords that still encompass him; and straining every nerve in an agony of exertion,

tion, to burst away into the undisquieted wilds of animal enjoyment, And we think we cannot better conclude our review of his history, than by applying to him this character in Milton, as, equally in the praise and in the censure, truly descriptive of him,

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On th' other side up rose  
 Belial, in æt more graceful and humane:  
 A fairer person lost not heav'n; he seem'd  
 For dignity compos'd and high exploit,  
 But all was false and hollow; though his tongue  
 Dropt manna, and could make the worse appear  
 The better reason, to perplex and dash  
 Maturest counsels; for his thoughts were low,  
 To vice industrious, but to noble deeds  
 Timorous and slothful; yet he pleas'd the ear,  
 And with persuasive accent thus began.

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ART. III. *The Edinburgh New Dispensatory; containing, I. The Elements of Pharmaceutical Chemistry. II. The Materia Medica; or, An Account of the Natural History, Qualities, Operations, and Uses, of the different Substances employed in Medicine. III. The Pharmaceutical Preparations and Medicinal Compositions of the New Editions of the London (1788) and Edinburgh (1783) Pharmacopœias. With explanatory, critical, and practical Observations on each; together with the Addition of those Formulæ, from the best Foreign Pharmacopœias, which are held in highest Esteem in other Parts of Europe. The whole interspersed with Practical Cautions and Observations, and enriched by the latest Discoveries in Natural History, Chemistry, and Medicine; with new Tables of Elective Attractions, of Antimony, of Mercury, &c, and Six Copper-plates of the most convenient Furnaces and principal Pharmaceutical Instruments. Being an Improvement upon the New Dispensatory of Dr. Lewis. The Second Edition, with many Alterations, Corrections, and Additions. 8vo. 7s. boards, Elliot, Edinburgh; Elliot and Kay, London. 1789.*

LEWIS'S Dispensatory, at the period of its publication, was a valuable work; but the many discoveries in modern chemistry, and the great additions to the Materia Medica, since that time, have contributed to render its authority, in numerous instances, either useless, erroneous, or imperfect. We are therefore glad to find its utility and reputation revived in this improved edition, in which all the late discoveries are faithfully ingrafted on the stock of the original author. The work commences with an introduction, containing valuable chemical and pharmaceutical

pharmaceutical observations, extracted from Dr. Webster's Syllabus; and we afterwards meet with a table of attractions, an addition peculiarly suitable to a work of this kind.

The number of articles, of which an account is given in the History of the Materia Medica, is in this edition considerably abridged; the compilers having judiciously rejected all such as have not the sanction of some modern Pharmacopœia of credit. But they have, with no less propriety, added some others, which, though not adopted by any of the late Pharmacopœias, have been recommended to the public upon authority that entitles them to attention. The important article of opium affords a very favourable specimen of this work; it is as follows:

• The external and internal effects of opium appear to be various in different constitutions, and in the same at different times. By some, when applied to the tongue, the nose, the eye, or any part deprived of skin, it has been said to stimulate and to induce in the eye in particular a slight degree of redness. But if this effect do take place, it is at the utmost extremely inconsiderable, particularly when compared with the effect of volatile alkali, ardent spirit, or a variety of other articles applied to the same organ. And there can be no doubt that, in a very short time, the sensibility of the part to which it is applied, even when there has not taken place the slightest mark of preceding stimulus or inflammation, is very considerably diminished. Some allege that, when applied to the skin, it allays pain and spasm, procures sleep, and produces all the other salutary or dangerous effects which result from its internal use; while others allege that, thus applied, it has little or no effect whatever.

• This variety probably arises from differences in the condition of the subcutaneous nerves, and of the sensibility of the surface as being more or less defended. But there is no doubt that, when mixed with caustic, it diminishes the pain, which would otherwise ensue, probably by deadening the sensibility of the part.

• It sometimes allays the pain from a carious tooth; and a watery solution of it has been used in various ulcers, certain ophthalmias, and virulent gonorrhœa, when pain and inflammation have before that given very great distress.

• Opium, when taken into the stomach to such an extent as to have any sensible effect, gives rise to a pleasant serenity of mind, in general proceeding to a certain degree of languor and drowsiness. The action of the sanguiferous system is diminished, the pulse becoming for the most part softer, fuller, and slower than it was before. There often takes place swelling of the subcutaneous veins, and sweating; both probably the consequences of a diminution of resistance at the surface, from a diminution of muscular action; and accordingly opium diminishes those discharges which depend on muscular action, as is particularly exemplified in its effect of binding the belly. Opium taken into the stomach in a larger dose, gives rise to confusion of head and vertigo. The power of all stimulating causes, as making impressions on the body is diminished; and even at times

and in situations when a person would naturally be awake, sleep is irresistibly induced. In still larger doses, it acts in the same manner as the narcotic poison, giving rise not only to vertigo, headach, tremors, and delirium, but to convulsions also; and these terminating in a state of stupor, from which the person cannot be roused. This stupor is accompanied with slowness of the pulse, and with stertor in breathing, and the scene is terminated in death, attended with the same appearances as take place in apoplexy.

‘ From these effects of opium in a state of health, it is not wonderful that recourse should have been had to it in disease, as mitigating pain, inducing sleep, allaying inordinate action, and diminishing morbid sensibility. That these effects do result from it, is confirmed by the daily experience of every observer; and as answering one or other of these intentions, most, if not all, of the good consequences derived from it in actual practice are to be explained. If therefore, by a sedative medicine, we mean an article capable of allaying, assuaging, mitigating, and composing, no substance can have a better title to the appellation of sedative than opium.

‘ As answering the purposes of mitigating pain, inducing sleep, allaying inordinate action, and diminishing sensibility, it naturally follows that opium may be employed with advantage in a great variety of different diseases. Indeed there is hardly any affection in which it may not, from circumstances, be proper; and, in all desperate cases, it is the most powerful means of alleviating the miseries of patients.

‘ Some practitioners are averse to its use where there takes place an active inflammation; but others have recourse to it in such cases, even at an early period, especially after blood-letting; and where such affections are attended not only with pain and spasm, but with watchfulness and cough, it is often productive of the greatest benefit. Opium, combined with calomel, has of late been extensively employed in every form of active inflammation, and with the greatest success. It is found also to be of very great service in allaying the pain and preventing the symptomatic fever, liable to be induced by wounds, fractures, burns, or similar accidents.

‘ In intermittents it is said to have been used with good effect before the fit, in the cold stage, in the hot stage, and during the interval. Given even in the hot stage, it has been observed to allay the heat, thirst, head-ach, and delirium, to induce sweat and sleep, to cure the disease with the less bark, and without leaving abdominal obstructions or dropsy.

‘ It is often of very great service in fevers of the typhoid type, when patients are distressed with watchfulness or diarrhoea. But where these or similar circumstances do not indicate its use, it is often distressing to patients by augmenting thirst and constipation.

‘ In small-pox, when the convulsions before eruption are frequent and considerable, opium is liberally used. It is likewise given from the fifth day onwards, and is found to allay the pain of suppuration, to promote the ptyalism, and to be otherwise useful.

‘ In

‘ In dysentery, after the use of gentle laxatives, or along with them, opium, independently of any effect it may have on the fever, is of consequence in allaying the tormina and tenesmus, and in obviating that laxity of bowels which is so frequently a reliet of that disease.

‘ In diarrhoea, the disease itself generally carries off any acrimony that may be a cause, and then opium is used with great effect. Even in the worst symptomatic cases, it seldom fails to alleviate.

‘ In cholera and pyrosis it is almost the only thing trusted to.

‘ In cholica it is employed with laxatives; and no doubt often prevents ileus and inflammation by relieving the spasm. Even in ileus and in incarcerated hernia, it is often found to allay the vomiting, the spasms, the pain, and sometimes to diminish the inflammation, and prevent the gangrene in the strangulated gut.

‘ It is given to allay the pain and favour the descent of calculi, and to relieve in jaundice and dysuria proceeding from spasm.

‘ It is of acknowledged use in the different species of tetanus; affords relief to the various spasmodic symptoms of dyspepsia, hysteria, hypochondriasis, asthma, rabies, canina, &c. and has been found useful in some kinds of epilepsy.

‘ Of late, in doses gradually increased to five grains, three, four, or even six times a-day, it has been used in syphilis; and some instances are recorded in which it would seem that, by this remedy alone, a complete cure had been obtained. In other instances, however, after the fairest trial for a considerable length of time, it has been found ineffectual; and, upon the whole, it seems rather to be useful in combating symptoms, and in counteracting the effects resulting from the improper use of mercury, than in overcoming the venereal virus.

‘ It is found useful in certain cases of threatened abortion and lingering delivery, in convulsions during parturition, in the after-pains and excessive flooding.’

As another important article, usefully treated, we shall subjoin the account of the Peruvian bark :

‘ It was first introduced, as has already been said, for the cure of intermittent fevers; and in these, when properly exhibited, it rarely fails of success. Practitioners, however, have differed with regard to the best mode of exhibition; some prefer giving it just before the fit, some during the fit, others immediately after it. Some, again, order it in the quantity of an ounce between the fits; the dose being the more frequent and larger according to the frequency of the fits; and this mode of exhibition, although it may perhaps sometimes lead to the employment of more bark than is necessary, we consider as, upon the whole, preferable, from being best suited to most stomachs. The requisite quantity is very different in different cases; and in many vernal intermittents it seems even hardly necessary.

‘ It often pukes or purges, and sometimes oppresses the stomach. These, or even any other effects that may take place, are to be counteracted

counteracted by remedies particularly appropriated to them. Thus, vomiting is often retrained by exhibiting it in wine; looseness by combining it with opium; and oppression at stomach, by the addition of an aromatic. But, unless for obviating particular occurrences, it is more successful when exhibited in its simple state than with any addition; and there seems to be little ground for believing that its powers are increased by crude sal ammoniac, or any other additions which have frequently been made.

‘ It is now given, from the very commencement of the disease, without previous evacuations, which, with the delay of the bark, or under doses of it, by retarding the cure, often seem to induce abdominal inflammation, scirrhus, jaundice, hectic, dropsy, &c. symptoms formerly imputed to the premature or intemperate use of the bark, but which are best obviated by its early and large use. It is to be continued not only till the paroxysms cease, but till the natural appetite, strength, and complexion return. Its use is then to be gradually left off, and repeated at proper intervals to secure against a relapse: to which, however unaccountable, independently of the recovery of vigour, there often seems to be a peculiar disposition; and especially when the wind blows from the east. Although, however, most evacuants conjoined with the Peruvian bark in intermittents are rather prejudicial than otherwise, yet it is of advantage, previous to its use, to empty the alimentary canal, particularly the stomach; and on this account good effects are often obtained from premising an emetic.

‘ It is a medicine which seems not only suited to both formed and latent intermittents, but to that state of fibre on which all rigidly periodical diseases seem to depend; as periodical pain, inflammation, hemorrhagy, spasm, cough, loss of external sense, &c.

‘ Bark is now used by some in all continued fevers; at the same time attention is paid to keep the bowels clean, and to promote, when necessary, the evacuation of redundant bile; always, however, so as to weaken as little as possible.

‘ In confluent small-pox it promotes languid eruption and supuration, diminishes the fever through the whole course of it, and prevents or corrects putrescence and gangrene.

‘ In gangrenous sore throats it is much used, as it is externally and internally in every species of gangrene.

‘ In contagious dysentery, after due evacuation, it has been used by the mouth, and by injection, with and without opium.

‘ In all those hemorrhagies called passive, and which it is allowed all hemorrhagies are very apt to become, and likewise in other increased discharges, it is much used; and in certain undefined cases of hæmoptysis, some allege that it is remarkably effectual when joined with an absorbent.

‘ It is used for obviating the disposition to nervous and convulsive diseases; and some have great confidence in it joined with the acid of vitriol, in cases of phthisis, scrophula, ill conditioned ulcers, rickets, scurvy, and in states of convalescence.

‘ In these cases in general, notwithstanding the use of the acid, it is proper to conjoin it with a milk diet.



\* In dropfy, not depending on any particular local affection, it is often alternated or conjoined with diuretics, or other evacuants; and by its early exhibition after the water is once drawn off, or even begins to be freely discharged, a fresh accumulation is prevented, and a radical cure obtained. In obstinate venereal cases, particularly those which appear under the form of pains in the bones, the Peruvian bark is often successfully subjoined to mercury, or even given in conjunction with it.

The third and last part of the work consists of the pharmaceutical preparations and medical compositions of the new editions of the London and Edinburgh Pharmacopœias, copiously interspersed with pertinent and useful observations. On the whole, this New Dispensatory merits great commendation, and does equal credit to the industry and judgment of the compilers.

ART. IV. *A Collection of Engravings, tending to illustrate the Generation and Parturition of Animals and of the Human Species.* By Thomas Denman. M.D. Folio. Two Parts. 13s. 6d. boards. Johnson. London, 1787.

DR. Denman's laudable design in this collection of engravings is to facilitate, diffuse, and render more permanent, every physiological discovery relative to the generation and parturition of animals, and of the human species; the knowledge of such discoveries being, in his opinion, greatly obstructed, through the usual communication of them in a learned language, and the want of accurate drawings so necessary for conveying an adequate idea of subjects of that kind. We entirely coincide in opinion with Dr. Denman, and cannot but highly approve of the liberal zeal which he discovers for the advancement of natural knowledge by the present publication.

The first plate represents the funis of a nut, the chrysalis of the *Phalæna Atlas*, and the eggs of the cuttle-fish; which, though taken from different parts of the creation, are joined in one plate, on account of their resemblance. Plate second gives a display of the internal parts of a frog, with the ovaria; plate third, a section of a hen, shewing the ovarium, with an egg perfected in the infundibulum; plate fourth, a part of the uterus of a cow, with one of the cotyledons, and a portion of the membrane; plate fifth, three human abortions, one of which contains twins; plate sixth, a morbid human ovum; plate seventh, an human ovum, about the third month of pregnancy; plate eighth, the uterus, containing the child of a woman who died in the act of parturition; plate ninth, a twin placenta with the

the membranes; plate tenth, rupture of the uterus; and plate eleventh, inversion of the uterus.

The several plates are illustrated by explanations in English and French: they are elegantly engraved; and the very moderate price at which they are sold, absolves Dr. Denman from all suspicion of aiming at any profit from the publication.

ART. V. *The Day of Pentecost; or, Man restored. A Poem, in Twelve Books. By W. Gilbank, M. A. 8vo. 5s. Cadell. London, 1789.*

PERSPICUITY is a most indispensable quality in all literary composition. Whatever is addressed, either to the understanding or the heart, must be useless or nugatory in proportion as it is unintelligible. Where we have no perfect conception of the design, the most beautiful passages, or even the best illustrations, like pieces of exquisite painting which have no visible connexion with the principal figure on the canvas, can give no interest because they have no meaning. It is from the clearness and decision of the plan, the fable, or the scope, that all the subordinate parts derive their relative beauty and excellence. We think *The Day of Pentecost* somewhat defective in this essential particular. The aim or drift is at least no striking feature of the work. It is nowhere impressive. What we read in one page never urges the perusal of the next. There is consequently no interest to repay the trouble of poring over so many pages. The attention is amply gratified by the art that keeps it alive. And no work will ever be popular in which this art does not predominate. It is the only attraction by which readers are fairly procured, and which stamps a distinction on the efforts of genius. This want in the poem before us no other requisite could supply. But indeed the performance discovers very little address of any kind. The measure is not polished with the smallest degree of taste or delicacy. We accidentally meet with some tolerable imitations, some strong lines, some apt allusions; but the whole is so starch, unnatural, and quaint, from an indiscreet use of obsolete words, the crude adoption of Shakespeare and Milton's phraseology, on all occasions, and a violent inversion of language, that we often find ourselves impelled to fling down the book with disgust, in spite of an inclination to be pleased.

We do not select the following passage as an instance to authenticate our opinion, but for its plainness and superior beauty to any in the poem. It is addressed to the Jewish nation, and presses upon their attention the peculiar distinctions they enjoyed for accomplishing the purposes of Divine Providence:

‘ The



• The dread vicegerent of th' eternal God  
Vouchsafed in his own person to become  
Your Abraham's lawgiver, his God, his king;  
His children raised to sovereignty and state,  
Our great forefather's holy faith and truth  
To crown with high and everlasting fame:  
But of this glory and celestial pomp  
The nobler end and aim was to prepare  
A royal priesthood and a chosen race;  
Who might the lively oracles receive,  
And by the holy signs from age to age  
Deliver'd down, when times prophetic course  
Had run full circles, might expect and know  
The glorious Archetype; his rise adore;  
And to a sceptic though impatient world,  
Present the glories and attest the claims  
Of him, descended from the heaven of heavens;  
Cloth'd in our flesh, and in the sceptred pall  
Of prophet, priest, and king; to crush the power  
Of fateless hell, to bruise the serpent's head;  
To heal the nations by the precious balm  
Of blood once offer'd; and the blessings shower  
Of knowledge, virtue, universal love,  
Of reconcilment and immortal joys  
On all the families of the peopled earth!

From this specimen, however well the author's friends may think he has performed, it is obvious his poem might have been rendered less exceptionable. Indeed the choice of the subject appears to us not the most congenial to poetical excellence. The intention of the work is notwithstanding highly meritorious; and we heartily wish success to every exertion in behalf of piety and goodness. Happy were it for religion if she admitted of no advocates but men of real taste and genius.

ART. VI. *A Series of Letters, addressed to Sir William Fordyce, M. D. F. R. S. containing a Voyage and Journey from England to Smyrna, from thence to Constantinople, and from that Place over Land to England; likewise an Account and Description of the Counties, Cities, Towns, and Villages, through which the Author passed; together with the Treaty of Commerce between the Court of Great-Britain and the Sublime Porte. Translated from the Original into English by the Author. To which is prefixed a short Answer to Volney's Contradictions on Ali Bey's History and Revolt; and an Appendix, containing a particular Description of the Holy Land, and a concise Narration of the modern Patriarchs who resided in that Holy See from the Beginning of the Sixteenth Century to the present Time; with some Anecdotes. By S. L. Κοσμοπολίτης. 8vo. 2 vols. 14s. boards. Payne and Son. London, 1789.*

**T**HIS work is the production of Mr. Lufignan, author of the History of Ali Bey. It commences with an answer to Mr. Volney, whom the former charges with various mistakes, and even insinuates that he is only the supposititious author of travels clandestinely fabricated in London. But this opinion appears so improbable, that we must ascribe it entirely to the jealousy of one whose own historical credit is in some measure affected by the narrative. Besides, if Mr. Volney's narrative be really erroneous, its errors, so far as we can find from the remarks of the author before us, are of so frivolous a nature, that they hardly deserve to be mentioned.

The first of the letters is dated from Falmouth, the 30th of August, 1785, and the correspondence is continued, at intervals, to within one day of a complete twelvemonth from that time. The author proceeded by sea to Smyrna, and thence to Constantinople, from which capital he returned over land, by the way of Adrianople, Vienna, and Brussels. In the whole of this route we meet with nothing that is interesting. The general face of the country, the good or bad walls of towns, and the probable number of inhabitants, are the common subjects of observation; and where the author deviates from this beaten track, it is only to give an equally uninteresting detail of the situation of the travellers; or to present us with a copy of the commercial treaty between Great-Britain and the Porte, which occupies almost a hundred pages of the first volume.

In an appendix the author has given a description of the Holy Land. Much of this is to be found in other travellers; but we shall lay before our readers his account of Mount Sion and David's palace:

‘ The

‘ The length of this mountain extends, from east to west, about three quarters of a mile; the former part of it is rather steep, except near the walls of the city, which is accessible; the ascent of the latter part is rather gentle; and in this part is the burying-place of the native Christians, and the bishops who are suffragans to the see of Jerusalem. In the middle of this mountain, on the west, is a convent which belongs to the Armenian nations. On the north of it is a mosque, which formerly was a convent dedicated to the Holy Trinity, which place was, according to tradition, the house of Zebedee, where the apostles were gathered on the day of pentecost, and received the gift of the Holy Ghost; the patriarchs of Jerusalem granted it to the Romish friars for their residence; but, on a refusal of charity to a Turk, he rushed in with a loud voice, ‘ The Salavat, or Mahometan confession.’ The Turks hearing him, took possession of it immediately, turned the friars out, and changed it into a mosque. In this place they shew a room where St. Peter and the rest of the apostles used to preach the gospel.

‘ On leaving this place, to the north-west, is the gate of the city; at the entrance, which is guarded by Janissaries, there are two streets, one towards the east; along the southern walls, on the left hand, leads into another street, which brings you to the Jewish quarters; and farther on towards the east is another street, which leads to the Turkish quarters.

‘ The second is towards the north, which is the best, as it is wide and paved. Proceeding on the right-hand is the Armenian convent, which is a very extensive, commodious, and magnificent building, as likewise the church, which belongs to it, and which is dedicated to the apostle St. James of Zebedee, in which place he was beheaded by order of Herod. It is of the Corinthian order, has a dome, and is paved with fine white marble; the length of it is about sixty yards, and about twenty in breadth. This convent, besides the Armenian patriarch, clergy, and monks, which are above seventy in number, can accommodate fifteen hundred persons at a time, as it is three stories high, built all of stone; the roofs of them are arched with the same substances; and the tops are cupolas and flat, as are all the houses in this city; but few of them exceed two stories.

‘ Leaving this place, on the same side, are some Armenian houses, and a place in which, they say, stood the house of Caiphas; on the left-hand is a ditch, which divides David’s palace from the city; before the gate of it is a drawbridge; on each side of the gate are two pieces of twelve pounders, dismounted. This palace, or citadel, extends, from north to south, about five hundred yards long, and sixty broad, namely, from the western gate of the city to that of Sion; half of this space, which is the south part of it, is the gardens of the palace, whose front is towards the east, in which part is a kind of square, about twenty yards in length, and twelve in breadth; the pavement is almost one entire rock. On passing the drawbridge, to enter in through an arched gate, which is guarded by Janissaries, on the left-hand are spacious and lofty arched rooms, and a passage to the gardens, which are mostly in ruins; to the right, close to the  
eastern

eastern wall, is a very commodious stone staircase. On the first floor, which is supported by stone arches, as also are the other two stories, are the quarters of the Janissaries, which are divided into several rooms. In the second are the apartments of the Janizaraga, or general of the Janissaries. On the third are those of the women, except those rooms to the east, which are three in number, in which are kept the antique defensive weapons and armour of all kinds, as spears, lances of different sizes, bows and arrows, shields, helmets, horse armours, daggers, and swords; all these were taken from the Christians, when the Turks conquered Jerusalem. The middle one of these rooms is called by the Turks David's room, to which they pay great devotion, and have a lamp hanging over the window, which burns day and night; nor dares any one abide in it; as the Turks say that if any one sleep in it, he will be found dead next morning, except the man who is appointed by the Aga to shew these curiosities to strangers, on making him a trifling compliment of a few paras. The top of this palace is flat, and has half-a-dozen brass six-pounders, badly mounted, three of them towards the west, two to the north, and one to the east: the walls of the whole structure are built of a hard kind of stone, every one of which measures from eight to ten feet long, and from six to eight broad. The height of these walls, from the bottom of the ditch to the top, is about one hundred and eighty feet; and, if the inside of it was kept in good repair, it would be an everlasting structure.'

In the history, which the author afterwards gives, of the patriarchs of the holy see of Jerusalem, he throws much light upon the origin of those deceits which have been so long practised in that country by the interested missionaries, for the sake of emolument. It is for this purpose only that they have pretended to ascertain the precise spot of every transaction of our Saviour's life; and have shewed buildings which, had they really existed at that time, must long since have mouldered into ruins. In the conclusion of the work is given a description of the pilgrim's journey to the Holy Land.

Mr. Lusignan's travels, we are obliged to acknowledge, are far from being rendered interesting by his own observations. A person who feels not pleasure cannot communicate it; and this author seems to have been under the impulse of some secret dissatisfaction. An attempt to enliven his letters, however, is frequently perceptible, and has, we believe, sometimes led him to magnify the dignity of the voyagers. For, we have reason to suspect, that he has converted a nominal major into a general, and raised some other characters in the same proportion. We mean not to blame him for these trivial compliments; but we must blame him for the frequent obscurity of his narrative, and the errors which occur in all his Greek quotations, though they seldom exceed a few words.

ART. VII. *Philosophical Transactions of the Royal Society of London, Vol. LXXIV. For the Year 1783. Part II.* 4to. 8s. 6d. sewed. Davis. London, 1783.

Art. XIX. **O**N the remarkable Appearances at the Polar Regions of the Planet Mars, the Inclination of its Axis, the Position of its Poles, and its spheroidal Figure; with a few Hints relating to its Diameter and Atmosphere. By William Herschel, Esq. F. R. S. The spots on the surface of Mars being too inconsiderable to determine the situation and inclination of its axis, Mr. Herschel fixed on two bright spots, near the poles; the northern in lat.  $70^{\circ}$ , and the southern in lat.  $81^{\circ} 52'$ , or more nearly polar. The north pole of Mars is directed to  $17^{\circ} 47'$  of Pisces, and the inclination of the axis to the ecliptic amounts to  $59^{\circ} 42'$ . The polar spots, though without any very considerable variation, are not constant; and as Mars resembles the earth in many important particulars, the ingenious author thinks it probable that these spots may be mountains of ice and snow. They seem to decrease after the martial summer, in each hemisphere, and to be enlarged when they again turn to the sun. As the planet Mars, like the earth and Jupiter, is known to be flattened at the poles, this appearance was carefully examined and measured; and it was found that the corrected proportion of the equatorial to the polar diameter was as 1355 to 1272; that is, nearly as 16 to 15.

Art. XX. A Description of the Teeth of the *Anarchichas Lupus Linnæi*, and of those of the *Chætodon Nigricans* of the same Author; to which is added, an Attempt to prove that the Teeth of cartilaginous Fishes are perpetually renewed. By Mr. William Andree, Surgeon. The *anarchichas lupus* is furnished with two or three rows of teeth, besides an external row calculated to seize its prey. The teeth are not covered with enamel, nor fixed in sockets, but are fastened to the jaws in the same manner as the epiphyyses are united to the bodies of the bones in young animals; and the substance is very hard and uniform. The teeth of the *chætodon* seem to be transparent; but they cannot be properly examined without a microscope. When thus viewed, they appear marked with black lines, and consist of a cylindrical body fixed to the jaws; above which they diverge into a broad and rather flat surface. The edges of the teeth are serrated, and divided into twelve or thirteen denticuli.

Art. XXI. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1783. By Thomas Barker, Esq.

Art. XXII. On the Period of the Changes of Light in the Star Algol. By John Goodricke, Esq. The chief design of this paper is to ascertain the periods of the changes with greater accuracy, and to confirm the late observations on the subject by some corresponding remarks formerly made by Mr. Flamsteed.

Art. XXIII. Experiments and Observations on the Terra Ponderosa, &c. By William Withering, M. D. This native fossil was discovered in the lead-mine at Aston-Moor, in Cumberland. Its general appearance is not much unlike that of a lump of alum; and it may be cut with a knife. It is remarkable of this spar, in its native state, that it will not burn to lime. In the lower degrees of heat it suffers no change, except the loss of its transparency; though, when urged with a stronger fire, it melts and unites to the crucible, but does not become caustic. The terra ponderosa found in Aston-Moor is the marmor metallicum of Cronstedt, and an hundred parts of it contain 32.8 of pure acid, and 67.2 of pure earth. Mr. Withering's experiments afford reason to think that this substance may prove an useful flux. The author describes likewise a variety of the same spar, found in the Derbyshire mines, and known by the name of the Derbyshire cauk.

Art. XXIV. Observations du Passage de Mercure sur la Disque du Soleil le 12 Novembre 1782, faites à l'Observatoire Royal de Paris, avec des Reflexions sur un effet qui se fait sentir dans ces mêmes Observations semblable à celui d'une Refraction dans l'Atmosphere de Mercure. Par Johann Wilhelm Wallot, Membre de l'Academie Electorale de Sciences et Belles Lettres de Manheim, &c. Communicated by Joseph Planta, Esq. Sec. R. S. Observations on the passage of Mercury over the sun's Disk, the 12th of November 1782, made at the Observatory at Paris; with Reflections on an Effect, perceived in these Observations, similar to what would be produced by a Refraction in the Atmosphere of Mercury. By Johann Wilhelm Wallot. Mercury first touched the sun's limb at 2h. 56', and the centre of the planet was on it in two minutes more. The centre was on the sun's limb, in its exit, at 4h. 20', and the planet disappeared in little more than 2". For the astronomical calculations on this subject we must refer to the work.

Art. XXV. Thoughts on the constituent Parts of Water and of Dephlogistified Air. By Mr. James Watt.

Art. XXVI. Sequel to the Thoughts on the constituent Parts of Water and Dephlogistified Air. By Mr. James Watt. Mr. Watt is of opinion that fixed air differs from dephlogistified air in containing a greater share of phlogiston; and that dephlogistified air is produced from water by any substance which has



has a stronger attraction for phlogiston than the principle of water. This opinion, which is nearly the same with that of Mr. Cavendish, our author has elucidated by a variety of experiments, which seem to establish the fact.

Art. XXVII. An Attempt to compare and connect the Thermometer for strong Fire, described in Vol. LXXII. of the Philosophical Transactions, with the common mercurial ones. By Josiah Wedgwood, F. R. S. The scale of Mr. Wedgwood's thermometer is connected with that in common use, in a dexterous and accurate manner, by the intervention of another. It appears, from the comparison, that one of Wedgwood's degrees is equal to  $130^{\circ}$  of Fahrenheit's scale. In the nicer chemical manufactures, particularly in enamelling, this method of ascertaining the different degrees of heat must be highly useful. In an appendix to this article Mr. Wedgwood presents us with some curious experiments on thawing ice.

Art. XXVIII. On the Summation of Series whose general Term is a determinate Fraction of  $z$ , the Distance from the first Term of the Series. By Edward Waring, M. D. &c. In this paper the author extends and elucidates some parts of the meditationes analyticae; the principles, therefore, of many of the rules are to be found in that work, to some algebraical inventions in which Dr. Waring establishes his claim. It affords us pleasure to know that, amidst his various improvements, he has discovered many new properties of conic sections. We ardently wish to see them laid before the public.

Art. XXIX. Account of a remarkable Frost on the 23d of June, 1783. By the Rev. Sir John Cullum, Bart. F. R. S. S. A. The severity of this frost was remarkable. Even the hardy Scotch fir was affected by it; and, what is particularly worthy of observation, the dry haze, so general in that year, disappeared on the 22d of June, when immediately the thermometer sunk to  $50^{\circ}$ . On the 23d it must have been far below  $32^{\circ}$ . On the 24th the haze returned; and we are told that, the next day, the leaves of many vegetables were covered with a clammy sweetness.

Art. XXX. On a new Method of preparing a Test Liquor, to shew the Presence of Acids and Alkalies in chemical Mixtures. By Mr. James Watt, Engineer. Mr. Watt has found that the red cabbage, in its fresh state, has more sensibility, both to acids and alkalies, than litmus; and affords a more decisive test, from its being naturally blue; turning green with alkalies, and red with acids. It has likewise the advantage of not being affected by phlogisticated nitrous acid, any farther than it acts as a real acid.

Art. XXXI. An Account of a new Plant of the Order of Fungi. By Thomas Woodward, Esq. This plant is nearly allied to the lycoperdon. The rapidity of its growth, and its volva being generally buried from six to eight inches in the earth, have prevented it hitherto from being noticed.

Art. XXXII. Experiments to investigate the Variation of local Heat. By James Six, Esq. Mr. Six, having placed thermometers at three stations, of different altitudes from the earth, found that the heat diminished, according to the elevation of the instruments, in the day time; but, during the night, the observation was frequently reversed. The state of the atmosphere seemed to influence this change in the night, but not in the day. The appearances observed by Mr. Six may, in general, be accounted for by the effects of evaporation, combined with those of the heat reflected from the earth. But the thermometers used by our author are not so easily affected as the smaller instruments; and, at all events, air is a bad conductor of heat.

Art. XXXIII. Account of some Observations tending to investigate the Construction of the Heavens. By William Herschel, Esq. F. R. S. In this paper Mr. Herschel informs the Royal Society of his having completed a telescope of considerable powers, though far inferior in size to the one which he had intended to construct. With this instrument, however, he has been able to separate many of the clusters of stars in the milky-way into their component stars. From an actual enumeration of some fields of view, examined by Mr. Herschel, he computes that a belt of  $15^{\circ}$  long and  $2^{\circ}$  broad, cannot contain less than fifty thousand stars, which may be distinctly counted. Exclusive of this astonishing number, he has discovered four hundred and six new nebulae, which, we believe, have not hitherto been observed by any other person. This great astronomer seems to assume it as a principle that the stars are ranged in strata; and he endeavours to confirm his opinion by shewing its conformity to appearances. We cannot refrain from gratifying our readers with a few of the author's observations:

' A very remarkable circumstance attending the nebulae and clusters of stars is, that they are arranged into strata, which seem to run on to a great length; and some of them I have already been able to pursue, so as to guess pretty well at their form and direction. It is probable enough that they may surround the whole apparent sphere of the heavens, not unlike the milky way, which undoubtedly is nothing but a stratum of fixed stars. And as this latter immense starry bed is not of equal breadth or lustre in every part, nor runs on in one straight direction, but is curved and even divided into two streams along a very considerable portion of it; we may likewise expect the greatest variety in the strata of the clusters of stars and nebulae.



nebulæ. One of these nebulous beds is so rich, that, in passing through a section of it, in the time of only thirty-six minutes, I detected no less than thirty-one nebulæ, all distinctly visible upon a fine blue sky. Their situation and shape, as well as condition, seem to denote the greatest variety imaginable. In another stratum, or perhaps a different branch of the former, I have seen double and treble nebulæ, variously arranged; large ones with small, seeming attendants; narrow but much extended, lucid nebulæ or bright dashes; some of the shape of a fan, resembling an electric brush, issuing from a lucid point; others of the cometic shape, with a seeming nucleus in the centre; or, like cloudy stars, surrounded with a nebulous atmosphere; a different sort again contains a nebulosity of the milky kind, like that wonderful, inexplicable phenomenon about  $\theta$  Orionis; while others shine with a fainter, mottled kind of light, which denotes their being resolvable into stars.

‘It is very probable that the great stratum, called the milky way, is that in which the sun is placed, though perhaps not in the very centre of its thickness. We gather this from the appearance of the galaxy, which seems to encompass the whole heavens, as it certainly must do if the sun is within the same. For, suppose a number of stars arranged between two parallel planes, indefinitely extended every way, but at a given considerable distance from each other; and, calling this a sidereal stratum, an eye placed somewhere within it will see all the stars in the direction of the planes of the stratum projected into a great circle, which will appear lucid on account of the accumulation of the stars; while the rest of the heavens, at the sides, will only seem to be scattered over with constellations, more or less crowded, according to the distance of the planes or number of stars contained in the thickness or sides of the stratum.’

Art. XXXIV. An Account of a new Species of the Bark-Tree, found in the Island of St. Lucia. By Mr. George Davidson. This tree is a variety of the *Cincona Caribbæa* of Linnæus, in the last edition of the *Species Plantarum*.

Art. XXXV. An Account of an Observation of the Meteor of August 18, 1783, made on Hewit Common, near York. By Nathaniel Pigott, Esq. F. R. S. This is the same meteor described by Dr. Blagden and others, of which we gave an account in our last Review.

Art. XXXVI. Observations of the Comet of 1783. By Edward Pigott, Esq. This comet was observed on the 19th of November, 1783; and it was discovered at Paris, by Mr. Machin, on the 26th of the same month.

Art. XXXVII. Experiments on mixing Gold with Tin. By Mr. Stanesby Alchorne, of his Majesty's Mint. Dr. Lewis had observed that the smallest proportion of tin and lead, or even their vapours, though they did not add weight enough to the gold to be sensible in the tenderest balance, rendered it so brittle that it flies in pieces under the hammer. Mr. Alchorne

has examined this subject by experiment, and found that even one twenty-fourth part of tin did no very essential injury to the malleability of gold; and the fumes had no observable effect. The mixtures became more hard and harsh in proportion to the quantity of alloy; but none of them had the appearance of what workmen call brittle gold. Mr. Alchorne therefore conjectures, with great probability, that the brittleness arose from the impurity of the tin; and he found that twelve grains of the regulus of arsenic will destroy the malleability of as many ounces of gold.

Art. XXXVIII. Sur un moyen de donner le Direction aux Machines Aërostatiques. Par M. le Comte de Galvez. On the Means of directing Aerostatic Machines. By the Count of Galvez. A frivolous expedient, very inaccurately treated; and in the experiment relative to which the aerostatic machine was a boat!

Art. XXXIX. An extraordinary Case of a Dropsy of the Ovarium; with some Remarks. By Mr. Philip Meadows Martineau, Surgeon. The quantity of water discharged from this woman amounted to six thousand six hundred and thirty-one pints, or upwards of thirteen hogheads, which is more than is said to have been taken from Lady Page. She lived in a dropical state twenty-five years, and was tapped eighty times.

Art. XL. Methodus inveniendi Lineas Curves ex proprietatibus Variationis Curvaturæ. Pars Secunda. Auctore Nicolao Landerbeck, Mathes. Profess. in Acad. Upsaliensi Adjuncto. The Second Part of the Method of finding Curves, from the Properties of the Variation of Curvature. By Nicholas Landerbeck, Professor of Mathematics in the University of Upsal.

The volume concludes, as usual, with the list of presents, and the names of donors.

ART. VIII. *Discourses on the Four Gospels, chiefly with Regard to the peculiar Design of each, and the Order and Places in which they were written. To which is added an Inquiry concerning the Hours of St. John, of the Romans, and of some other Nations of Antiquity. By Thomas Townson, D.D. Archdeacon of Richmond, one of the Rectors of Malpas, Cheshire, and some Time Fellow of St. Mary Magdalen College, Oxford. The Second Edition, corrected. To which is subjoined a Sermon on the Manner of our Saviour's teaching. 8vo. 4s. boards. Prince, Oxford; Payne and Son, London. 1788.*

THIS valuable addition to our stock of evangelical knowledge, we are told in an advertisement prefixed, the author ventures to lay before the public, in deference to two or three learned

learned friends. We cannot help acknowledging our gratitude to these gentlemen, who have undertaken the publication of the work, while we pay our tribute of respect to the ingenious author.

The first discourse is a sermon on John xx. 30, 31. The principal objects of which are, first, to shew the peculiar design of each gospel, and to what state of the church it was adapted; secondly, to give a brief view of the characters of the evangelists, and their qualifications for writing their several gospels. This sermon contains a general view of the whole work; and, being uninterrupted by references and allusions necessary to illustrate some parts, is admirably calculated to keep the attention alive through the subsequent more elaborate inquiries. But we cannot easily perceive the necessity of introducing the preface to St. John's gospel, as our author no where professes to engage in this controversy. On which account we think the repetition of the subject, page 222, equally exceptionable; for how true soever the position may be, assertions introduced in this way are not what we expect from so learned and candid a writer. This discourse concludes with a general view of the arguments in favour of the inspiration of the evangelists, which are summed up with equal conciseness, strength, and perspicuity:

‘ We ascribe, and I trust with equal piety and justice, the gift of inspiration to all the evangelists. But this must be supported against cavils and objections by a reasonable account of their consent with each other. Now, if we attend properly to the nature and design of each gospel, and the character and situation of its author, they will commonly point out the reason why he is general or more distinct in his narration, brief in one article and copious in another; why he expresses himself in such or such a manner, or dwells on this or that particular, and passes by others, which of themselves may appear of equal or greater importance. Not only the propriety and spirit of many passages will be more conspicuous in this light, than if they are viewed in disjointed pieces, or in a blended text; but little variations of one gospel from another will be seen to result from the genius of the work, in an equal consistence with truth; and seeming repugnances between the sacred historians will find an easy solution.

‘ Again; the genuineness and integrity of the gospel are matters of the greatest importance to our Christian faith; and though, God be praised, we have abundant proof of both from the consentient testimony, the numerous citations, the comments of antiquity, and the well-known care of the primitive and succeeding ages of the church to preserve these sacred deposits inviolate; yet a religious mind must observe, with comfort and delight, to how great a degree the gospels authenticate themselves.

‘ If we take a few plain historical facts from ancient and credible authors, that four gospels were composed by such men, on such occasions, and in such a manner, and then carefully examine the distinct

characters of the gospels as we now have them ; we shall find them answer, with great exactness, to the idea given of their state in the ages of these authors.

‘ But, with a very few notices from other writers, an examination of the gospels themselves will open to us a further view, and shew clearly that we possess them not only as the fathers transmitted them, but as the evangelists wrote them. For, if we consider them attentively, we shall find in each such a plain and unstudied agreement with the circumstances of its author, and of persons and things then subsisting, as could only proceed from the evangelist himself.

‘ We find in St. Matthew the marks of his relation to Galilee, where he had been bred and employed ; the style of one who had imbibed and retained the veneration of his people for their city and temple ; who had a familiar acquaintance with the laws and maxims and manners of the Jews ; and addressed himself to them in his gospel. His language, in treating of the most significant and exalted character which hath appeared among men, is so simple and unadorned, as to be a clear indication that the noble and majestic, which are sometimes intermixed with this simplicity, were the plain and faithful representation of what he had seen and heard.

‘ There are in his gospel and in St. John's very evident tokens that they were composed by apostles of Christ ; nor is it less conspicuous that St. Mark's was dictated by a person of the same order.

‘ Another character is distinguishable in St. Luke ; the character of one who wrote with a comprehensive knowledge of his subject, but not as an apostle, or eye-witness. Those little circumstances, which the description of a beholder is apt to associate with the chief action, may be observed in several places of St. Mark, and sometimes in the latter part of the Acts of the Apostles : but we hardly meet with them in St. Luke's gospel.

‘ He treats the failings of the apostles with much greater tenderness than they themselves do ; and calls them by this name of pre-eminence, which they do not assume.

‘ When he makes mention of Christ, as from himself, he substitutes the title of Lord for the name of Jesus oftener than all the other evangelists together. St. Matthew, in his own person, never uses it ; St. John seldom ; and St. Mark only at the end of his gospel, where he speaks of Christ's session at the right-hand of God. Perhaps St. Luke had seldom or never seen Him as ‘ made a little lower than the angels,’ whom he continually saw, in his signs and wonders, in his gifts and graces and spiritual blessings to his church, as crowned with glory and honour, and Lord of all ; and what was ascendant in his thoughts had an influence on his diction.

‘ Thus, while the great objects proposed to us in the gospels help to assure to our minds that our religion is from God ; an inferior train of circumstances is interwoven with the history of this religion, which, if we duly attend to them, will help to satisfy us that the history is authentic. The use of certain words or phrases by one evangelist, the change or omission of them by another, little diversities, enlargements, or contractions, in relating the same thing ;  
these,

these, and other incidental peculiarities, which are found in each of the gospels, have a congruity with the characters or designs of the several evangelists, that is so just and natural, and often consists in something so minute and insignificant in itself, as to exclude all suspicion of after-device. Hence therefore we have a powerful confirmation of the external evidence that each gospel is the work of the author whose name it bears, and has all along subsisted just as he published it.'

The second discourse contains the testimonies of the ancient writers concerning the four evangelists. These are short, as we might expect after what has been done by the late Dr. Lardner. The chief thing observable in our author is the deductions he draws from them relative to the order and dates of the four gospels; which we shall take notice of presently.

The third discourse consists of preparations for determining the order of the evangelists by internal evidence. In this our author confirms Dr. Lardner's opinion, that each subsequent evangelist was acquainted with the gospel of his predecessor. By marking parallel passages in the different writers, he proves, in some striking instances, that St. Mark frequently took pains to illustrate passages of St. Matthew, who, writing entirely for the Jews in Judea, was less particular in many of his descriptions. St. Luke is shewn to be attentive to explaining not only some passages in Matthew, but in St. Mark also, who appears to have written for a mixed assembly of Jewish and Gentile converts.

Having taken this general view of the subject, our author particularises each evangelist in a discourse by itself. In the fourth we have a view of the internal evidence that St. Matthew wrote before St. Mark or St. Luke; that he wrote very early, and for the Jews in Judea. These facts are as well proved as the nature of the evidence will admit. Fortunately the exact date of this gospel is not of very great consequence; for while we admit that our author has done justice to every part of the question, we must confess ourselves in doubt as to the very early period he fixes on.

In the next discourse our author undertakes to prove, by a similar chain of evidence, that St. Mark published his gospel before St. Luke; that he wrote it under the direction of St. Peter; composed it for a mixed society of Jewish and Christian converts, and published it in Italy about the year 60. As these opinions, except a few years in the date, are pretty generally held by the most esteemed writers, we need only say we find them strengthened by some new arguments; especially the probability that St. Peter was concerned in writing this history.

The sixth discourse is directed to prove, by the same kind of evidence, that St. Luke wrote his gospel for the Gentile converts; and

and, on account of the ignorance of his readers of Jewish customs, &c. is more explicit, on many subjects, than either Matthew or Mark. Our author confirms, by many new and ingenious arguments, Dr. Lardner's opinion that this gospel was published in Achaia; and concludes this part of his work with a review of the order of the evangelists, and some useful observations on St. Luke's preface.

The next discourse is confined to St. John's gospel, which is considered as supplementary to the other three, and as intended for a *very* advanced state of the church. The doctor is of opinion, with Mr. Jones and many other able writers, that St. John wrote his history after the destruction of Jerusalem. But, satisfied as we are with his proofs, that the evangelist survived that important event, yet we think Dr. Lardner's principal argument relative to the date of this gospel, remains unanswered. If St. John wrote to explain and confirm what had been delivered by the former evangelists, it is unlikely he should have deferred so important a business for thirty years. The slow circulation of copies in those days is, we think, an insufficient cause, when we consider the magnitude of the business, and the character of the writer. The discourse concludes with the following concise summary of this part of the work :

‘ The evangelists in succession pursued a wise and sure method of warranting the truth and genuineness of each former gospel with all the authority of the latter. Let us, for instance, suppose St. Peter to have been requested, or to have desired, to leave his testimony with the church, in St. Mark's gospel, of the authenticity of St. Matthew's. How was this to be effected? He might have mentioned it, as he does St. Paul's epistles, in terms of respect, and called it the gospel of *our beloved brother Matthew*; by which, or the like words, he would doubtless have borne witness to the truth of it. But if a question should arise, not whether St. Matthew had composed a true gospel, but *which was* the true gospel of St. Matthew; such a testimony could no more decide it, than the ranking of St. Paul's epistles with the other scriptures can determine whether the epistle to the Hebrews be St. Paul's. If then a gospel was afterwards to appear under the title of *The Gospel according to the Hebrews*, which might be mistaken, and actually was mistaken by some, for the authentic gospel of St. Matthew; how could St. Peter deposit with the church a better touchstone by which to detect the *adulterate*, than by incorporating so much of the *genuine* into his own gospel?

‘ Again; if St. Luke transcribed several passages from St. Mark, we have the attestation not only of St. Luke, but of his friend and principal, St. Paul, to the verity of this gospel.

‘ Lastly, St. John authenticated the three foregoing gospels by an opposite method, that is, by *omitting*, not *repeating*, what they had related.’



The eighth discourse is an inquiry into the method in which St. John reckons the hours. This is alone enough to rank our author among those successful inquirers to whom posterity must look up with gratitude. It is impossible for us to give a fair account of this part of the work, either by abridgment or extract; we therefore recommend the perusal of the whole to every reader who wishes to be directed in a research on which so many circumstances depend. We shall, however, offer the following passage to shew in how striking a manner a relation may be rendered interesting, though only introduced to illustrate an inquiry, and unembellished by a single ornament of composition:

‘ At three then in the morning our Lord ‘ was led into their council,’ and soon after pronounced guilty of death. Then followed what is thus related: ‘ And straightway in the *Prai* [early in the morning] the chief priests, having held a consultation with the elders and scribes and the whole council, and having bound Jesus, led him away, and delivered him to Pilate.’ These words of St. Mark imply speed in resolving and acting; and so do St. Luke’s: ‘ And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate.’ Probably, therefore, they were at the prætorium before four in the morning; when, if the dawn was not begun, there was, however, the light of a full moon.

‘ Here our Lord was accused of assuming the dignity of a king, in prejudice of Cesar’s authority. To which accusation he did not vouchsafe to reply; except when Pilate asked him in the prætorium, Whether he were the king of the Jews? He then declared that he was a king, but that his kingdom was not of this world. Upon which Pilate went out and professed that ‘ he found no fault in him.’ Presently after, having learnt ‘ that the man was a Galilean,’ he remitted the hearing of his cause to the tetrarch of Galilee. But by Herod he was quickly sent back with a contemptuous testimony of his innocence. His prosecutors returned with him; to whom Pilate observed, that even Herod had expressed no fear or jealousy of him; and that he himself found no fault in him. And now knowing, perhaps from some inquiries made while they were absent with Herod, that the chief priests and elders ‘ had delivered him for envy,’ he applied himself to the populace, who were expecting the annual indulgence of having a prisoner released to them whom they desired. To them he offered the releasement of Jesus; but the offer not meeting with acceptance, he then confined them to the choice of Jesus or Barabbas, that their suffrages might still fall as he wished. At the instigation of their superiors they chose Barabbas, notorious for sedition, of which they were accusing our Lord. Yet he seems still to have left them the liberty of saving Jesus, by asking, ‘ What will ye then that I should do unto him whom ye call the king of the Jews?’ But, instead of requesting his life, they called out for his crucifixion with such vehement and loud voices, that Pilate, to appease

appease their fury, ordered him to be scourged by his soldiers in the prætorium, and then to be brought forth and exhibited to them; prefacing his appearance with another attestation of his innocence, and expecting that such a spectacle as was set before them must excite commiseration in their breasts: 'Behold the man!' But this taste of blood served only to sharpen their appetites for it. The cry of, 'Crucify him, crucify him,' was reiterated, and a new charge brought against him, 'That he made himself the Son of God.' Pilate, startled at this, went again into the prætorium, and asked him, 'Whence he was?' Our Lord, not choosing to influence a judge, who was concerned only with his innocence, by revealing his dignity, gave no answer to this question, but spoke a few words to another point with such divine composure, that Pilate sought the more to release him. Enraged at such conduct of the governor, the Jewish rulers threw out hints of accusing him to a jealous and suspicious master, as no friend of Cesar, if he let this man go. He therefore sat down on the tribunal to pass the sentence they desired; yet still hesitated to pronounce it. 'And it was about the sixth hour.'

Our author gives a hint, in one part of this inquiry, that the difference among the early Christians in computing Easter might have arisen from St. John's mode of reckoning the hours. If by this he means only to leave the subject to be improved by others, he should have mentioned it in that way; if to draw any conclusions, beyond that of St. John's being attentive to regulations of time, he is not sufficiently explicit.

Annexed to the whole of this valuable work is a sermon, preached at the primary visitation of the Bishop of Chester. This contains a short view of our Saviour's manner of teaching; dwelling chiefly on the familiarity of his allusions; the simplicity of his images; the purity of his discourses, which are for the most part practical; and the divine authority with which they were supported by the miraculous power. All these our author touches upon with brevity and perspicuity, and draws from them some remarks well worthy the attention of his reverend hearers.



ART. IX. *A Narrative of the Expedition to Botany Bay, &c.*  
By Captain Walter Tench, of Marines. 8vo. 3s. 6d. Debrett.  
London, 1789.

IN the Narrative before us we have a faithful account, drawn up with considerable intelligence and judgment, of the expedition to New South Wales; of the progress made in the settlement there at the time the narrative was written; and of the country, inhabitants, &c. Capt. Tench appears to be an acute and penetrating observer, and has neglected nothing to render his work interesting. The language is, in general, clear and easy; excepting that our author now and then falls into the errors of a young writer, by torturing the construction and arrangement of his sentences. Upon the whole, the work is spirited and lively, and abounds with much useful information.

During the voyage nothing very particular occurs; however, amongst other useful nautical remarks, the neglect of the not laying down, in the modern charts of the Atlantic, the Salvages, a cluster of rocks betwixt the Madeiras and Canary Islands, is very properly noticed, since it may be attended by the worst consequences to navigators.

Good instructions are given to those who may prosecute the voyage in future, relative to the provision of articles to be made at home, and what they will find at the different ports at which it will be necessary to touch. In respect to their own situation, our author complains ‘that some of the necessary articles allowed to ships on a common voyage to the West-Indies were withheld; that portable soup, wheat, and pickled vegetables, were not allowed; and that an *inadequate* quantity of essence of malt was the only antiscorbutic supplied.’ This neglect we can scarcely pardon, since government, during the late war, drew such fatal experience of the necessity of a supply, in long voyages, of all kinds of antiscorbutics, and since this voyage claimed so very particular an attention. On the passage, notwithstanding, only one marine, of two hundred and twelve, was lost; and of seven hundred and seventy-five convicts, only twenty-four. It is somewhat extraordinary that Captain Tench does not notice the loss of seamen, if any such loss did really occur.

The description of the marines and convicts, on their being first landed at Port Jackson, is very pleasing: ‘Business,’ says our author, ‘now sat on every brow; and the scene, to an indifferent spectator, would have been highly picturesque and amusing. In one place, a party cutting down the woods; a second [party] setting up a blacksmith’s forge; a third dragging  
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‘ing along a load of stones or provisions; and here an officer  
 ‘pitching his marquee, with a detachment of troops parading  
 ‘on one side of him, and a cook’s fire blazing on the other.’

In the course of his narrative Captain Tench arraigns with justice, on several occasions, the remissness of government. He regrets the neglect of not inserting, in the marine-mutiny act, a clause by which a smaller number of officers than thirteen shall compose a general court-martial; since, in their present state, should detachments be made from head-quarters, or sickness prevail, a military court may not always be practicable. He conjectures, from particular circumstances, that there are mines in the country, which might be found useful; but there is no one on the spot capable of determining with any precision. The birds are in great variety, and of the most exquisite beauty of plumage; but a zoologist is wanted; and they have no botanist to collect and describe the rare and beautiful plants with which the country abounds. ‘Indeed, we flattered ourselves,’ says our author, ‘when at the Cape of Good Hope, that Mason, the  
 ‘king’s botanical gardener, who was employed there in collecting for the royal nursery at Kew, would have joined us;  
 ‘but it seems his orders and engagements prevented him from  
 ‘quitting that beaten track to enter on this scene of novelty and  
 ‘variety.’ There is also a want of overseers to direct the convicts in their necessary labours and employments; and no practical farmer has been sent out. We hope to hear soon that these defects have been remedied.

Speaking of the natives, Captain Tench remarks the singular custom of cutting off from the left-hand of the women the two lower joints of the little finger: for this he can assign no particular reason.

The natives, it seems, are particularly expert in throwing their spears; and several convicts have been wounded by them. They are no less dexterous in repairing them: ‘A broken one  
 ‘being given by a gentleman to an Indian, he instantly snatched  
 ‘up an oyster-shell, and converted it with his teeth into a tool,  
 ‘with which he presently fashioned the spear, and rendered it fit  
 ‘for use: in performing this operation, the sole of his foot  
 ‘served him as a work board.’

It is a strange fact that an old Indian parted with his beard with so little reluctance, that he came alongside one of the ships soon after to have the shaving repeated. On all other occasions these Indians are particularly tenacious of their customs.

Except the kangaroo, there are few quadrupeds at New South Wales. The description of this animal given by Captain Cook our author corrects; and gives the dimensions of a male, the extreme length of which was so much as seven feet three inches;

inches ; notwithstanding which he asserts, from observation, that the animal, when brought forth, is not larger than an English mouse. Its speed is almost equal to that of a greyhound, and its bound, when not hard pressed, exceeds twenty feet.

This animal, setting aside a very few fish, has afforded the only fresh food to the new settlers ; and Captain Tench remarks how very fortunate it is for them that there are no beasts of prey in the country to deprive them of the flesh of the kangaroo.

The climate is good ; and in summer the heats are moderated greatly by the sea breeze : ‘ The thermometer has never risen beyond 84, nor fallen lower than 35.’

An observatory is erected at a small distance from the camp, for the purpose of observing a comet expected shortly to appear in the southern hemisphere.

Captain Tench complains that, at the date of his narrative, there was no fortified post, or place of security ; and points out an unseasonable visit from the Indians, to prove the necessity of such a guard against them.

Upon the whole we have been very much instructed and entertained by this shrewd and sensible pamphlet, the author of which displays great penetration and discernment. In two respects, however, we beg to differ from him.

He remarks that, whatever may have been promised, no other advantage can be derived from the settlement but that of a convenient receptacle for the convicts ; observing, that although Norfolk Island is well stored with wood for ship-building, the surf will render its exportation impracticable.

In the East-Indies, particularly at Madras and Vizagapatnam, no boats can come within several hundred yards of the shore ; yet the former is a place of extensive trade, the rendezvous of the men of war, and the arsenal at which large fleets have been supplied with every necessary article. At the latter there is a still greater surf, with a very small river and a weak tide ; here they build vessels, and launch them, through the surf, at spring tides. The communication with the shore is managed by surf-boats, expressly calculated for the purpose.

Captain Tench affirms that the distance of New South Wales will prevent its becoming a place of trade.

If this implies a trade to Great-Britain simply, he is probably right. But we believe it very possible for the settlers to trade to China, Batavia, and other parts in the East. Even now the China ships, which, from the failure of the particular winds that used to prevail in the China seas, are obliged to seek the eastern passage, generally make Van Diemen’s land. May not Port Jackson, under many circumstances, be a very eligible place to touch at ?

ART. X. *A Comparative Statement of the Two Bills for the better Government of the British Possessions in India, brought into Parliament by Mr. Fox and Mr. Pitt. With explanatory Observations. By R. B. Sheridan, Esq. The Fourth Edition. 4to. 1s. Debrett: London, 1789.*

AS it is our object to make a fair estimate of Mr. Sheridan's production, and at the same time to do justice to Major Scott; whose answer we shall consider next, perhaps it may be necessary to these ends to place before the reader the substance of the former gentleman's statement, which takes up but a small proportion of the pamphlet. We shall therefore exhibit at length the portraits of the two bills, as drawn by Mr. Sheridan:

‘ Mr. Fox's bill ‘ *discontinued*’ the powers and authorities of the Company for the term of four years, and transferred those powers, and no more, or others, for the said term, to seven directors, named by Parliament, to be by them exercised ‘ *in trust*’ for, and for *the benefit of the said Company.*’

‘ Mr. Fox's bill did not affect to separate the right of nominating and appointing the persons to be entrusted and employed in executing the measures of government in India, from the right of originating and directing the measures themselves. .

‘ Mr. Pitt's bill continues the form of the Company's government, and professes to leave the patronage under certain conditions, and the commerce without condition, in the hands of the Company; but places all matters relating to the *civil* and *military* government and *revenues*, in the hands of six commissioners, to be nominated and appointed by his Majesty, under the title of ‘ Commissioners for the Affairs of India;’ which board of commissioners is invested with the superintendence and control over all the British territorial possessions in the East-Indies, and over the affairs of the United Company of Merchants trading thereto.’

‘ Mr. Pitt's bill denies to his commissioners any right of *nominating* or *appointing* to any office, *civil* or *military*; but it reserves to them the ~~power~~ power of annulling every appointment of the Company in a right of *recalling* every person, *civil* or *military*, in the Company's service; as well as an exclusive right to censure or approve, suspend, or reward, according to their judgment or discretion.

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‘ Mr.

‘ Mr. Fox’s bill did not pretend at once to divide the commercial from the political interests, or the trade from the revenues of the Company; and did therefore provide that nine ‘ assistant directors,’ nominated by parliament ‘ from among the proprietors of East-India stock,’ should form ‘ a board for the sole purpose of ordering and managing the commerce of the said united Company,’ under, and subject to the orders and directions of the said superior board.

‘ Mr. Fox’s bill did not pretend to be founded, in any respect, upon the consent of the Company, nor to produce a system of reform agreeable to, or concerted with, those whose abuse of power it professed to remedy.

‘ Mr. Pitt’s bill professes to divide the political and commercial interests of the Company between the board of control and the directors, but denies to the directors the right to manage, order, or direct their commercial concerns in India, unless their dispatches shall have received the sanction of the signatures of the members of the board of control; and, in case the said board should directly interfere in the commerce of the Company, the remedy provided for the directors is, ‘ an appeal to the king in council,’ against the decision of his majesty’s ministers; and ‘ his majesty’s decision, in council, is final and conclusive.’ It also gives to the board of control, while it professes to leave the trade of the Company independent, an absolute power over the territorial revenues of the Company in India, ‘ the clear profits arising from which, after defraying the charges and expences attending the same,’ form the principal, if not the sole, fund upon which their trade with India is now carried on.

‘ Mr. Pitt’s bill was avowedly communicated to the directors of the Company; and to the proprietors; its several provisions discussed by them, and many material alterations were made in the plan after it had been brought into parliament, declaredly for the purpose of according to the suggestions, and granting the explanations required by the Company. Upon this ground the bill passed; and since that time there is scarce any one right or power which the Company conceived to have been secured to them, which, in the opinion of the court of directors, has not been broken in

‘ Mr. upon by the board of control—

‘ Mr. Fox’s bill established no *fourth estate*, nor gave any one power to the directors therein named, which did not before exist in the Company; but, on the contrary, did limit and restrain the said directors, so appointed by parliament, in various particulars in which the Company’s directors were not before restrained.

‘ Mr. Fox’s bill, so far from placing the directors, named by parliament, above the executive government of the country, and out of the reach of its inspection and control, did expressly and distinctly place them under the same obligation to communicate their transactions to his majesty’s ministers for the time being, and did expressly and distinctly make them subordinate and amenable to his majesty’s pleasure, and to the directions of his ministers, in the same manner, and upon the same footing, and ‘ under the same limitations and restrictions,’ as the regulating act of 1773, and the act of 1781, and various other acts, had placed the court of directors, chosen and appointed by the Company.

‘ Earl Fitzwilliam, and the other directors under Mr. Fox’s bill, could neither have had transactions with any of the country powers in the East-Indies, nor have directed hostilities against, nor have concluded treaties with, any state or power, but subject to the orders of his majesty; and his royal will and pleasure, signified to them by the secretary of state, they were bound by law to obey.

‘ Mr.

the commissioners supporting their own construction of the law, against the fruitless expostulations and remonstrances of the directors.

‘ Mr. Pitt’s bill *has* established a fourth, or new estate, or department of government, with powers infinitely exceeding those possessed by the court of directors, or court of proprietors, at the time when the said board of control was established.

‘ Mr. Pitt’s bill *has expressly repealed* all the provisions in the said acts which gave to his majesty any right, power, or authority, to interfere in any matter or concern of the British government in India, and has made the board of control wholly *independent* in the exercise of their offices of *the general executive government* of the country; they being neither bound to abide by his majesty’s will and pleasure, or even to communicate with his majesty upon any one measure or matter relating to India, of any sort whatever.

‘ Mr. Dundas, *with any two more commissioners*, may transact matters of any sort with the country powers; may *treat* with, or *ally* with, or declare *war* against, or make *peace* with all or any of the powers or princes of India; may levy *armies* there to any extent, and command the whole *revenues* of all our possessions for their support, without taking his majesty’s pleasure upon any of these subjects in any shape, and without

‘ Mr. Fox’s bill placed the whole of the powers taken from the Company in the new government established *at home*, in order that they might be executed under the inspection and control of the legislature and of the public.

‘ Mr. Fox’s bill established no system of *mystery* and *concealment* in the management of affairs of any sort; but, on the contrary, did expressly provide that the conduct of the board, established by that bill, should be clear and open;

without acting in his name, or under his authority; and these things he may do against the will of the directors, and without the knowledge of parliament; so that in truth, *the present board of control have, under Mr. Pitt’s bill, separated and usurped those VERY IMPERIAL PREROGATIVES FROM THE CROWN which were FALSELY said to have been given to the new board of directors under Mr. Fox’s bill.*

‘ Mr. Pitt’s bill, assisted by the explanatory act of 1786, beside the *new* and *extraordinary* powers given to the board of control *at home*, has given to the governors and presidents *abroad* the most despotic and extravagant authorities:—unlike any thing that could have been supposed to originate in a free state, and utterly irreconcilable to the spirit of the British Constitution; by virtue of which despotic authority, among other enormities which, under the name of government, may be committed, the governor or president of the council may, upon his single pleasure, seize and secure any British subject in India, of whatever rank or situation, and upon the *accusation* only of any one person, cause him to be thrown on ship-board, or imprisoned, until there shall be ‘a convenient opportunity of sending him to England,’ where, by the same bill, a new tribunal and proceeding, equally unheard of in the constitution, are provided for his trial.

‘ Mr. Pitt’s bill has provided a *secret committee*, in the court of directors, who are bound by a solemn oath, from which the *board of control alone can release them*: and through this secret committee, who are bound to



open; that their opinions should 'be given in no covert manner,' and that their motives of conduct, as well as their measures, should stand 'recorded on their journals, signed with the name of each director;' thereby making them responsible to parliament and to their country, by the best pledge and security for responsibility—an explicit avowal of their purposes at the time they resolved on their measures.

'Mr. Fox's bill avowed its object clearly and distinctly; and was worded with such plainness and precision, as to leave no room for misconstruction, nor need of explanation, in the minds of any but of those who would not take the trouble to examine it, or who chose to misunderstand it, or who were incapable of understanding any thing.

'Mr. Fox's bill was a measure of experiment; the term of its duration limited to four years; and during that period the affairs of the Company were placed so immediately and intelligibly under the eye of Parliament, that a permanent and well-digested system for the future government of those valuable possessions might reasonably have been expected from the wisdom of the legislature, before that term should have been expired. A system that might have restored to the Company all rights and privileges which, consistently with the ends of good government, they could possess, and have provided real and effectual securities to the constitution, wherever the judgment of

obey all orders of that board, as the servants in India are bound to obey all orders of the secret committee, *all the enormous powers and prerogatives* before mentioned, may be exercised, without a possibility, should the commissioners so please, either that the *King*, the *Company*, or *Parliament*, shall ever hear even of such orders, until they shall have been carried into full effect.

'Mr. Pitt's bill, in the preamble to all its clauses, professes objects directly contrary to its enactments; and is worded either with such crafty ambiguity, or such contemptuous negligence, that neither those whose interests were to be most affected by it, nor those who have argued most in support of it, have ever been able to agree upon its meaning; and the present declaratory law is the fourth subsidiary statute which, in the space of four years, has in vain endeavoured to explain the original act.

'Mr. Pitt's bill, and all its explanatory and supplemental acts, are *perpetual laws*, and profess to be a *final arrangement* for the government of India; by which means the Company is wholly at the mercy of the board of control, not only with respect to the renewal of *their charter of exclusive trade*, but with respect to their claim of property in the *territorial revenues* in India, as well as in their *corporate capacity* as merchants, entitled to 'a free trade in common with the rest of the king's subjects,' although their monopoly should not be renewed; and in this situation they are placed, in direct violation of the faith of the legislature engaged to them for a valuable consideration

of Parliament should have found it necessary to add to the power and influence of the crown.'

consideration upon a solemn compact: while neither against the board of control acting on purposes of exclusive power and ambition, nor against the crown acting in collusion with the board of control, and covertly directing its measures and its influence, is there any provision made for the danger which may arise to the constitution.'

In a general view of this comparison, we by no means consent to its being a candid statement devoid of all that colouring which Mr. Sheridan very gravely disclaims, but which his genius is too wanton to abandon in earnest. The portrait, instead of conveying in a simple outline the true proportions and lineaments of each particular feature, has all the advantages of an artful disposition of drapery, and that partial distribution of light and shade, which govern the effect without destroying the resemblance. This, we repeat, in the instance before us, is a wanton exercise of talents; for surely the more discreet method would have been to have stolen in the outset a prejudice from us in behalf of his candour, and have created in our minds a respect for the intrinsic merits of his cause by so naked an exhibition of facts, that we might have been carried fairly through the statement without being able to accuse him of any illegal assumptions, or denying him the advantage of a solid ground for his subsequent reasonings. Such a conduct would have been more masterly and persuasive, inasmuch as it is more easy for our vulgar understandings to reject unsound propositions, than to trace out remote fallacies through the maze of complicated arguments, or resist the accumulated force of confident conclusions.

We will now proceed to particulars. Mr. Sheridan reflects upon the ludicrous manner in which Mr. Pitt's bill is pieced and patched by subsequent alterations. We cannot say that this circumstance appears to us to merit either ridicule or reproach. Works of imagination and fancy will often mount instantaneously to perfection; but a slower and steadier march is prescribed to the productions of reason; they are not only obliged to clear as they go the impediments that stand in their way, to arrive at a fixed and permanent station they must even anticipate obstructions and difficulties, that their victory may be made more complete by removing them, and that they may possess in full security the excellence to which they aspire. Gentlemen of high and eager spirits naturally wish to dispense with these cautious proceedings, and, disdaining to accommodate their plans to the

the ordinary course of things, and to common contingencies, require that nature and necessity should yield compliance to their ingenious systems. We must also recollect, when we hear the simplicity, integrity, and sudden maturity, of Mr. Fox's scheme commended, that there is no cause to wonder if a plan be brought to a quicker perfection, and framed with greater ease and dispatch, which regards only the interests and aggrandisement of a select few, than that which is meant to comprehend the interests of a nation, and to consult and reconcile the opposite demands and contending rights of different individuals and different descriptions. Mr. Sheridan is doubtless a man of a very pleasant vein, and composes excellent comedies; he may love, therefore, to contemplate that perfect whole so commendable in works of taste and fancy; he may covet that simplicity so conducive to grandeur and beauty in the works of elegant design; but the coarser judgments of the majority will, in this instance at least, approve more of the various and spreading fabric created by Mr. Pitt, than the towering and tremendous structure designed by the loftier conceptions of Mr. Fox's genius.

After having made what he wishes to be understood as a fair statement of the two bills, Mr. Sheridan proceeds to comment upon the several articles of each. In which task, though doubtless he displays much ingenuity and address, yet we cannot help remarking that all those arguments, on which he appears to build so much respecting the imperious ascendancy of the board of control, fall with much greater force upon Mr. Fox's system, which meditated the entire abolition of all the patronage and power of the East-India Company. It appears to us that the comparative merit of the two bills would be best determined by adopting a criterion which Mr. Sheridan has either overlooked, or designedly neglected, as not favouring the conclusions he was anxious to deduce. The first thing to be considered is surely the particular evil or complaint that called for an alteration of the old system; the next point in question is the ground or origin of that evil, which, when we have discovered, we seem to have found the test by which the virtue of the two bills are to be tried. Its competency to remove this is the grand requisite in the new system; the less the violence it uses, and the smaller the sacrifice it makes to obtain this end, the more perfect and incorrupt is its form and tendency. By such a process we bring them to a much fairer trial than we can do by any partial comparison of particular parts or particular good or ill consequences, without keeping in sight the particular evil proposed to be remedied. Now, the primary object of the new regulations was, if we are not mistaken, to redress the abuse of  
power.

power in the East-Indies; and this purpose seems only capable of being effected by placing the patronage of the Company under some control which might prevent its being totally subservient to the interests of commerce. When men are guided only by lucrative motives in their choice of deputies, the conduct expected from these deputies will be that which is most for the advantage of their constituents, in a commercial view; and expediency may come at last to be deemed an apology for the most oppressive measures. And yet, on the other hand, ought this patronage to be, in some measure, subservient to the interests of commerce, inasmuch as commercial advantage was the original design of the institution itself, and is a consideration only second to the duties of justice and humanity. What regulation then could be devised so accommodated to these opposite ends as that which leaves it in the power of those who must needs be best acquainted with their own interests, to appoint to stations to which the care of them is committed, and at the same time provides another power that is supposed to act upon other considerations, and which is therefore armed with a negative authority, of force to rescind the orders of the inferior court, as the claims of humanity and justice ought to be endued with an authority superior to the dictates of interest and expediency. This ought, and seems actually to have been, the principle of Mr. Pitt's bill. If those appointed to the commission have an interest drawing the same way with that of the proprietors, this principle is violated. In conformity with these ideas, the commissioners of the board of control are not authorised to originate or direct the measures of the Company, which power is lodged in the hands of the directors chosen out of the body of the proprietors; and if this right be at any time intrenched upon, the remedy provided for the directors is an appeal to the king in council.

This situation of the king deciding between these opposite claims of two descriptions of his subjects, Mr. Sheridan endeavours to throw into a ludicrous and debasing light, by alleging 'that his majesty sits the unprincipally umpire between his contending subjects, deciding upon the extent of imperial prerogatives, in the exercise of which he has neither will nor voice.' If this be a degrading light, his majesty or his representative is in a state of constant and uniform debasement in the exercise of his judicial authority, which extends no further than to declare the will and meaning of the laws. These are evils, however, interwoven in the fairest system; and doubtless many inconveniencies in Mr. Pitt's plan bear a sorrowful testimony to the imperfection and debility of all human projects; but let it be remembered, that these evils are not to be considered inde-

pendently and abstractedly, but are to be weighed against concomitant advantages; and then, perhaps, some of them will be found to be even necessary to the existence of these advantages, and the rest to be greatly overbalanced by them. Let us reflect also that some security is derived to us from the circumstance of there being two bodies of men whose concurrence is necessary to every promotion in our East-India settlements, and other measures of general and national consequence; which sort of provision against abuses of power, is the ultimate support of all laws, and the firmest and most faithful pillar in the fabric of political society.

We will next examine the title Mr. Fox's bill possesses to the encomiums of Mr. Sheridan. The general praise of simplicity in its construction we have already considered; happily its object was equally simple and manifest. It went to strip the East-India Company of all its powers and authorities, and transfer them to the directors, named by parliament, to be by them exercised in trust for the benefit of the said Company. Much, doubtless, was lost; a charter was wholly cancelled; those who were most interested in the promotion of the trade were to be robbed of the privilege of conducting it; the faith of government was to be completely broken; and a fourth estate, supported by a vast excess of patronage and power, was to be introduced. Here then much, doubtless, was gained; but, unless we are grossly deceived, the advantages that might have been expected from it, would have been totally circumscribed to the individuals that were to have been raised to this imperial station, and the ministry and the party, who probably made themselves sure of erecting upon this broad basis their own grandeur and their own permanency.

Mr. Sheridan lays considerable stress upon the intended limitation of the continuance of Mr. Fox's bill to the term of four years. A flattering and false security! calculated only to amuse the most unwary and superficial reasoners. Those who gave birth to this mighty measure, would surely too sensibly feel their obligations to it not to render it perpetual, while the measure itself would discover a disposition to support, with a kind of filial gratitude, the venerable authors of its existence and immortality. Mr. Sheridan asserts that Mr. Fox's board of directors, having no emoluments of office to induce them to keep their situation, would naturally resign upon a change of ministry; so that therefore no danger could be reasonably apprehended from their opposition to the measures of the new ministry. The only objection that can be made to this argument is, that it does not appear to be founded in truth; which it must be owned is no inconsiderable defect, since Mr. Fox and Mr. Burke gave it as  
their.

their decided opinion in the House, that a salary ought to be granted to those who were to sustain the fatigues of the office.

Mr. Sheridan, with some art, has used a method of controverting the argument of Lord Camden, and the major part of reasoners upon the tendency of Mr. Fox's bill, which frequently proves decisive with those who are hasty and sanguine in making up their minds upon a subject. The expression of Lord Camden, quoted by Mr. Sheridan, is the following one: 'Had his majesty thought proper, by virtue of his undoubted prerogative, to have dismissed Mr. Fox and his party from his service, we might have seen the King of Great-Britain and the King of Bengal contending in parliament for superiority.' Mr. Sheridan in order to disprove this opinion, asserts that we ought to feel alarms directly opposite to those alluded to from the real tendency of the bill, namely, those arising from an apprehension that too great an accession of power might probably result from it to the crown, when it is considered that his majesty was to have appointed to vacancies in the board. This argument, however, in our judgments, instead of redeeming the measure, serves to involve it in deeper ignominy, and to surround it with fresh terrors; it represents it as a huge and momentous machine, obedient to the first power that impels it, irresistible when put into motion, and bearing down all opposition, whichever way it happen to be turned or directed.

We shall now take leave of Mr. Sheridan's pamphlet with observing that the circumstance which, in our minds, makes most strongly against Mr. Fox's plan is, the scarcity of good arguments so fertile and commanding a genius as Mr. Sheridan possesses has been able to suggest to him in its defence. We are now, thank Heaven, fairly removed out of its reach, and have only to rejoice in our present security; this devoted measure has long ago expired, and occasional requiems are sung to its departed spirit by pious senators, who wish it an everlasting repose, while only Mr. Sheridan endeavours to raise its shade and disturb its manes in the peaceful mansion of the grave.



ART. XI. *Observations upon Mr. Sheridan's Pamphlet, entitled, 'Comparative Statement of the Two Bills for the better Government of the British Possessions in India.' In a Letter from Major Scott to Sir Richard Hill, Bart. one of the Knights of the Shire for the County of Salop. Third Edition, with an additional Preface. 4to. 3s. Debrett. London, 1789.*

ALTHOUGH the manner we have treated Mr. Sheridan's pamphlet may possibly have awakened a distrust in our readers in regard to our political impartiality, we have nevertheless little scruple to pronounce the pamphlet before us a very honourable specimen of Major Scott's abilities, knowledge, and candour. It is certainly written in a manly, energetic, and dignified manner; and those who expect only what is promised in the title page, namely, an answer to Mr. Sheridan's pamphlet, will experience an agreeable disappointment in the liberal variety of useful and connected information by which his principal subject is relieved and illustrated.

The facts which the author relates respecting the contradictory behaviour of the prosecutors of Mr. Hastings towards Sir John Macpherson, are striking and forcible, and appear to be built upon good authority. This gentleman, who, it seems, is at this moment honoured by the decided and public approbation of Mr. Burke, Mr. Fox, and Mr. Sheridan, followed precisely the steps of Mr. Hastings in his discharge of the same high office in India, and was formerly declared, in the report presented to the House of Commons during the Rockingham administration, an improper person to be appointed a member of the council of Bengal, which situation he had obtained through the influence of Lord North.

In defence of that part of Mr. Pitt's Bill which confers extensive powers upon the governor-general, Major Scott, with great success, quotes the arguments lately so much in fashion, among the leaders of the opposition, in favour of a strong executive government. And indeed it seems almost a pity that those two events, the India Bill and the Regency, should so maliciously conspire to compel these gentlemen to hold out such irreconcilable opinions within so short a space of time.

The person who succeeded Sir John Macpherson, and who first exercised this increased authority, was Earl Cornwallis. This nobleman received the government, according to Sir John's account, in a condition creditable to the Company, and found the native inhabitants of Bengal the happiest and best protected subjects in India; our allies and tributaries confiding in our protection; and the country powers emulously aspiring to the



the friendship of the English. 'We now hear,' says Major Scott, 'of no factious opposition in council, no minutes of controversy: and what is the state of the country? Oude is governed upon the system laid down by the former governor-general, Mr. Hastings; or, where an alteration has been made, it was with a view of rendering that system more permanent.'

If this be the true state of things, such concurring and involuntary testimonies in favour of Mr. Hastings's government ought surely to weigh against a mighty accumulation of fine and pathetic speeches. It should seem, indeed, that there is some malevolence in the fortune which has ruled the course of events subsequent to the predictions and assertions of the opposition leaders. Prudence and experience obstinately conspire to draw succeeding governors, with a sort of insensible attraction, towards the ancient and beaten tracks of their obnoxious predecessor. A similar perverseness in the nature of those facts set forth by Mr. Dundas, has falsified the melancholy presages of Mr. Sheridan respecting the state of the Indies under the destructive influence of Mr. Pitt's regulations; and, while Mr. Fox was contending that the power of Mr. Hastings was so deeply fixed, both at home and abroad, that the strong hand of parliament was necessary to procure his removal, the same malignancy appeared in the ruling destinies, and the governor-general notified his own determination to resign this dreaded authority.

Having already extended our remarks upon these hostile pamphlets to a much greater length than we generally allow for these little temporary publications, we will content ourselves with one extract from the performance under review, which appears to us to reflect credit upon the talents and spirit of the author:

'During the recess in 1782 Lord Lansdown happily negotiated that peace which preserved Great-Britain, and sent his lordship to an honourable retirement. Is there a man, Sir Richard, who will tell me he can trace any thing that has the appearance of principle in that combination which drove Lord Lansdown from office? What was it but a bold, shameless, though a successful attempt to establish power at the expence of all principle? and who can hereafter trust to the professions of a public man?

'While the ministers of this country were divided amongst themselves, and the country itself experienced the greatest distress, the conduct of Lord North gained him the esteem of all men. His administration had been unfortunate. It was his unhappy lot to see, what I trust will not happen under any future minister. In Lord North's administration one hundred millions were added to the national

60 *Major Scott's Observations upon Mr. Sheridan's Pamphlet.*

tional debt; two considerable armies were captured; a British admiral was thanked for a victory in which not even a bombketch was taken; and an empire was dismembered from Great-Britain for ever. If I am to believe Mr. Fox, these unexampled calamities are to be imputed to the imbecility of Lord North; if I am to believe Mr. Burke, such calamities could only be expiated upon a public scaffold; if I am to believe Lord North and his friends, we can trace our misfortunes to the unremitting violence of opposition, and to their encouragement and support of rebellion. I am not competent to pronounce an opinion; but as our losses were undoubtedly owing either to the one party or the other, it was not very natural to believe that an enlightened nation would tamely behold two men, who had proceeded to such extremities, cordially uniting for the purpose of dividing the government amongst their adherents. Until this event happened, the patience and patriotism of Lord North had secured him the esteem of the whole nation. Though strong in the House of Commons, he headed no factious opposition. He bore, with more than Roman firmness, the daily sarcasms of his political adversaries. He was told by Mr. Fox that the last three days of his political existence were the most active of his whole administration—his lordship made no reply. When Mr. Fox affirmed that, bad as he had conceived the state of the country to be before his entrance into office, he found it infinitely worse upon examination—Lord North was silent. He was accused by Mr. Fox, at various times, of neglect, inattention, extravagance, and a long *et cetera* of omissions and commissions; but he bore the torrent of eloquence with a temper that united all moderate men in his favour. Many men differed as to his merits and demerits as a minister; but his patriotic conduct in the summer of 1782 was universally applauded. Even Mr. Burke's violence passed unheeded. That gentleman affirmed, on the last day but one of the session, that such was his bad opinion of Lord Shelburne, he should not be surprised if he were to attempt to call the late minister (Lord North) back to power; *but that the nation would not bear it.* Who the tempter was, Sir Richard, who visited his lordship and Mr. Fox a few months after these violences, I know not; but, by bringing them for a short time into the garden of Eden, he totally ruined them in the public opinion, as men acting upon 'general principles;' and they, in common with common men, must be judged hereafter by their actions, not by their professions.

Do not suppose that I believe it impossible for men who have occasionally differed in parliament to act together for the public service. If it were so, the public business could not be carried on; since, in the general course of things, all public men must at times change from the treasury to the opposition bench; but the difference between Lord North and Mr. Fox was so much a difference upon principle, that they could not unite without giving up every pretension to principle. Mr. Fox was a whig; Lord North was a tory. Mr. Fox was the man of the people; Lord North was the minister of the crown.'

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By way of apology for dwelling longer upon Mr. Sheridan's treatise than that of his antagonist, we must say, with Milton in his defence of art and study, '*In re mediocriter laudandâ maxime elucere vim eloquentiæ.*'

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F O R E I G N L I T E R A T U R E.

ART. XII. *Mémoire pour le Peuple François.*

ART. XII. *Memorial in Favour of the Commonalty of France.*  
*Second Edition, revised and corrected.* 8vo. 76 Pages. 1788.

SINCE the French government has tolerated the publication of writings on political subjects, the press constantly teems with pamphlets, twenty sometimes appearing in a day. Some of them breathe a spirit of freedom that would do honour to a land of liberty; and the tendency of all is to point out the necessity of a reform in the government. Of all that have yet engaged the attention of the public, none has been more deservedly noticed than the work before us. It is the production of M. Corutti, who was formerly of the order of Jesuits, and who was charged by that society to make their apology at the time of their suppression. He now defends a better cause, the rights of the commoners of France against the pretensions of the nobility and clergy. Bold without licentiousness, and vigorous without violence, his style neither rises to the flighty vehemence of declamation, nor sinks to the level of common-place. He shews that many of the privileges of the nobility and clergy are derogatory from the purposes of their institution. Though the chain of reasoning in which he proves the rights of the nation at large, is highly forcible, perhaps there is no other of his arguments that will have so much weight with the two first orders of the state, as the necessity of their yielding to the circumstances of the times. The words of Otway,

‘ The public state’s a beggar,  
 One Venetian trusts not another,’

may at this moment be fairly applied to the French nation.

While M. Corutti points out to the commoners that their claims are not only founded on the principles of general equity, but also, in many respects, on the ancient usages of the monarchy, he advises them to continue to urge them in a firm but peaceable manner; observing, that the people have generally lost more than they have gained by having recourse to arms in civil dissensions.

His dedication to the memory of the late dauphin, father of the present king, is a model of eloquence.

ART. XIII. *FOREIGN INTELLIGENCE.*

## PROGRESS OF ARTS, SCIENCES, &amp;c.

## METEOROLOGY.

**W**HILST treating of the science of meteorology, we cannot omit an account of a remarkable electrical meteor observed by the Abbé Hervieu, professor of philosophy at Falaise.

On the 25th of February last, the weather being very rainy, the barometer being constantly at 26 inches 7 lines, and the wind due south, violent hurricanes arose at short intervals, attended by very heavy showers. About half after eight at night the wind abated suddenly, and what little there was was north-west. The abbé was in his chamber, pretty near a taper, when so vivid a light came in at the window, that it extinguished that of the taper. Inquisitive to know whence it came, he went into the court-yard, whither the curiosity of several students had drawn them, on observing this extraordinary light. The sky, towards the south, was clear; at the north-west it was clouded; the air was extremely moist, and there fell a gentle mist. Doubting whence this light came, the spectators soon saw the same phenomenon repeated, and observed, in the north-west, flashes of lightning far more vivid than any they had ever seen before; these were followed, at considerable intervals, by very violent thunderclaps. In the space of time between two flashes, they perceived, towards the lower part of the church St. Gervais, to which they were very near, a pretty vivid light. On a sudden a lambent flame rose and covered the whole roof of the chapels placed against the tower, whence it instantly ascended to the top of the steeple. This phenomenon might have lasted two or three seconds; and gave us sufficient time to observe it; it first disappeared on the upper part of the steeple. A light was still perceived, although more feeble, on the chapels, when behold a flash of lightning, similar to the preceding ones, and all disappeared. There was a considerable interval betwixt this flash and the clap of thunder which followed.

This truly surprising phenomenon was undoubtedly caused by electricity; and the direction we saw it take leaves no doubt but it rose from the earth towards the clouds. But why display itself in so large a volume, and how did it discharge itself  
without

without explosion? These facts, it appears to me, says the abbé, may be thus explained:

The wind, by drifting the rain against the walls of the tower, had prepared excellent conductors for the electricity. This fluid, accumulated in the bowels of the earth, and impelled to rise by the proximity of certain negative clouds, must have followed the *trains* of water which were along the wall; arrived at the top of the chapels, the roof of which was completely moistened, it must have uniformly spread itself. Near, and even upon, these chapels, are several stone columns of *gothic architecture*, armed with a great many points, which were likewise moistened. These points must have discharged a very great quantity of the electric fluid; but it rose from the earth still more abundantly: it is not surprising, then, that the flame should rise to the top of the steeple, the form of which, pretty nearly that of a very sharp cone, and the great number of fanes, must have contributed not a little to convey it to the clouds without explosion. The electricity ceasing to rise from the earth in so great a quantity as before, the points of the columns became sufficient to discharge it: this accounts for the flame disappearing at the top of the steeple, whilst it was still seen on the chapels.

The negative cloud which received this abundance of electrical fluid without doubt became positive; and if we suppose that it found pretty near it another negative cloud, it should have instantly discharged the electrical fluid with explosion; and this seems to explain the above phenomenon terminating by a flash of lightning and a thunderclap, which, however, came from a part more distant from us than the church of St. Gervais.

☞ *The Meteorological Article, a part of which was given in our last Review, will be concluded in our next.*

ART.

# ART. XIV. SUMMARY of FOREIGN SCIENTIFIC PUBLICATIONS

For the Month of M A Y.

Paris. *Description des Gites de Minerai des Forges et des Salines des Pyrenées, suivie d'Observations sur le fer Mazé et sur les Mines de Sardes en Poitou. Par Mons. le Baron de Dietrick, Secrétaire Général des Suisses et Grisons, &c.* Description of the Layers of forge and saline Mineral Earths in the Pyrenees; followed by Observations on polished Iron, and the Mines of Sardes in Poitou. By the Baron de Dietrick, Secretary-General to the Swiss Nation and the Grisons, &c. 4to. 2 vol.

**T**HIS work has received the privilege and approbation of the commissioners of the Academy of Sciences appointed to examine it.

Paris. *Octava Dissertatio botanica Erythroxilon et Malpighiam complectens, 18 Tabulis ornata. Auctore Antoni-Josepho Cavanilles.* Eighth botanical Dissertation, comprehending the Erythroxilon and Malpighia; ornamented with 18 Plates. By Antonio-Josepho Cavanilles.

The Chevalier de la Marck carried the kinds of Erythroxilon as far as eight. This author has added three new species, one of which, however, appeared to M. Marck to be distinct from this genus. Linneus described only nine species, Malpighi and Cavanilles make them amount to fifteen, two of which are taken from the works of d'Aublet and Jacquin. This dissertation too has received the approbation and privilege of the academy.

Paris. *Collection des Papillons d'Europe, &c. nouvelle livraison.* Collection of European Butterflies, &c. Published in Numbers.

The present number, which is very carefully executed, contains twelve plates, and ends with the two hundred and thirtieth.

Paris. *Annales de Chymie, ou Recueil de Mémoires concernant la Chymie et les Arts qui en dépendent. Par M. M. de Morveau, Lavoisier, Monge, Bertholet, De Fourcroy, le Baron de Diétrick, Hassenfratz, et Adet. Tome Premier.* Annals of Chemistry; or, A Collection of Treatises concerning that Science and the Arts which depend on it. The Authors as above. 8vo. 1 vol.

The respectable names affixed to this work are sufficient to testify its value.

Mayence.

Mayence. *Beytrage zur Naturgs Histche des Mainzer landes, &c.* Memoirs relative to the Natural History of Mayence. By M. Nau, Professor of Finances. Two 8vo. Numbers.

The author describes with exactness, from his own observations, the objects of natural history he has accurately examined; explaining, in a satisfactory way, why he differs, in some respects, from his predecessors. The first number, and the beginning of the second, treat of twenty-six fishes; the latter part of the second comprehends amphibii and birds.

Tubinge. *Beytrage zur naturge Histche des Herzog Thumps Wirtemberg, &c.* A Tract on the Natural History of the Duchy of Wirtemberg, following the Order of the Rivers, and the Countries they water. 8vo. 240 Pages.

Of all Germany, the duchy of Wirtemberg is the spot most favoured by nature. In this tract the description is accurate and well detailed.

Leipsick. *Chemische Anekdoten, &c.* Chemical Anecdotes, &c. 8vo. 253 Pages.

In these anecdotes the author, M. Becker, supports the ancient doctrine of chemistry, in opposition to the attacks of the new school.

Strasbourg. *Amphibiorum Virtutis medicatæ Defensio, &c.* Defence of the medical Virtue of Amphibii continued; containing the History of the Scinc. By M. Hermann, public Professor in Ordinary of Medicine, &c. 4to. 33 Pages.

This continuation is composed of two sections, in the first of which M. Hermann relates succinctly the effect of aliments on the animal organisation. The second section treats of aphrodisiacs, and contains the history of the sea scinc. The author, as a consummate naturalist, describes this animal perfectly; and, as an able professor, leaves nothing undetermined as to its medicinal properties.

Hankenhausen. *Handbuch sur Gartenfsgunde und angetrende Botaniker, &c.* Manual or Catalogue, arranged systematically, of 2261 Species of Seeds and Plants, for Fruit, Flower, and Nursery Gardens. By M. Nuenhahn, jun. 8vo. 100 Pages.

The names and arrangement are according to the system of Linneus, with a German nomenclature. This catalogue has in particular the advantage of pointing out the means of procuring a great number of articles, at once necessary and uncommon.



## M O N T H L Y C A T A L O G U E

For J U L Y 1789.

## MISCELLANEOUS.

ART. 15. *The New Robinson Crusoe: an instructive and entertaining History, for the Use of Children of both Sexes. Translated from the French\*. Embellished with Thirty-two beautiful Cuts.* 12mo. 4 vols. 6s. Stockdale. London, 1788.

**T**HE idea of this book, the French translator observes, is taken from Rousseau, who, in his *Emilius*, says, ‘ Might there not be found means to bring together so many lessons of instruction that lie scattered in so many books; to apply them through a single object of a familiar and not uncommon nature, capable of engaging the imitation, as well as rousing and fixing the attention, even at so tender an age? If one could imagine a situation, in which all the natural wants of man appear in the clearest light to the understanding of a child, and in which the means of satisfying these wants unfold themselves successively in the same clear, easy manner, the lively and natural description of such a state should be the first means that I would use to set his imagination at work.’

Pursuing this idea, the author, Mr. Campe, taking the chief passages of *Robinson Crusoe*, omitting others, and adding some of his own, has produced a book which may be of considerable use to children. Several of the hero’s adventures, previous to his shipwreck on the desert island, are omitted. The author, having placed him there, says, ‘ I have divided the time of my New Robinson Crusoe’s remaining upon the island into three periods. In the first he is all alone, and destitute of any European tool or instrument whatsoever, assisting himself merely by his hands and invention; in order to shew, on the one hand, how helpless man is in a state of solitude; and, on the other, how much reflection and persevering efforts can contribute to the improvement of our condition. In the second period, I give him a companion, on purpose to shew how much a man’s situation may be bettered by taking even this single step towards society. Lastly, in the third period, a vessel from Europe is shipwrecked on his island, and gives him an opportunity thereby of providing himself with tools and most other articles necessary in common life, in order that the young reader may see how valuable many things are of which we are accustomed to make very little account, because we have never experienced the want of them.’

This New Robinson Crusoe is supposed to be read to his children by a Mr. Billingsley; and the story is frequently interrupted by the questions of the children, and by his answers to satisfy their inquiries. Thus moral and religious instructions are drawn from the incidents as they arise, and children are taught what to avoid and what to pursue by an exemplar before them.

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\* Originally written in German.

ART. 16. *The Predestined Wife; a Novel.* 12mo. 5s. sewed.  
Kirby. London, 1789.

Of novels that neither rise above nor sink below mediocrity, we have only to determine their tendency as to morals. As the class of novel readers is very numerous, it is highly necessary they should be well supplied; and we recommend the *Predestined Wife* as a production in which the strictest regard is paid to every virtuous and generous sentiment. We have, indeed, nothing to allege against it, except that the few new incidents it contains are not very probable; but, as the author found them necessary, in order to render the work interesting, due allowance we hope will be made for them.

ART. 17. *The Select Spectator; or, A Selection of Moral Papers from the Spectator.* 12mo. 2 vols. 6s. boards. Rivingtons. London, 1789.

Of the *Spectators*, though, in spite of the change of taste, customs, and manners, they still continue a *parlour-window* book, it must be admitted there are some which seem to have been the offspring of a cloudy day, others a little obsolete, and a few *non sine lituris legenda*. The editor therefore, with much propriety, undertook a selection for the use of the young people under his care. He professes to have preferred moral subjects to criticism and metaphysical inquiries; yet we cannot help ranking among the latter the arguments taken from dreams, in favour of the immortality of the soul; and if it should be urged that Mr. Addison's papers on beauty, novelty, and greatness, have the air of criticism, yet, as they have been generally thought the best calculated of any light production to improve the taste and judgment of young readers, we were a little disappointed in not finding them in the index. We could lament also that the story of Hilpa, the antediluvian princess, should have been omitted; but, in matters of taste, every compiler has a right to his own judgment.

ART. 18. *Retired Pleasures in Prose and Verse; addressed to the Lovers of a Country Life. With occasional Notes and Illustrations.* By George Wright, Esq. Author of the *Rural Christian*, &c. &c. 4to. 2s. 6d. Stalker. London, 1787.

Whoever has perused Mr. Wright's *Rural Christian* may form a tolerable idea of his *Pleasures in Verse and Prose*. We shall present our readers with the advertisement, not only as an account, but as a specimen of the performance; and we congratulate them on the opportunity they will have of taking breath at the notes, without which none but Mr. Alscrip could get through this period of a page:

'As many gentlemen who live in the country may wish to know how to improve the calmness and tranquillity of rural scenes to the best advantage; while others who have been successful in business, or are, by different methods, become the heirs of riches and the sons of fortune, may be desirous of retiring from the fatigue and cares of trade and merchandise into the peaceful abodes of *Sylvan* life, \* to enjoy

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\* A mariner who has been a long voyage, and weathered out many a storm, is happy to see his native land, and regain his desired port;

enjoy mental serenity and undisturbed reflection; \* the following treatise (chiefly extracted from approved writers) is intended to assist such persons in filling up their time, engaging their thoughts, and exciting their attention to subjects of the greatest moment and importance, and directing their views to objects heavenly and divine.'

These objects of moment and importance are so *retired*, so *Sylvan*, so *seasonable*, so *religious*, so *Christian*, so *rural*, so full of *groves*, *reflections*, *felicity*, *alcoves*, *contemplations*, &c. that one would almost conceive the English language afforded no other expressions. We could have been glad to have been occasionally relieved by something like active benevolence, which ought at least to form a part of our *Sylvan* occupations, and which our author thinks it sufficient now and then to glance at, instead of enforcing. Strange, among his many selections, we should find so little on this subject. If this be Mr. Wright's taste for retirement, we shall leave him to enjoy it unenvied, and think ourselves better secured in busy scenes than in such *Sylvan* retreats to exclaim,

' Here lust no objects for its fires can gain.'

See the author in his frontispiece and the motto :

ART. 19. *Reveries, philosophical, political, and military.* 8vo. 1s.  
Hookham. London, 1789.

The man of leisure who reads till he is tired, resumes his book till he is drowsy, and at last lets it drop while he stretches himself, may not be fully aware of the advantages of arrangement in compositions; but we poor Reviewers, while the wind from our broken casement renders the light of our solitary rush oftentimes deceitful, are apt to wish for some clue to direct us in our *laborious researches* after wit or meaning. Of the *Reveries* before us we shall only say that our author *dreams* of commerce and war; of government, the origin of which he confounds with its design; of religion, every sect of which he advises to be tolerated, except those who preach the doctrines of the national church; last of all we have music, which, suddenly rousing our author to what he calls a waking dream, makes him fancy the *genius of instruction* informing his *vacant soul*. The result is an eastern tale in favour of the heir-apparent, the application of which a late happy event has rendered unnecessary.

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so a person, after the fatigues and labour of carrying on an extensive business for many years, may naturally wish to retire from the pursuit of riches, to enjoy them at leisure in a quiet rural retreat.

\* ' Hunting, shooting, angling, and the like rural amusements, are not particularly insisted on in this treatise, as it is principally intended to point out and enforce the best methods for improving the mind in the knowledge and practice of virtue and rational devotion; leaving the recreations of the body to every person's own choice, only hinting the propriety of regulating our amusements, whether in town or country, according to the dictates of humanity, prudence, sobriety, and right reason.'

ART.

ART. 20. *Conjectures on some of the Phenomena of the Barometer; to which is added a Paper on the Inversion of Objects on the Retina.* 8vo. 1s. Creech, Edinburgh. 1789.

It is a very general observation that, though nothing is more easy than to confute a theory, yet to build a new one, that shall be free from objection, is a very difficult undertaking. The work before us is a strong proof of the truth of this position.

In the first part of the work we are told that if the variations of the barometer arise from the increased elasticity or gravity of the air, we are still to look for the causes of these. All this has been long ago admitted, and that there are certain difficulties yet unsolved relative to the variations of the mercury by atmospherical pressure.

Dr. M. after shewing that all the causes of which we can form any idea would be more uniform than what we observe, proposes one in every respect liable to equal objection. He supposes the increased gravity of the air to arise from an increased quantity of it, which he attributes chiefly to the process of vegetation; and its diminution to the evolution of phlogiston, which, combining with pure air, is condensed into water. If no other causes operated, it is obvious this process would be as uniform as the generally received theory; but as our author admits the variations of winds and temperature will have great influence in modifying this principle of augmentation and diminution in the air, we find ourselves as much at a loss as ever for the causes of these variations, on which the whole system seems to depend.

In the other paper we have an inquiry by what means the mind becomes sensible of the real situation of objects which appear inverted on the retina? This our author accounts for by supposing an instantaneous comparison in the mind of every object with its relative situation to the surface of the earth. If this be the case, the judgment is fixed at so early an age, that it is impossible to trace the progress of our ideas on the subject. It is, however, most probable that the picture we have seen on the retina is different from the impression conveyed to the mind, otherwise adults, who have been cured of *congenital* cataracts, would have discovered some doubts whether a man stood on his head or his heels. From the most authentic memoirs no such difficulties have occurred, though the patients have had no clear conceptions of distances, perspective, &c.

ART. 21. *The Nature and Utility of the Court of Requests described,* by Hutton. 8vo. 6s. boards. Hookham. London, 1789.

In this useful performance we have, first, the history of the Court of Requests in Birmingham, which is traced with great exactness; but, as our author acknowledges his fond partiality to a darling child, we are ready to excuse his prolixity while we admit the justice and propriety of his remarks.

The same must be said of the ninety-nine cases which follow, many of which are interesting, and contain very useful information for the judges of these very valuable tribunals. On which account we did not feel ourselves wearied with the long introduction to some of the ob-

vious remarks on others, or the circumstantial exactness with which many are related. The author acknowledges the pleasure with which he rides his hobby; and it were much to be wished all public business were transacted with as much alacrity. We therefore recommend this well-intended production to all such as wish for information in administering justice in these valuable institutions, and despair not to see their jurisdiction extend in proportion to the decreased value of money in this opulent kingdom.

## POLITICAL.

ART. 22. *A Second Letter from Major Scott to Mr Fox, containing the final Decision of the Governor-General and Council of Bengal on the Charges brought against Rajah Deby Sing.* 8vo. 1s. Stockdale. London, 1789.

In this Letter Major Scott, upon the authority of incontestible documents lately arrived from the East-Indies, confirms, in the strongest manner, what he had advanced relative to Deby Sing, in his former Letter to Mr. Fox, of which we gave an account in our Review for May last.

‘ I can now affirm with confidence,’ says the major, ‘ that the following facts are fully proved :

‘ 1st, That Mr. Hastings did not originally appoint Deby Sing to be farmer, or security for Rungpore and Dinagepore, and that Mr. Burke had clear evidence upon this point when he spoke last year in Westminster-Hall.

2dly, That when the insurrection in Rungpore broke out, and an inquiry into the causes of it was ordered, Mr. Hastings himself proposed the removal of Deby Sing, from a conviction that no fair inquiry could take place while he remained in office.

‘ 3dly, That Deby Sing is proved to be innocent of almost all the dreadful cruelties imputed to him.

‘ 4thly, That the most dreadful of the cruelties imputed to him had, to use Mr. Shore’s expression, no existence whatever.

‘ And, fifthly, That, if the whole had been true, to the utmost extent of Mr. Burke’s original relation, it would be impossible for the ingenuity or malice of man to impute the slightest blame upon Mr. Hastings, or to make him a participator in the crimes of which Deby Sing was accused.’

Major Scott afterwards supports his assertions with copies of authentic documents, which admit of no doubt or contradiction; and, with all the animated zeal which has so peculiarly distinguished his exertions in the cause of Mr. Hastings, he applies the whole, triumphantly, to the exculpation of that great and persecuted governor.

DIVINITY AND CONTROVERSY.

ART. 23. *A Letter to the Jews; with occasional Remarks on a late Address to the same from Dr. Priestley. By a Layman.* 8vo. 6d. Walter. London, 1789.

The writer of this Letter conceives that the Jews, though converted by Dr. Priestley's Letter, will be as far from Christianity as ever, unless they believe the pre-existence of our Saviour. Perhaps it may be as well, in this as in most other sciences, to begin with the most simple propositions, and gradually proceed to the more complicated; that is, after the Jews are become Socinians, introduce to Arianism, and then, if you can, make them Athanasians.

Aware, however, of the possibility of the Jews rejecting every thing, from this difference of the Christians among themselves, the author very properly advises them to read the scriptures, and form their own opinions. After this, adverting to the present calamitous situation of God's once chosen people, he endeavours to convince them all their present miseries arise from their rejecting the gospel.

The author certainly means well; but there is neither novelty nor force in his arguments.

ART. 24. *A Letter from a Lady to her Daughter, on the Manner of passing Sunday rationally and agreeably.* 8vo. 1s. Marshal. London, 1789.

This petty performance is professedly intended as a supplement to *Thoughts on the Manners of the Great*. It is evidently, however, by a different and much inferior writer. In it we look in vain for that shrewdness of remark, that acuteness of reasoning, that delicacy in the accommodation both of sentiment and language to the feelings of the gay and fashionable, and that intimate acquaintance with the foibles most prominent in high life, which distinguish the *Thoughts*. But the attempt, however weak, is evidently well meant, and merits both attention and encouragement. The duty of steadily frequenting the public worship of God, and otherwise spending the sabbath in exercises of piety and benevolence, is here earnestly inculcated. And happy were it for most ladies in this country, and particularly in the metropolis, that their time were not worse employed than habitually attending the church themselves, and exciting others to follow their example.

ART. 25. *Strictures on Two Discourses by S\*\*\*\*l C\*\*\*\*r, D.D. occasioned by the Death of his eldest Daughter. Dedicated to the Right Rev. Father in God, Lewis, Lord Bishop of the Diocese.* 12mo. 1s. Kearsley. London, 1789.

The dedication first tells us that the author has no permission to inscribe his work to my lord the bishop. The rest of it is taken up, contrary to the usual mode of dedications, in acquainting his lordship there are people as good as himself. This gives our author an opportunity of beginning his strictures before he finishes his dedication.



The preface contains a few *knowing* aphorisms, involved in some rather abstruse deductions:

‘ It is not the lot of every *author* to shock the prejudices of the learned and unlearned vulgar, even if that *author* depicts only his own thoughts.

‘ But where an *author* controverts opinions, established upon long and well-founded experience, he must not be surprised if the pen of criticism is aimed at his work.

‘ Conscious rectitude, and the pursuit of truth, where they are the uniform intention of any individual (in the small sphere of my observation), so far from being the occasion of censure, however discordant the opinions of mankind, have generally claimed deserved applause, without the puff of dedication, or the bullying manoeuvre of a pompous preface.

‘ Those who wish to impose on the world their contempt of envy and malice, always smart most severely under the pen of the satyrist.

The design of the work is to convince the writer of the discourses how little his daughter’s death and many amiable virtues will concern the public. In illustrating which, we have an account of a clergyman, whose name is not mentioned, and who lived we are not told where, that lost a daughter, who is nameless also; with an exact description of the manner in which the good man bore his loss. The error of Dr. C—— was in preaching and publishing one or two discourses upon his daughter, wherein she is represented as a mortal *absolutely perfect*. The doctor’s vanity surely carried him beyond the bounds of judgment in this instance. But, whatever may be the merit of the Discourses, they are not likely to suffer much by these strictures.

ART. 26. *Remarks on the Bishop of Exeter’s, and also on Dr. Heberden’s Interpretation of the Prophecy of Haggai.* 8vo. 1s. London, 1789.

A tedious argument on the construction of an Old Testament prophecy, which is a species of polemical discussion very uninteresting; we presume, to most readers. The author, however, treats the learned interpreters with whom he differs respectfully; and though we think the nature of his subject leads him occasionally to cavil about words, as it involves much verbal criticism, he discovers considerable powers of eloquence, and writes on the whole with the liberality of a scholar and the manners of a gentleman.

ART. 27. *A Letter to the Patrons, Trustees, &c. of the Charity Schools.* 8vo. 1s. 6d. Turner. London, 1789.

The author recommends a more efficacious mode of educating the children of the poor than any other hitherto adopted. His plan is to take the entire charge both of their support, their education, and their morals, by converting our several charity-schools into so many academies, in which the children would be always under the eye of the master, and by that means prevented from imbibing the profligacies which abound in our streets, and to which they are at present exposed.



exposed. We have only to lament, in the name of the liberal and humane, that the prodigious expence of the scheme renders the practicability of it peculiarly problematical.

ART. 28. *A Defence of the Protestant Clergy in the South of Ireland, in Answer to the Charges against them contained in the Right Hon. Henry Grattan's Speeches relating to Tithes, &c.* 8vo. 2s. Robson and Clarke. London, 1789.

The various points controverted in this pamphlet can be of little consequence to readers on this side the water. And to comprehend them properly, would require an intimate acquaintance with almost the whole internal policy of the sister kingdom. For the question here discussed has agitated the clergy, the laity, and the legislature, of Ireland above a century. Indeed, tithes have ever been the great bone of contention since they were adopted as part of our ecclesiastical constitution. And it is likely they will always be considered as a grievance, both by the landlord and the tenant. Our anonymous author derives no aid from the brilliancy either of his diction or his wit in their behalf; but he opposes facts to Mr Grattan's oratory, detects the misrepresentations of a glowing fancy by dispassionate investigation, and appeals from the fascination of eloquence to statements which cannot be mistaken. The pamphlet is very incorrectly printed.

ART. 29. *A Letter to Joseph Priestley, LL.D. on the Subject of his late Letter to the Right Hon. William Pitt, and to the Dean of Canterbury. To which is added a Discourse on the natural Connexion of civil and ecclesiastical Establishments. By the Rev. John Walters, M.A. Master of Ruthin School, and late Fellow of Jesus College, Oxford.* 8vo. 2s. Rivingtons. London, 1789.

This is a letter of earnest expostulation with Dr. Priestley on misapplication of talent, his extreme affectation of singularity and paradox, the vanity and impotence of all his attempts to overturn the Church of England, and the peculiar temerity which distinguishes his tenets and his reasoning. And of all the advocates for our religious establishment which have attacked this redoubted champion of schism and Socinus, Mr. Walters is perhaps the most spirited, the most sanguine, and the most classical and elegant. The arguments, assertions, and assumptions of his antagonist, he has the address to render ridiculous. And however the doctor and his friends may treat a remonstrance which they cannot but feel, our author's wit and sarcasm are of such a species that none of the party will venture to retort. To this Letter is added an affize sermon, in which the natural alliance between church and state, or the mutual dependence which subsists between law and religion, is stated and illustrated with precision and elegance.

ART. 30. *A Letter to Dr. Priestley. By William Hunter, A. M. Rector of St. Ann, Limehouse, and late Fellow of Brasen-Nose College, Oxford.* 8vo. 1s. Wilkie. London, 1789.

Mr. Hunter, though by no means one of Dr. Priestley's most formidable antagonists, enters very warmly into the contest, and endeavours sometimes to reason and sometimes to laugh the doctor out of his prejudices. His language, however, is often vulgar, and not unfrequently perplexed. The best cause unfortunately suffers by unskilful advocates. Happily our religion, as established by law, hath some of the ablest writers in its favour that this or any age or country ever produced. There is consequently the less need of their assistance who are not qualified to do it any service.

ART. 31. *A Letter to the Rev. Dr. Priestley. By an Undergraduate.* 8vo. 1s. Rivingtons. London, 1789.

This contest exhibits something like that which, in sacred story, took place between David and Goliath, where a giant in complete armour was doomed to fall by the hand of a naked stripling. The doctor having, with his usual condescension, offered to conduct the theological studies of the young gentlemen in the university of Oxford, in this letter one of them acknowledges the obligation in the name of the rest, and assigns reasons, sufficiently mortifying to the doctor, for declining his service. Our *undergraduate* considers the doctor's nostrums rather as objects of derision, than propositions meriting a serious confutation. He endeavours to make both himself and his readers merry with many of those important discoveries and philosophy which have so long menaced the peace and safety of our establishment. He alleges the doctor, who would teach others, needs himself to be taught; that his creed is wholly negative; that the religion he professes is a religion without a saviour and a sanctifier; that he allows fixed air in the natural world, but deprives the moral of all fixed principles; that a verse or chapter of an evangelist, or even an *apostle*, not in unison with his hypothesis, is to be rejected; and that, as his system admits of no human soul, he has philosophy enough, and may soon find it convenient to rid himself and the species of *futurity* and a *resurrection*.

For the ENGLISH REVIEW.

N A T I O N A L   A F F A I R S

For J U L Y, 1789.

INTRODUCTION.

THE event that has distinguished this month will long distinguish it among months and years, and form an era in the annals of history. It is needless to mention that it is the

REVOLUTION IN FRANCE

to which we allude; a revolution, the greatest that was ever effected in so easy a manner. Men of reflection, when they attended

tended to what was daily passing there, the free and bold conversation, and, if possible, still freer writings of the French nation, to the meeting of the notables, the remonstrances of an exiled parliament, and the convention of the states-general, foretold, without much hesitation, that a new order of affairs must take place among our enlightened and spirited neighbours; yet few, perhaps none, imagined that the French monarchy could die, or, shall we say, migrate into another state, without more violent pain and convulsion. This *euthanasia*, or rather this easy *metempsychosis*, evidently sprung from that general unanimity on the great subject of discussion, which pervaded all ranks and orders in the widely extended, yet compacted kingdom of France. Had that nation been divided in their sentiments, the invincible spirit of liberty would have prevailed, but not without a struggle. The majesty of the people shone forth with a splendour, at which the inferior principalities and powers in the state, like the stars before the rising sun, hid their diminished heads. The reigning monarch perceived the dignity and acknowledged the authority of a GREATER CHIEF. His guards, at his nod, retired from the presence of a force before which they seemed to be nothing more than a vain mockery. He did homage to the pretensions, and, in acknowledging himself the servant, proved himself the father and the just sovereign of his people!

Though great allowances are to be made to a difference of circumstances, it is difficult to abstain from making a comparison of the conduct of Lewis the Sixteenth of France with that of Charles the First and James the Second of England in similar situations. It was neither so obstinate as that of the former, nor so precipitate as that of the latter; it was a medium between both. The King of France endeavoured to mediate between the privileged orders, and the great body of the people; but when the fortune of the latter appeared evidently to prevail, he did not prolong an unequal contest; he did not retreat into Spain or Naples, to move the other branches of the house of Bourbon against his subjects; at a crisis when ideas of flight might have not only been suggested by the pride of power, but even urged by fear, he embraced the generous resolution of committing himself into the hands, and acting agreeably to the sentiments of his people. Had the English princes acquitted themselves in a similar manner, at any period before the sword was drawn, a Stuart might still have sat on the throne of England.

As the easy and quick transition in France from a government purely monarchical to whatever new form it may assume, is owing to a general unanimity on the great subject of discussion, so that unanimity was derived from the light of learning. The people, when divided, are like sand  
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that is scattered by every wind; united, they are the bundle of rods in the fable which is not to be broken. Vicinity of situation and a common cause, have, in all countries and ages, given occasion to an intercourse of minds, and a concert of wills, that have subverted the power of tyrants. In small republics, where the bulk of the nation live together in one large city, as in the republics of ancient Greece and modern Italy, men can compare their sentiments, and form their designs, by means of conversation; but no such designs as have been formed and executed in America and France, could be concerted or executed without that wide, regular, and constant communication, which is the result only of letters and the art of printing. The French nation, at once enlightened and inflamed by investigations of the ancient and free constitution of the Franco-Galli, and the natural rights of men, and by the examples of other states, started into a posture of resolution and defiance. Confiding in a just cause, and the vast superiority of their strength and numbers, they proceeded in their glorious career with that steadiness, firmness, and moderation of conduct, which are wont to distinguish the measures of great and enlightened states from the tumults and sallies of barbarous insurgents. The rude multitude, when they feel their wounds, like the blind Cyclops in Homer, who gave vent to his anguish and despair by tearing up trees and rocks, express their rage in unavailing though destructive acts of fury. The French nation were sensible of their disease; but they saw a safe and certain remedy, and they applied it with all the art and caution of skilful physicians. Had this remedy been doubtful, had the Parisian citizens and the troops at Paris been ignorant of the sentiments that prevailed in the other towns, and the other divisions of the French army, they would either never have attempted the grand enterprise they have accomplished, or they would not have stopped at the point of its accomplishment. The fear of a reverse of fortune would have nourished a jealousy of all that was princely or pre-eminent in the kingdom. The times of Sylla would have been renewed. Some bloody dictator would have proscribed the princes of the blood and the nobles attached to the cause of royalty. He would have trembled to return the sword into its sheath; he would have found no peace but in destroying; no security but in continuing that confusion, consternation, and horror, which he had occasioned. What the popular, and now happily triumphant, party in France have uniformly said, done, and suffered, forms a contrast to all this. Even in the very throat of danger and war, when a number of their compatriots had fallen by the perfidious cruelty of the governor of the Bastille, they restrained their resentment to a few acts

acts of just severity; acts which even the strictest morality justified, and the dictates of sound policy declared to be necessary. To have passed over the misconduct of Mons. de Launay, and his principal instruments, with impunity; would have argued timidity and irresolution; to have discovered revenge and a thirst of blood, might have occasioned distrust and alarm, and even turned the popular current of the day into compassion for the unhappy sufferers\*. The leaders of the people assumed at once, and at once exercised, the functions of wise and just legislators and statesmen. They gave an example of what was to be apprehended from resistance to the national assembly on the one hand, and what from an acquiescence in their views on the other. They punished the voluntary instruments of arbitrary power; but they spared, as much as possible, the blood of their countrymen. They protected the property of the helpless citizens; they relieved, to the utmost extent of their power, the pressing wants of the poor, by a ready and equal distribution of corn, as well as by contributions in money.

## REFLECTIONS.

And here we cannot but regret that the British parliament, at a moment when our neighbours, and, if a common regard to liberty and the dignity and rights of human nature may justify the appellation, our friends, should have refused so small a supply to the French people, on the eve, or rather under the actual invasion of famine, as twenty thousand sacks of flour; a quantity little more than the consumption of this island for one day. The price would have purchased wheat for us before it was wanted, if it should have been wanted, from some other quarter. But, even if this should not have been the case, the granting or the withholding twenty thousand sacks of flour was not a matter of such mighty importance as to justify even deliberation on the subject, at such a crisis as that in which it was demanded. The French nation, struggling with famine and arbitrary power, cast their eyes for relief to England, a land abounding in grain, and the very temple of freedom. The English government refuses to assist them! Among a people of such extreme sensibility as the French, this might have diverted the odium of the people from the French to the English court. Oliver Cromwell, for the support of his schemes, enacted that every person within the commonwealth should retrench one meal in the week of his usual allowance; but to have granted

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\*: Since the above went to press, some partizans of the court have become the unfortunate victims of popular rage. Nor does the popular vengeance appear to be yet satiated.

the supply demanded by the French would not have cost the inhabitants of Great-Britain the retrenchment of three meals in the year; a sacrifice which all, we are persuaded, would have made with cheerfulness. There is, however, one advantage that will probably result from this unkindness on our part; it will probably make us abstain, for some time, from travelling and spending our money in France, where our recent barbarity will not soon be forgotten.

To view the revolution in France on all sides, and in connexion with all those objects with which it is strongly related, would carry us beyond the compass of our ability, and still farther beyond the limits necessarily prescribed to this monthly speculation on the present state of the world, particularly that part of it with which we are most concerned. We shall confine ourselves, therefore, to a few observations. The situation of France, though auspicious, yet not finally settled, will afford us frequent opportunities of resuming this subject, and of viewing again and again, one of the sublimest spectacles that can engage the attention of man; the efforts of a great nation to vindicate and establish the rights, and to exalt the dignity of our common nature. In the contemplation of this all national distinctions are lost.

First, The spirit and tone of a nation, it seems, may be changed in a very short space of time. In the last reign it was the common boast of a French gentleman that both 'his property and life were wholly at the devotion of the king.' This was pride perverted. But the French people are marked by an excessive sensibility of temper, which carries the reigning spirit or humour of the times, whatever it be, to an extreme. When the king is not to be opposed and pulled down, he is to be adored and deified.

Secondly, As a very extraordinary change has happened, in the present reign in the tone and spirit of the French nation, so also a change equally great has taken place in that of the French government. It is computed that, in the reign of Lewis the Fifteenth, not less than twenty thousand persons were unjustly deprived of liberty and property, and many of them also of their lives. When the people of France, about fourteen days ago, set open the Bastile, it was found to contain only four or five state prisoners!

Thirdly, How often does ambition blindly labour for its own downfall! The French court sent an army to America, not from a regard to justice and liberty, but for the purpose of humbling Great-Britain, and exalting the relative power and greatness of France on her ruins. They did not foresee the result of those new ideas, that new education and way of thinking,



ing, that could not but insensibly make their way into the army and nation. Was it possible that a large body of men should fly from one side of the globe to emancipate the inhabitants of part of the other, without catching the generous flame of freedom from their new allies? Was it possible that they should not discuss at home what they fought for abroad? At the same time it must be confessed, that though we are all of us wise after the event has illustrated the cause from whence it sprung, few men were aware that the assistance afforded to the Americans by the French court would involve the emancipation of the French people\*; and none foresaw that this emancipation would follow so closely the example that gave it birth. We foresee some effects of this revolution in France in other nations of Europe. But more will take place than we can easily imagine; and those we look for may surprise us with the abruptness of their arrival. The present generation may live to see the Cortez of Castille and Arragon reassembled in Spain. It will be difficult for the emperor to subdue the liberties of the Flemings, or to suppress the recollection of former privileges among the chiefs of Hungary and the barons of Bohemia. Yet,

Fourthly, So wonderfully are things linked together in the busy and ever-changing scene of human affairs, that the same conjuncture that gave liberty to France, exalted and confirmed the power of the Stadtholder in Holland. France, exhausted by the American war, and agitated by internal dissensions, was unable to furnish the stipulated succours to her party in the United Provinces. The PATRIOTS were therefore subdued by the reigning sovereign. And, as a very useful corollary from this position, it may be observed, that it is a very dangerous expedient for any nation to trust to foreign assistance.

Fifthly, The Revolution in France, effected by the co-operation of the French guards with the people, may quiet the alarms of many sensible and well-disposed men in England, on the subject of a standing army.

Sixthly, There is not a doubt but this great revolution will be established, and placed beyond the reach of any sudden reverse of fortune. The opposite pretensions and interests of different provinces and communities in the Netherlands, after their deliverance from the yoke of Spain, were many and great, and for years there was great anarchy and confusion; but the affairs of the Netherlands were settled at last, nearly in their

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\* The nation among whom predictions of what has happened were most frequent, was Spain; a nation distinguished by just sense and sagacity.



present form. What has happened in America, before our eyes, needs only to be hinted at. It was boldly predicted that the Thirteen Provinces, freed from the pressure of England, would fall to pieces; but behold, after many difficulties and delays, the Thirteen provinces united, it is to be hoped, for many ages, in a constitution very nearly assimilated; and which, in several instances, is an improvement on that of England! With so many examples of political organisation, and such knowledge, moral and political, the French nation will undoubtedly settle their new government without any barbarous appeal to arms, and exhibit the greatest lesson that has yet been given to the world.

#### WAR ON THE CONTINENT.

The war between the Russians and Austrians on the one part, and the Swedes and Turks on the other, is continued with great animosity and fury. The King of Sweden discovers, in the progress of time, talents and resources, which he was not known to possess; and the emperor, on the other hand, has betrayed much weakness, to which he was almost universally supposed to be superior. The Sultan Selim in his personal conduct revives a ferocity that had for many years been banished from the Sublime Porte; at the same time, he has the good sense of attempting to rouse the religious enthusiasm of mussulmen.

#### DENMARK.

The declaration of neutrality, amidst the contests of the North, on the part of Denmark, is a matter of great satisfaction to all British subjects.

#### GREAT-BRITAIN.

The present session of parliament is just expiring. The bill that had passed in the House of Commons for an annual thanksgiving for the Revolution, has very properly been rejected by the House of Lords. The multiplication of religious ceremonies and commemorations, of which we have perhaps too many already, only tends to bring religion into a greater and greater state of coldness and indifference.

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••• Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E  
E N G L I S H   R E V I E W,

For    A U G U S T    1789.

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**ART. I.** *Travels through the Interior Parts of America. In a Series of Letters. By an Officer.* 8vo. 2 vols. 14s. boards. Lane. London, 1789.

**T**HE author of these Travels was an officer in General Burgoyne's army. He professes to give a detail of the difficulties to which that part of our troops were exposed previously to their capture at Saratoga, and of the distresses which they endured after that unhappy event. The narrative is conducted with an apparent degree of candour and impartiality, which render it interesting. Its claim to attention, however, arises more from the nature of the facts, than from the skill and elegance of the writer. His moral reflections, in general, had been much better omitted; his descriptions are too minute; his transitions almost always abrupt; and his style sometimes ungrammatical. Yet when we consider the author's situation, we are prompted to pardon his defects, and give him full credit for his merits.

He arrived at Quebec in October 1776. That city, he tells us, had suffered so much by the siege during the preceding winter, as to correspond little to the beautiful description given of it by Mrs. Brookes in her *Emily Montague*. During his journey from thence to Montreal he makes some interesting remarks on the natural productions of the country. He describes the characters of different tribes of Indians, and justifies their being employed by our army against the Americans.

Necessity was the only plea on which this could be defended. To counteract or retaliate the horrors occasioned by savages composing a part of the continental troops, it was requisite to engage them in our service. A treaty between General Burgoyne and the chief of the Iroquois, at river Bouquet upon Lake Champlain, in which they both gave a specimen of their eloquence, is inserted at length. The general's talents as a polite scholar are well known. The following short extract from his orders at Crown-Point, when he was within sight of the enemy, will rank the firmness of his mind with the elegance of his pen: 'This army embarks to-morrow to approach the enemy. The services required of this particular expedition are critical and conspicuous. During our progress occasions may occur, in which nor difficulty, nor labour, nor life, are to be regarded. This army must not retreat.'

The author afterwards relates the circumstances which occurred in their passage to Saratoga, where military skill and courage were rendered useless by the nature of the country, and the superior numbers of the enemy. The crowd, who judge of the merit of commanders only by their success, have censured with virulence the conduct of General Burgoyne. But the plain statement of facts given in these volumes seems to prove that he made every exertion which prudence or bravery could suggest. His orders, it appears, were absolute, and his success impossible, unless the promised succours had been sent him from New-York.

The narrative of this melancholy event is heightened by the episode of Lady Harriet Ackland, who will be long remembered as a striking example of conjugal attachment.

While the captured army was stationed at Cambridge in New-England, Henley, an American colonel, was prosecuted by General Burgoyne for stabbing Corporal Reeves. A trial was allowed, at which the general pleaded in person with such legal knowledge, acuteness of reasoning, and force of eloquence, as to extort applause, though not justice, from his enemies. His speech, which is given at length, would do credit to the ablest advocate at the British bar.

Detained contrary to the articles signed at Saratoga, the army was further compelled to leave Cambridge, and to march through Pennsylvania and Maryland to take up its quarters in Virginia. The author takes advantage of this distressing expedition to depict the manners of the people in these different provinces. The following account of a sect of Christians in Pennsylvania, called Dumplers, will be thought curious:

'In travelling through Pennsylvania you meet with people of almost every different persuasion of religion that exists; in short, the diversity

diversity of religions, nations, and languages here is astonishing; at the same time the harmony they live in no less edifying; notwithstanding every one, who wishes well to religion, is hurt to see the diversity that prevails, and would, by the most soothing means, endeavour to prevent it; yet, when the misfortune once takes place, and there is no longer an union of sentiments, it is nevertheless glorious to preserve an union of affections; and certainly it must be highly pleasing to see men live, though of so many different persuasions, yet to the same Christian principles, and though not of the same religion, still to the great end of all, the prosperity and welfare of mankind. Among the numerous sects of religion with which this province abounds, for there are Churchmen, Quakers, Calvinists, Lutherans, Catholics, Methodists, Menists, Moravians, Independents, Anabaptists, there is a sect which perhaps you never heard of, called the Dumplers. This sect took its origin from a German, who, weary of the world, retired to a very solitary place, about fifty miles from Philadelphia, in order to give up his whole time to contemplation; several of his countrymen came to visit him in his retreat, and by his pious, simple, and peaceable manners, many were induced to settle near him, and in a short time adopting his modes they formed a little colony, which they named Euphrates, in allusion to that river upon whose borders the Hebrews were accustomed to sing psalms.

‘ Their little city is built in the form of a triangle, and bordered with mulberry and apple-trees, very regularly planted. In the centre of the town is a large orchard, and between the orchard and the ranges of trees that are planted round the borders, are their houses, which are built of wood, and three stories high: in these every Dumper is left to enjoy his meditations without disturbance. These contemplative men, in the whole, do not amount to more than five hundred; their territory is nearly three hundred acres in extent; on one side is a river, on another a piece of stagnated water, and on the other two are mountains covered with trees.

‘ They have women of their community, who live separate from the men; they seldom see each other but at places of worship, and never have meetings of any kind but for public business; their whole life is spent in labour, prayer, and sleep; twice every day and night they are summoned from their cells to attend divine service. As to their religion, in some measure, it resembles the quakers; for every individual, if he thinks himself inspired, has a right to preach. The subjects they chiefly discourse upon are humility, temperance, charity, and other Christian virtues; never violating that day held sacred amongst all persuasions; they admit of a hell and a paradise, but deny the eternity of future punishments. As to the doctrine of original sin, they hold it as impious blasphemy, together with every tenet that is severe to man, deeming it injurious to divinity. As they allow no merit to any but voluntary works, baptism is only administered to the adult; nevertheless, they think it so essentially necessary to salvation, as to imagine the souls of Christians are employed in the other world in the conversion of those who have not died under the light of the gospel.

‘ Religion, among the Dumplers, has the same effect philosophy had upon the Stoics, rendering them insensible to every kind of insult; they are more passive and disinterested than the Quakers, for they will suffer themselves to be cheated, robbed, and abused, without the least idea of retaliation, or even a complaint.

‘ Their dress is very simple and plain, consisting of a long white gown, from whence hangs a hood to serve the purposes of a hat, a coarse shirt, thick shoes, and very wide breeches, something resembling those the Turks wear. The men wear their beards to a great length; some I saw were down to the waist; at the first sight of them, I could not help comparing them to our old ancient bards, the Druids, from their reverential appearance. The women are dressed similar to the men, excepting the breeches.

‘ Their life is very abstemious, and eating no meats; not that they deem it unlawful, but more conformable to the spirit of Christianity, which they argue has an aversion to blood; and upon those grounds they subsist only on vegetables, and the produce of the earth.

‘ They follow with great cheerfulness their various branches of business, in some one of which every individual partakes, and the produce of their labour is deposited in one common stock, to supply the necessities of every individual; and, by this union of industry, they have not only established agriculture and manufactures sufficient to support this little society, but superfluities for the purposes of exchange for European commodities.

‘ Though the two sexes live separate, they do not renounce matrimony; but those who are disposed to it leave the city and settle in the country, on a tract of land which the Dumplers have purchased for that purpose. The couple are supported at the public expences, which they repay by the produce of their labour; and their children are sent to Germany for education. Without this wise policy, the Dumplers would be little better than monks, and in process of time annihilated.

‘ Although there are so many sects, and such a difference of religious opinions in this province, it is surprising the harmony which subsists among them; they consider themselves as children of the same father, and live like brethren, because they have the liberty of thinking like men. To this pleasing harmony, in a great measure, is to be attributed the rapid and flourishing state of Pennsylvania above all the other provinces. Would to heaven that harmony was equally as prevalent all over the globe! if it was, I think you will acquiesce with me in opinion that it would be for the general welfare of mankind.’

At a time when such laudable exertions are made to relieve one part of the human species from the cruel oppression of the other, the account given by our author of the treatment of the negroes in Virginia must be worthy of notice:

‘ It is the poor negroes who alone work hard, and, I am sorry to say, fare hard. Incredible is the fatigue which the poor wretches undergo, and that nature should be able to support it: there certainly

tainly must be something in their constitutions, as well as their colour, different from us, that enables them to endure it.

‘ They are called up at day-break, and seldom allowed to swallow a mouthful of homminy, or hoe cake, but are drawn out into the field immediately, where they continue at hard labour, without intermission, till noon, when they go to their dinners, and are seldom allowed an hour for that purpose. Their meals consist of homminy and salt; and, if their master is a man of humanity, touched by the finer feelings of love and sensibility, he allows them twice a week a little fat skimmed milk, rusty bacon, or salt herring, to relish this miserable and scanty fare. The man at this plantation, in lieu of these, grants his negroes an acre of ground, and all Saturday afternoon to raise grain and poultry for themselves. After they have dined, they return to labour in the field, until dusk in the evening; Here one naturally imagines the daily labour of these poor creatures was over; not so, they repair to the tobacco-houses, where each has a task of stripping allotted which takes them up some hours; or else they have such a quantity of Indian corn to husk, and if they neglect it, are tied up in the morning, and receive a number of lashes from those unfeeling monsters the overseers, whose masters suffer them to exercise their brutal authority without restraint. Thus by their night task, it is late in the evening before these poor creatures return to their second scanty meal; and the time taken up at it encroaches upon their hours of sleep, which, for refreshment of food and sleep together, can never be reckoned to exceed eight.

‘ When they lay themselves down to rest, their comforts are equally miserable and limited, for they sleep on a bench, or on the ground, with an old scanty blanket, which serves them at once for bed and covering; their clothing is not less wretched, consisting of a shirt and trowsers of coarse, thin, hard, hempen stuff in the summer, with an addition of a very coarse woollen jacket, breeches and shoes, in winter. But since the war their masters, for they cannot get the clothing as usual, suffer them to go in rags, and many in a state of nudity.

‘ The female slaves share labour and repose just in the same manner, except a few who are termed house negroes, and are employed in household drudgery.

‘ These poor creatures are all submission to injuries and insults, and are obliged to be passive, nor dare they resist or defend themselves if attacked without the smallest provocation, by a white person, as the law directs the negro’s arm to be cut off who raises it against a white person, should it be only in defence against wanton barbarity and outrage.’

The practice of *gouging*, in use among the lower order of people in Virginia, gives a horrid idea of the savageness of their disposition. They let the nails of their thumb and two fore-fingers grow to a great length, have a method of hardening them, and with these weapons can instantaneously pluck out the eyes of those who happen to offend them. The following



situation of a British officer is too interesting not to be communicated to our readers :

‘ The officer was quartered at the plantation of one Watson, a wretch who is reckoned an adept in gouging, and who prepares his nails for that purpose. He has an agreeable, but by no means a pretty woman, for his wife ; and, on account of the common civilities in supplying the officer with poultry, milk, &c. which he regularly paid for, this ignorant fellow pretended to be jealous ; and communicating his sentiments to some neighbours of a similar disposition to his own, they concerted a scheme to be revenged of the officer.

‘ Accordingly a few days after, they broke into his chamber at the dead of night ; but the noise awaking him, he had just time to seize his sword, with which he defended himself for some time, till it broke, when he was overpowered by his landlord and three other ruffians, who made him put on his clothes, and, after tying his hands behind him, led him into the yard, and, placing him on his own horse, they set out with him armed with muskets, to proceed to another of these desperadoes, who resided about two miles distant, to consult on the mode of revenge. Only conceive what must have been the situation of his mind when, in their way to this neighbour’s house, these fellows were consulting whether they should cut his throat and secrete the body, or castrate him and roll him down a steep rock.

‘ Arriving at the plantation, they took him off the horse and conducted him into the house, the owner of which declined any concern in the transaction, and dissuaded the others from it ; but they were steady to their bloody purposes. The ruffians then desired some peach-brandy toddy, which they drank till intoxicated, all this time consulting what they should do with the officer. The villain Watson, who particularly supposed himself to be aggrieved, and was the first instigator of this base plot, occasionally presented his piece, and threatened immediate vengeance. At length, the dawn of day appearing, the wretches, as if conscious of their iniquitous proceeding, remarked it would soon be light, and resolving to put the last of their threats in execution, they quitted the house, mounting the officer on his horse, and proceeded to the spot where they were to perpetrate it, which was at the foot of a mountain, near a very steep precipice.

‘ The situation of the officer was truly dreadful ; for, however resigned he might be to meet his fate, the manner of it was most lamentable ; in the hands of American desperadoes, who are worse than savages, revengeful and drunk, alternately presenting their muskets and vowing instant death.

‘ When they had proceeded with him near three miles, it was quite day-light ; they then judged it necessary to hasten their pace, fearful of meeting any one ; and, by now and then making the horse trot, it loosened the cord with which the officer’s hands were tied ; perceiving this, and after some little struggle, finding he could release his hands, he very prudently waited an opportunity till he came to some road he was acquainted with. After they had proceeded  
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about half a mile further, very near the place they were to conduct him to, he discerned a bye path which led to the barracks, instantly disengaged his hands, seized the bridle, and speaking to his horse, which had been an old quarter-racer, it set off full speed. These wretches all discharged their pieces at him; but, owing to the thickness of the wood and their intoxication, he escaped, and arrived safe at the barracks.'

Many other striking anecdotes, descriptive of the manners of the Americans, might be quoted; but for these we must be obliged to refer our readers, to the work itself, which they will find, upon the whole, well worthy of their perusal.

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ART. II. *An Account of the principal Lazarettos in Europe; with various Papers relative to the Plague; together with further Observations on some foreign Prisons and Hospitals; and additional Remarks on the present State of those in Great-Britain and Ireland. By John Howard, Esq. F. R. S. 4to. 12s. Cadell. London, 1789.*

WHILE the man of pleasure and the man of melancholy, the votary of fashion and the worshipper of antiquity, the political inquirer and the literary collator, forsake their native country in pursuit of their different objects, actuated by common views of pleasure or advantage, the travels of Mr. Howard exhibit an instance in which the most difficult sacrifices are voluntarily made, the most formidable risks encountered with intrepidity, and the most painful offices undertaken and executed with cheerfulness in the pure and unspotted cause of benevolence and charity. If a greatness of soul that undervalues danger for the sake of humanity; an active spirit that considers not the difficulty which attends, but the benefits which follow, an undertaking; a confidence that reposes in the promised assistance of our Maker; and a delicate and retiring sense that shuns the homage and applause of mankind; constitute the truly amiable man and the good citizen, and are in strict conformity with the precepts of the religion we profess, Mr. Howard may justly be called the glory of the Christian character, and the pride and ornament of his country. With reverence we approach so venerable a monument of unwearied benevolence; the severity of criticism is softened to admiration, and we almost forget to examine the work in the contemplation of the virtuous author himself. Mr. Howard, however, has no need of the exemption to which his uncommon merit might seem to entitle him from the censures of ordinary criticism; and he that loves to level exalted characters by proclaiming their deficiencies, will find

little in the conduct, the matter, or the language, of the book that can furnish him with much reasonable objection.

His plan is entire and sensibly arranged; and, well knowing that his subject was too important to suffer the least portion of extraneous matter, he has with great propriety invariably adhered to the object of the work; judging also that a plain language best suited the ends of the book, and the simplicity of his character, he has wisely and gravely rejected the aid of imagery and the ornaments of style. We must not, however, be understood in too wide a sense; if he has refused to adopt a brilliant language, he cannot be accused of want of strength, nor has any where, in our judgment, failed to express himself in terms proper and adequate, and answerable to the energies of a fine and feeling spirit. We could not refuse this tribute to so worthy a character; and, having discharged what we conceived we owed, in common with every member of the community, to so great a benefactor, we shall now proceed to a more particular consideration of the work under review.

The several objects of his inquiry fall under different heads. He begins with presenting us with the result of his travels on the continent, thinking, perhaps, that, after relating the fatigues, hazards, and discipline, of so laborious and instructive a tour, he may justly expect to be listened to with more attention by the Englishman, for whose benefit it was principally undertaken. The examination of the different lazarettos abroad he seems to have entered upon with a view to a similar establishment in his own country; a plan to which he professes himself a strenuous friend, and for which he proves himself a powerful advocate. The lazarettos of which he gives a description are those of Marseilles, Genoa, and Varignano, near the port of Spezia, Naples, Malta, Zante, Corfa, Castle Novo, Venice, and Trieste; but as no account we are able to present to our readers can be so satisfactory as the author's own words, in regard to the plan and regulations of a lazaretto, we will for their sakes extract a part of his description of that of Marseilles:

The Health-office, *Le Bureau de Santé*, is in the city, at the end of the port. It has an outer room and two council chambers. In the outer room, the depositions of captains of ships are taken, who come in their boats to an iron grate. At two feet distance there is an iron lattice with a door, which is opened only by the servants of the intendants, or directors, who are here in waiting, in a blue livery trimmed with white lace. Here also letters, or orders for supplies, from the captains who are performing quarantine in their ships, are received with a pair of iron tongs, and dipped in a bucket of vinegar, standing ready for that purpose. Over the book in which the depositions of the captains are inserted for public view, there is hung up an advertisement to desire that the leaves may not be torn,  
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and, if they be torn, that information may be given to the office. ' In this room were hung up also orders that, when captains are examined, none but those who belong to the office shall be present; and that captains of merchant-ships, who have no bills of health, shall be obliged themselves to perform quarantine in the lazaretto.

' In the first of the two council chambers there were hung up a plan of the lazaretto, and the picture of a person dying of the plague; also the names of the directors, and the weeks of their attendance. Two or more of them are present every day to take the depositions of the captains as they arrive, to fix the guards and porters, and for the other business of this extensive lazaretto.

' The lazaretto is on an elevated rock near the city, at the end of the bay, fronting the south-west, and commands the entrance of the harbour. It is very spacious, and its situation renders it very commodious for the great trade which the French carry on in the Levant. Among other apartments for passengers, there are twenty four large rooms, of which some are above stairs, and open into a spacious gallery enclosed by lattice. In these rooms are closets for beds, which the passengers and guards are required to bring with them. The guards are sent by the Health-office, and their number is regulated by the number of passengers of each ship who perform quarantine. A number of passengers not exceeding three, are allowed one guard, the expence of whom (namely, twenty *sous* per day and his victuals) they are obliged to bear. A passenger, therefore, who has no companion, has no assistance in bearing this expence. To four, five, or six passengers, two guards are assigned; and to seven, three guards. These guards perform the offices of servants, and will cook for passengers, if they do not choose to have their victuals from the tavern.

' Within the lazaretto is the governor's house, and a chapel, in which divine service is regularly performed; as also a tavern, from which persons under quarantine may have their dinners and suppers sent them, and which has likewise the exclusive privilege of supplying them with wine. Two days before the quarantine is finished, the bills are sent in, which being paid to the cashier, they receive a clean patent.

' The quarantine of passengers who come with a foul bill, or in one of the two first ships from the same place with a clean bill, is thirty-one days, including the day they go out. If any account arrive of the plague having broke out in the place from which they came with a clean bill, after they left it, they are allowed no advantage from their clean bill; for, in this case, they must be confined fifteen days, and also fumigated before they come down stairs, and are permitted to go to the *parloirs*. In case any of the company to which they belong die, their quarantine recommences.

' The *parloirs* are long galleries with seats in them, situated between the gates, and separated by wooden balustrades and wire lattice, beyond which there are other balustrades, distant about ten feet, at which the persons in quarantine may see and converse with such friends as may choose to visit them. The wires are intended to prevent any thing from being handed to them, or from them. And, that nothing may

may be thrown over, and no escapes be made, there is a double wall round the lazaretto.

‘ At the gate there is a bell to call any person in this enclosure; and by the number and other modifications of the strokes, every individual knows when he is called.

‘ The ships are moored at the isle of Pomeque, where a governor resides, and other officers to keep the crews of ships in order, and prevent them from having any communication. From thence goods are conveyed to the lazaretto in large boats kept for that purpose. Cottons with a foul bill must remain on deck six days; and the next six days, the first bales must remain on the bridge in the lazaretto before any others can be received by the porters: after this, the cargo of that ship is brought in. But if the ship have a clean bill, it is unloaded much quicker, and subject only to twenty days quarantine; unless it be one of the two first ships, or there have been an account that the plague had broke out after it had sailed from the port where it was loaded, in which case, it is obliged to perform quarantine as before said of passengers. And if the plague be in other cities of the Levant, five days are added to the twenty days of the quarantine; this the French call *pied de mouche*. The bales of cotton are exposed to the open air; and every ten days a seam of the bags is opened. Precious goods are placed in warehouses with open balustrades for the air to pass freely.’

The expedition of Mr. Howard from Smyrna to Venice affords an instance of ardour and magnanimity in the prosecution of his great designs which those only can conceive who are actuated by a portion of that fervent benevolence which inspired and invigorated the breast of this intrepid philanthropist. The journey to Venice from Constantinople (the place where the author was then situated) is capable of being performed with ease in twenty-four days by land, no quarantine being now insisted upon at Semlin, the place on the confines of the emperor’s Hungarian dominions where travellers used to be detained for that purpose, he chose to submit to the hazards and fatigues of a sea voyage, and to take his passage in a ship sailing from Smyrna with a foul bill, in order to gain a more perfect acquaintance with the rules of a lazaretto, and the nature of a quarantine. A mind of so masculine a frame is rarely the mansion of tender and compassionate feelings; but when these different characteristics unite, the happiest effect is produced; an amiable dignity takes place of rigorous austerity in the severer exercise of virtue, and in the gentle office of pity effeminate lamentation finds no room for indulgence amidst the persevering efforts of active benevolence. To this invincible curiosity of Mr. Howard we are indebted for a very circumstantial and satisfactory account of a Venetian quarantine. He relates that there are two lazarettos at this place for the expurgation of susceptible goods, and for the accommodation of persons coming  
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from suspected parts, as also for the reception of persons and property actually infected. The internal government of these receptacles is committed to a superintendant called the *Prior*, an officer of great power and responsibility, chosen by the board of health, which is a court consisting of three commissioners, annually appointed by the senate. The duty of this person is to enforce every restriction with the most rigorous punctuality, enacted to prevent all communication between the free and the suspected, and to take care that the purposes of the quarantine be in every particular completely answered. There are besides sixty subordinate officers, denominated guardians, whose duty is of a more active nature. It is their business to attend upon passengers, and to provide accommodations for them, to visit the ships, to examine the contents of every trunk and chest, to keep a strict eye upon those in the lazarettos, and to make an immediate report to the prior of every indisposition that discovers itself among them; to take a roll of each ship's crew, to see them mustered every day, to be present at every interview with strangers, and all this under pain of the severest penalty.

The articles in regard to which a complete expurgation is most insisted upon are wool, cotton, silk, furs, bees-wax, candles, and animals; those which are immediately liberated are, all kinds of grain, Vallonia, or bark, salt, flax-seed, and in general all seeds, marble, minerals, wood, earths, allum, sand, vitriol, elephants' teeth, &c. We are obliged to pass over much interesting matter respecting the regulations of this lazaretto, that we may have room to introduce some very important arguments conveyed in a letter to the author from the English merchants at Smyrna, in favour of the establishment of a similar institution in our own country. As the letter is well written, and contains nothing that can properly be omitted, we shall present it entire to our readers:

‘ S I R,

‘ We flatter ourselves that no apology is necessary for troubling you with this address, calculated to convey to you every information we are masters of, which we think may be of use to you in the attainment of the laudable end you have in view, to forward the interests of society in general, and those of the nation in particular.

‘ We understand that when the building of a lazaretto was agitated in England some time ago, the chief objection to it was the great expence it would be to the nation, which did not reap any adequate advantages by the Turkey trade. We are as much persuaded that the want of a lazaretto in England has been the cause of the Turkey trade not being, till now, more worth the notice of government, as that the establishment of one will render it an object of great importance to the nation. It will not only be productive of the immediate advantages which flow from an extensive and flourishing trade, but will

will free the kingdom from the risk it now runs of the plague being introduced into it. That a lazaretto will be productive of these two ends, we hope to prove to your satisfaction by what we are now going to lay before you.

‘ It is enacted by act of parliament that when any vessel loads for England, in any of the ports of Turkey, and departs with a foul bill of health, such vessels shall perform quarantine at Malta, Leghorn, or Venice. The numberless hardships which this subjects our export trade to, amount almost to a total suppression of it. A single accident of the plague in this large city and its environs, or one brought from any other infected place, though this city may be entirely free from it, obliges the consul to issue foul bills of health. As no information, to be depended upon, can be procured from the Turks concerning the plague, and as the Greek nation is the next most numerous one in the city, the consuls apply to the deputies of it for information, when there are any reports of the plague, and, according to the answer they receive, they either issue clean or foul bills of health. It often happens that the Greeks themselves are authors of false reports concerning the plague, and that their deputies inform the consuls of accidents having happened in their nation, when in reality there is no plague in the city or its environs. The motive which induces them to give this false information is obvious. The Greeks carry on three-fourths of the Dutch as well as Italian trade; it is therefore their interest (and unfortunately that of every other nation) to depress ours as much as possible; and there is not a more effectual method of doing this than by obliging our vessels to go to perform a long and expensive quarantine in the ports of the Mediterranean, by which means the cottons, which form their principal loading, as well as the chief article of both trades, are no less than *seven months* on their way to London. This long interval gives the Greeks time to load their ships; and, as they perform a very short quarantine in Holland (of the nature of which we shall speak more particularly hereafter), they supply our markets by copious exportations of the cottons that were loaded here at the same time with ours, two or three months before our vessels can reach England. It is by this means that more than half the Turkey cottons consumed in England are supplied by the Dutch, to the great support of their Turkey trade, and the ruin of ours; and it is by this means that, whilst our trade is sacrificed by rigorous quarantine laws, to considerations of national safety, the plague may be introduced into the kingdom by the Dutch. To prove that this risk actually exists, and in no small degree, we need only inform you of the method in which Dutch vessels, loaded here in the *height* of the plague, perform quarantine in Holland. On their arrival at Helvoetsluys, a doctor is sent on board of them to visit the crew, which he does by feeling their pulse; after which he immediately returns to the shore, and reports the state of their health: three or four days after this, the vessel is ordered to a place at a distance from the rest of the shipping, and two or three lighters are sent along side, into which are only emptied the cottons that are in the ‘tween decks, and the hatches are opened on pretence of airing the goods in the hold, which form the principal part of the cargo, and which remain



remain untouched till the forty days are over; when they are unloaded into the merchants warehouses, or into the vessels destined to transport them to England. Thus you see, Sir, that one part of the goods perform a slovenly quarantine, and the rest may be said to perform none at all; for, as the air cannot penetrate into holds so closely stowed with cottons as they always are, the forty days they remain in the vessel after her arrival can only be considered as forty days added to her passage. In this manner cottons are brought into England that have undergone no purification at all; and if it should happen that they are infected, nothing is more easy than the infection's being introduced into England by their means. English vessels can only begin to load here direct for England forty days after the last accident of the plague; and if any accident happen whilst they are in loading, they must either go away immediately with the few goods they may have on board, or else they must wait in port, on a cruel uncertainty, forty days after the last reported accident, whether real or invented, if they do not prefer the hard alternative of continuing their loading, and going away with a foul bill of health, to perform quarantine in some of the lazarettos in the Mediterranean; on the contrary, Dutch vessels may be three months in loading, they may have taken the greatest part of their cargo in whilst the plague raged, and, notwithstanding this, if they are in port forty days after the last accident, clean bills of health are granted them, in virtue of which they only perform twenty-one days quarantine in the slovenly manner abovementioned.

Our government has reasonably laid a quarantine on cottons imported into England from Holland; but we understand that when this has been the case, the quarantine in Holland, such as it is, has been curtailed by the connivance of those who should regulate it; by this manoeuvre, the end of our government in laying a quarantine, is entirely defeated. This total disregard of so serious an object, as the regulation of quarantines must be, to all nations, gives so great an advantage to the Dutch Turkey trade over ours, that it induces their government to overlook the risks the nation incurs by it; and when representations were made in Holland on the necessity of establishing a lazaretto to obviate this risk, and the fatal consequences which the introduction of the plague might be of to all Europe, the thrifty Hollanders, ever preferring the interests of their trade to those of humanity, would not allow so forcible an argument to have any weight with them; but gave for answer, that it would be time enough to *think* of a lazaretto when the English had *built* one. The Dutch traders have so decided a superiority over us at our own markets, that it is only the necessity gentlemen are in to have returns, which can induce us to ship any cottons at all during the existence of the plague here; for by arriving after our markets are supplied, loaded besides with ten per cent. extra charges, incurred in the ports where they perform quarantine, they are sold to a considerable loss. This circumstance alone is sufficient to account for the present insignificance of our trade, and the consequent little advantage the nation reaps from it. In what a different situation would the establishment of a lazaretto put it? By depriving the Dutch of the advantages they  
now



now enjoy, we should be able to supply the whole quantity of cottons demanded at our markets ; instead of only sending five thousand bales, we should send more than double the quantity annually ; and as, by a fixed regulation of the Levant company, we can only purchase the products of this country with the produce of goods sent from England, the importation of our manufactures would increase in the same proportion. The quantity of shipping employed in the trade would likewise be doubled, and by earning the freight which is now paid to the Dutch, on the cottons they send to England, it would be so much clear gain to the nation, added to the advantages which would attend the extension of its navigation, and the increase of the consumption of its manufactures ; advantages which are now enjoyed by our rivals the Dutch, the prosperity of whose trade is founded on the ruin of ours.

‘ We are aware that the building of a lazaretto would cost the nation a considerable sum of money ; but we think the commercial advantages it would derive from it would alone be more than a compensation for such a charge. It would not only be the ships which load in the ports of Turkey, but those from all the ports in the Mediterranean, which would contribute to its support.

‘ Admitting, however, that the Turkey trade is not so far worth the notice of government as to induce it to build a lazaretto for it, the consideration alone of its preserving the nation from the great risk it now evidently runs of such a great calamity as the plague being introduced into it, we presume is of sufficient importance to make government determine on a measure which every state in Italy has considered so necessary, that the most insignificant amongst them have their lazarettos. The knowledge you have acquired of the plans and regulations of these, and every other lazaretto in Europe, in your present tour, is so much superior to any information we can give you, that we do not presume to trouble you on the subject.

‘ Should your representations meet with the success they will deserve, the nation at large will experience, in a new instance, the advantages that can be derived from the pursuits of a ——— individual, who, from the noblest motives, dedicates himself to the interests of humanity, and we, as well as every other member of the Levant company, shall consider ourselves as indebted to you for the revival of our drooping trade.

<i>Smyrna,</i> <i>July 3, 1786.</i>	WILLIAM BARKER, JOSEPH FRANEL, RICHARD LEE, jun. EDWARD LEE, ISAAC MORIER,	JAMES HICKS GRIBBLE, ANTHONY HAYES, jun. FREDERICK HAYES, GEORGE PERKINS, THOMAS J. BARKER.’
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We cannot forbear subjoining some subsequent remarks made to our author by a very intelligent merchant in the Levant :

‘ 1. Our cotton manufactories will then be regularly supplied with Turkey cotton directly from the place of its growth, and consequently there will no longer be any occasion for their being supplied from Hol-  
land,

land, France, and Italy, as has been too much the case since the consumption of this article in England has become so very considerable to the no small prejudice of the nation; as such cottons purchased in Turkey with the manufactures of the three nations abovementioned, are generally (I believe we may say always) again purchased for the London market with bills of exchange upon London; whereas the cottons imported by the Levant company can only be purchased with the products of goods imported from England.

‘ 2. As it is calculated that at least one half of the cottons that are manufactured in England are purchased in Holland, France, and Italy, and as these cottons, it is presumed, will, after a lazaretto is built, be imported directly from the place of their growth, there will consequently be employed near double the tonnage now employed by the Levant company, to the no small advantage of the nation, arising from the clear profits of the freights, the increase of our navigation, and the increase of our exports in goods instead of specie.

‘ 3. In answer to the objection that Turkey will not take off any more of our fabrics and staple commodities than are now consumed there, it should be observed that, as the importation of cotton into Holland, France, and Italy, will decrease for want of the usual demand for the London market, their exports will also decrease in proportion, and consequently make room for a greater quantity of ours. The Dutch will no longer send our tin and lead adulterated to the Turkey markets. They and the French will send thither a less quantity of their cloth; and this will make more room for our shalloons, which have already begun to give a fatal blow there to the French cloth trade.

‘ We may also supply the Turks with part of those East and West-Indian commodities which they now receive from the French, Dutch, and other nations.

‘ 4. The building of a lazaretto in England, and the prohibition of the importation of any Turkey goods, any other way than directly, will be the effectual means to prevent the introduction of the plague, of which there is now very great danger, on account of the cottons that come to us by way of Holland. These, though shipped in the Levant in time of the plague, are, while under quarantine in Holland, never opened and aired, as is done in all the lazarettos in the Mediterranean, but forwarded to England in their original packages, where they perform again the same slovenly quarantine; and are then sent down to our manufacturing towns, where they are *first* unpacked, and where, by this means, the plague may very easily be introduced.

‘ With regard to the danger of the introduction of the plague from Holland, the following translated quotation from Dr. Hodges’s *Treatise on the Plague of London in 1665*, will confirm the opinion above stated: ‘ With respect to the origin of our pestilence, I do not hesitate to affirm, from the fullest authority of undeniable testimony, ‘ that it first entered this island by means of contagion, and was ‘ brought from Holland in merchandise imported from that country, ‘ where it had made great ravages the preceding year; and, if any ‘ one

‘ one is desirous of inquiring further into its origin, I inform him that, if any credit is to be given to report, its seeds were brought into Holland from the Turkish empire, along with cotton, which is a most faithful preserver of contagion.’ *Section II.*

‘ I will add, that a lazaretto in England would prevent the following danger: Some merchants in the Levant, when the ships must come out with foul bills, send the cottons to the islands, or some other places which are clear of infection, there to perform quarantine. But this quarantine being (as I have seen) a very slight one, of only twenty days, and yet entitling the ships to clean bills, with which they come to England, is by no means a sufficient security.’

[ *To be continued.* ]

**ART. III.** *Essays on Shakespeare's dramatic Character of Sir John Falstaff, and on his Imitation of Female Characters. To which are added some general Observations on the Study of Shakespeare. By Mr. Richardson, Professor of Humanity in the University of Glasgow.* Small 8vo. 2s. sewed. Murray. London, 1789.

**T**HE intuitive mind of Shakespeare penetrated into the inmost recesses of the human breast. His mimic world contains such a variety of characters, so correctly and accurately delineated, so just a copy of man in an infinity of shapes, that, reasoning on the character and conduct of his *ideal* beings, we shall find our conclusions will apply, in every respect, to the *realities* which pass continually before us. In examining the characters of this wonderful writer, the philosopher is not dissecting theatrical monsters, but analysing the mind of man; is adding to our fund of knowledge, and at the same time blending pleasure with improvement. In this species of examination Mr. Richardson has already been successfully employed; his former essays have been favourably received by the public, and we have no doubt that the present *Essays on the dramatic Character of Sir John Falstaff, and on Shakespeare's Imitation of Female Characters, &c.* will meet with equal approbation.

Our author sets out with establishing the principle that

‘ The constituent parts of’ certain kinds of vicious ‘ characters may be so blended with other qualities of an agreeable but neutral kind, as not only to lose their disgusting, but to gain an engaging aspect. They may be united with a complaisance that has no asperity, but that falls in readily, or without apparent constraint, with every opinion or inclination. They may be united with good-humour, as opposed to moroseness and harshness of opposition; with ingenuity and versatility in the arts of deceit; and with faculties for genuine or even spurious wit; for the spurious requires some ability, and may, to some minds, afford amusement.’

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He then goes on to place before us ‘ some of the baser, and some of those agreeable parts, of the character of Falstaff that reconcile our *feelings*, but not our *reason*, to its deformity. The desire of gratifying the grosser and lower appetites,’ he says, ‘ is the ruling and strongest principle in the mind of Falstaff. Pursuing no other object than the gratification of bodily pleasure, it is not wonderful that, in situations of danger, the care of the body should be his chief concern.’ He is therefore a *coward*. ‘ As persons, whose strongest principle is the love of fame, are nevertheless moved by inferior appetites, and seek occasionally their gratification, so the sensualist, constructed originally like the rest of mankind, may be sometimes moved by the desire of praise or distinction; but the distinction to which he aspires is not for the reality, but the appearance of merit:’ so it is with Falstaff—‘ provided he *appears* meritorious, he is quite unconcerned. This disposition leads to presumption, to boastful *affectation* and *vain-glory*. Falstaff is, therefore, *boastful* and *vain-glorious*; he is also *deceitful*; for the connexion between vain-glorious affectation and unembarrassed, unreluctant deceit, is natural and intimate.’ And, lastly, he is ‘ *vindictive*, and *incapable* of *gratitude* or *friendship*.’ Such is the dark side of the character; but a person possessing no other qualities, must be disgusting and contemptible; and *old Jack* is not only highly entertaining, but, in spite of surly reason, creeps into the heart, and is received with something like affection. This arises, according to Mr. Richardson, from qualities of a different kind, which are associated and blended with the former, and which produce a character highly capable of affording pleasure. Those qualities are of two different kinds, the *social* and the *intellectual*. ‘ His social qualities are *joviality* and *good-humour*.’ These he possesses in a supreme degree; and, to prove their power of attraction, nothing more is requisite than an appeal to the feelings of mankind. His intellectual endowments are *wit* and *humour*, *discernment* of character, *versatility*, *dexterity* in the management of mankind, and the *address* with which he defies detection, and extricates himself out of difficulty. Such, says our ingenious author, is the happy assemblage which has afforded the highest entertainment both on the stage and in the closet for almost two hundred years; such is the Falstaff of Shakespeare. Some of the more devoted partizans of the merry knight may think that the dark lines in the character are too strongly drawn; we, for our parts, think that the professor has faithfully copied his original. On this point Shakespeare alone can decide. If a presumptive proof were wanting, it is worth while to observe that the ingenious and

acute apologist \* of *valiant Jack* gives nearly a similar delineation: 'Living continually—in taverns, and indulging himself, and being indulged by others in every debauchery; drinking, whoring, gluttony and ease; assuming a liberty of fiction, necessary perhaps to his wit, and often falling into falsity and lies, he (Falstaff) seems to have set, by degrees, all sober reputation at defiance; and finding eternal resources in his wit, he borrows, shifts, defrauds, and even robs'—he adds, 'without dishonour!' To the too partial friends of Falstaff we recommend the perusal of the following extract:

'I may be thought perhaps to have treated Falstaff with too much severity. I am aware of his being a favourite. Persons of eminent worth feel for him some attachment, and think him hardly used by the king. But if they will allow themselves to examine the character in all its parts, they will perhaps agree with me, that such feeling is delusive, and arises from partial views. They will not take it amiss, if I say that they are deluded in the same manner with Prince Henry. They are amused, and conceive an improper attachment to the means of their pleasure and amusement. I appeal to every candid reader, whether the sentiment expressed by Prince Henry is not that which every judicious spectator and reader is inclined to feel:

'I could have better spar'd a better man.'

'Upon the whole, the character of Sir John Falstaff, consisting of various parts, produces various feelings. Some of these are agreeable and some disagreeable; but, being blended together, the general and united effect is much stronger than if their impulse had been disunited; not only so, but as the agreeable qualities are brought more into view, for in this sense alone they can be said to prevail in the character, and as the deformity of other qualities is often veiled by the pleasantry employed by the poet in their display, the general effect is in the highest degree delightful.'

Before we quit the character of Falstaff, we shall just observe that Mr. Richardson seems, in one passage, to have mistaken the meaning of his author. In the scene between the chief justice and the knight, he says that the latter 'wishes by his drollery to *cajole* the chief justice.' On the contrary, it seems evident to us that Falstaff treats the chief justice with the highest disrespect, and banters him throughout the whole scene. Whoever turns to the passage in Shakespeare, will be convinced of this. Would any one, who meant to *cajole*, have repeatedly interrupted the respectable judge by the most provoking impertinencies? And when the chief justice, irritated at the insolence of his cross-purposes, says to him, 'I think you are fallen into that disease

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\* Mr. Morgan.

'(deafness),

‘ (deafness), for you hear not what I say to you ;’ would a person, who wished to sooth, have replied, I hear very well, but so little do I respect you that I pay no attention to any thing you say. Yet such is Falstaff’s reply : ‘ Very well, my lord, very well ; rather, an’t please you, it is the disease of *not listening*, ‘ the malady of *not marking*, that I am troubled withal.’

In the Essay on Shakespeare’s Imitation of Female Characters, our author replies to what has been frequently alledged against that dramatist, viz. that he is less happy in pourtraying female than male characters. He proves, we think, in this part of the work, that the bard ‘ has allotted to the females on his theatre ‘ such stations as are suitable to their situation in society, and ‘ has distinguished them by peculiar and appropriated features.’ We give an example in the character of Portia :

‘ Portia is akin both to Beatrice and Isabella. She resembles them both in gentleness of disposition. Like Beatrice, she is spirited, lively, and witty. Her description of some of her lovers is an obvious illustration. ‘ First, there is the Neapolitan prince,’ &c. Her vivacity, however, is not so brilliant, and approaches rather to sportive ingenuity than to wit. Her situation renders her less grave, when in a serious mood, than Isabella ; but, like her, she has intellectual endowment. She is observant, penetrating, and acute. Her address is dexterous, and her apprehension extensive. Though exposed to circumstances that might excite indignation, she never betrays any violent emotion, or unbecoming expression of anger. But Isabella, on account of her religious seclusion, having had less intercourse with the world, though of a graver, and apparently of a more sedate disposition, expresses her displeasure with reproach, and inveighs with the holy wrath of a cloister. To the acquaintance which both of them have of theology, Portia superadds some knowledge of law ; and displays a dexterity of evasion, along with an ingenuity in detecting a latent or unobserved meaning, which do her no discredit as a barrister. We may observe too, that the principal business in the Merchant of Venice is conducted by Portia. Nor is it foreign to remark, that, as in the intimacy of Rosalind and Celia, Shakespeare has represented female friendship as no visionary attainment ; so he has, by the mouth of Portia, expressed some striking particulars in the nature of that amiable connexion :

‘ In companions  
That do converse and waste the time together,  
Whose souls do bear an equal yoke of love,  
There must needs be a like proportion  
Of lineaments, of manners, and of spirit.’

The last Essay contains ‘ Observations on the chief Objects ‘ of Criticism in the Works of Shakespeare.’ It is short, but affords matter worthy the attention of the philosophical critic. Speaking of the poet’s *faithful display of character*, in which he



so eminently excels, Mr. Richardson makes the following sensible observations. We have chosen to insert them here, as they will obviate any objections that might be made against our author's employing metaphysical disquisition in this and his preceding essays on the dramatic characters of Shakespeare :

‘ The true method of estimating his merit in this particular, is by such an examination as in the preceding discourses has been suggested, and in some measure attempted. General remarks are often vague ; and, to persons of discernment, afford small satisfaction. But if we consider the sentiments and actions, attributed by the poet to his various characters, as so many facts ; if we observe their agreement or disagreement, their aim, or their origin ; and if we class them according to their common qualities, or connect them by their original principles, we shall ascertain, with some accuracy, the truth of the representation. For, without having our judgments founded in this manner, they are liable to change, error, and inconsistency. Thus the moralist becomes a critic ; and the two sciences of ethics and criticism appear to be intimately and very naturally connected. In truth, no one who is unacquainted with the human mind, or entertains improper notions of human conduct, can discern excellence in the higher species of poetical composition.

‘ It may be said, however, in a superficial or careless manner, ‘ that, in matters of this kind, laborious disquisition is unnecessary ; and that we can perceive or feel at once whether delineations of character be well or ill executed.’ Persons, indeed, of such catholic and intuitive taste require no erudition. Conscious of their high illumination, they will scorn research, and reject inquiry. Yet many of those who find amusement in fine writing, cannot boast of such exquisite and peculiar endowments. As they need some instruction before they can determine concerning the merit of those delineations that imitate external objects ; so they need no inconsiderable instruction before they will trust to their own impressions concerning the display of the human mind. Now, if criticism be useful in forming, or in rectifying, our taste for what is excellent in language, imagery, and arrangement of parts, it is surely no less useful in regulating our judgment concerning the imitation of human powers and propensities. Or is it an easier method to determine whether an affection of the mind be called forth on a fit occasion, expressed with no unsuitable ardour, and combined with proper adjuncts, than to judge concerning the aptness of a comparison, or the symmetry of a sentence ? Yet, in the present state of literary improvement, none, without being conscious of having cultivated their powers of taste, will decide with assurance concerning the beauties either of imagery or of language ; and none, whose range of observation has been extensive, will pronounce the knowledge of human nature, of the passions and feelings of the heart, a matter of much easier attainment. If the display of character require the highest exertion of poetical talents, that species of criticism which leads us to judge concerning the poet's conduct in so arduous an enterprise, is not inferior or unimportant.’

Upon



Upon the whole, we have been instructed as well as entertained by professor Richardson, who in this, and his former similar publications, displays much good taste, and an intimate acquaintance with the human mind.

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ART. IV. *A Tour through Sweden, Swedish-Lapland, Finland, and Denmark. In a Series of Letters. Illustrated with Engravings. By Matthew Consett, Esq. who accompanied Sir H. G. Liddell, Bart. and Mr. Bowes in this Tour. 4to. 10s. 6d. boards. Johnson. London, 1789.*

IN the dedication of this performance to the author's fellow-traveller Sir H. G. Liddell, we are told that, to make the pleasure of such society the more permanent, he has been induced to commit his remarks to paper; and that the indulgence of his friends has contributed to make them public. For this reason he sends the volume forth 'with all its imperfections on its head;' hoping to fill up a leisure hour for those whom he so highly respects; and that, if they find nothing to applaud, their time will be at least innocently employed. We had almost said this contains a pretty exact review of the book. The author, indeed, tells us the Tour has answered all his expectations. It has opened a new scene, and given a variety to his prospects he before could only enjoy in idea.

If by this is meant that, without an actual survey, the mind can never acquire a just notion of a country, how well soever it may be described, we can only lament that no multiplicity of publications can ever supply this deficiency to us elbow-chair travellers. We are therefore apt to expect, in every fresh account of a country we have surveyed in this manner before, that we shall meet with incidents unnoticed by former writers. But this is hardly the case in the work before us, if we except the very great difficulty of procuring horses' food and lodging, in some places, and excellent roads and agreeable prospects in others.

But as the letters of a certain class of writers are said to be chiefly contained in the postscript, so our author has reserved his facts for his appendix, in which he gives an account of two female Laplanders, who accompanied the party to England.

Of these we are told, in very general terms, that they were polite and attentive; but nothing can make such characters interesting, except their little remarks are particularised, and their characters exemplified, by some striking incidents. The author has, however, left us in the dark in these particulars. In the appendix too we have an account of some rein-deer being brought

brought over at the same time, which were healthy, and had bred at Sir Henry's country seat in Northumberland. This is certainly a new fact; but we are not informed how they bore the summer of this climate, nor whether any attempt had been made to render them useful for agricultural purposes.

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ART. V. *The Rural Economy of Gloucestershire; including its Dairy: together with the Dairy Management of North Wiltshire; and the Management of Orchards and Fruit-Liquor in Herefordshire.* By Mr. Marshall. 8vo. 2 vols. 10s. 6d. boards. Gloucester printed, 1789. Sold by G. Nicol, London.

MR. Marshall proceeds with alacrity in his great work on the agriculture of the different provinces of Britain. A rural survey has been already given of Norfolk and Yorkshire; Gloucestershire now comes forward, and the rural economy of the midland counties, we are told, is now preparing for the press. We are farther informed that the author's original plan extended to no more than seven stations in all; so that there seems to be a near prospect of having the work completed in a shorter time than we had expected. We announce this circumstance to our readers to prevent an idea from prevailing, which our author seems anxious should be obviated, that the undertaking is of such a boundless extent as to give room to apprehend it may not be comprised within a moderate compass.

Gloucestershire contains within its bounds two districts, each of great extent, which may be denominated hill and dale. The first is, in general, denominated the WOLDS, and takes its rise near Bristol and Bath, extending thence in a north-east direction along the borders of Wiltshire and Oxfordshire, till they at last sink down into the vale near Campen, on the borders of Warwickshire. This is a district of great extent; and though it be altogether an irregular tract of varied grounds raised considerably above the level of the surrounding vales, it is not so high as to deserve the name of mountainous, being throughout its whole extent, in most places, a beautiful waved country, susceptible of tillage. In the northern part it is known by the name of COTS-WOLD; towards the middle these beautiful swells assume the name of the STROUDWATER HILLS; and on the southern parts near Bristol it is called simply SOUTH-WOLDS.

The vale skirts along the western extremity of those hills, and, bending eastward along the banks of the Worcestershire Avon, bounds also the northern extremity of the Cotswold hills, extending on that side beyond the boundaries of the county into that of Worcestershire. On the west, this extensive vale also stretches

stretches across the Severn to the foot of the Malvern hills, and other high grounds in Herefordshire, forming, upon the whole, one of the largest and most fertile districts in the island of Great-Britain. It is the rural economy of this fine vale that our author chiefly investigates in the volumes before us; though he has extended his views, for some particular purposes, somewhat beyond the natural limits of this district.

The circumstance that principally induced our ingenious author to make a choice of this station was, to obtain an adequate knowledge of the dairy management, which has here been conducted, with great celebrity, for ages past, and forms, in most parts of this vale, the principal business of the husbandman. Our author, therefore, having fixed himself, as usual, in a farm-house near to Gloucester, there studied this branch of rural economy with his usual attention; and describes it with his accustomed accuracy and precision.

But though the *dairy* was the principal, it was not the only object of his attention. He begins his survey, as in other districts, with a general account of the country that is the object of his attention (accompanied with a map), which has furnished the groundwork of the foregoing observations. He then proceeds to particulars, enumerating under distinct heads the observable circumstances that occur with respect to *climature, soil, produce, management of estates, farm buildings, fences, &c. &c.* as in his former publications. So that few things escape his notice; but in these varied, though frequently interesting, details, we cannot pretend to follow him.

He is inclined to believe that the *soil*, throughout the greatest part of this vale, is purely adventitious, having been washed down from the higher grounds by the rivers which pass through it to the sea. Be that as it may, the soil of this vale is now, in general, a rich loam, and the surface raised so much above the level of the rivers, as to be, for the most part, firm, sound ground, free from bogs and marshes, though it is still, in many places, liable to be overflowed by inundations, especially in the lower parts of the vale, where it assumes the name of *Berkley Vale*, and where of course *grass* is almost the exclusive produce of the country. On the banks of the Avon, where it is called the *Vale of Evesham*, a considerable proportion of the land is cultivated for corn crops; and the middle district, which is called the *Vale of Gloucester* proper, where our author fixed his residence, is divided between grass and corn, though the *first* seems here to be by far the principal object of attention. In these circumstances it is not to be expected that the cultivation of corn crops should here be carried on with so much accuracy, spirit, and propriety, as in other districts, where this branch of rural

economy is the principal object of the farmer's care. And our author finds occasion, with too much justice, to reprehend their practice, especially in respect to the article *tillage*, and to stigmatise it as in some degree barbarous. Here, however, we meet with one peculiarity in regard to cultivating corn crops that might perhaps be adopted with propriety in many corn districts, which in most other respects far excel the general practice in Gloucestershire. We are told that wheat, in this district, is as regularly hoed, though sown broad cast, as turnips are hoed in Norfolk; an operation that Mr. Marshall says they find no difficulty in performing with ease and accuracy, and at a small expence, usually twice hoed for from four to five shillings per acre; all performed by women,

Under the title FARM BUILDINGS, our author takes notice of a singularity respecting the lime cement of this district that ought not to be omitted. There are two kinds of stone, we are told, from which lime is here made, which differ very much from each other in their general appearance and contexture, and not less in the qualities of the lime they afford:

'The Bristol stone,' he says, 'has somewhat of a flint-like appearance; is of a close, hard, and uniform contexture, and of a dark, reddish colour, sparkling with sparry particles, and flying under the hammer like glass; *no marine shell*. One hundred grains of it afford forty-five grains of air, and ninety-seven grains of calcareous matter, leaving three grains of residuum\*; a dark-coloured impalpable matter. The lime produced from this stone bursts readily in water, and (like that produced from spars) is, when fallen, of a light floury nature; white as snow. [We have seen lime of this kind and colour produced from a limestone of a very different appearance, and which imbibed water very slowly] coveted by the plasterer; but is considered by the mason and bricklayer, as being of a weak quality.

'The Westbury stone is generally blue at the core, with a grey, dirty, white crust, the base being of a smooth, even texture, *interspersed*

\* Our author is here guilty of an inaccuracy of expression that ought to be avoided, because it tends to perplex the reader. In the text we have transcribed his own words. But to a reader who is unacquainted with the constituent principles of limestone, there surely seems to be a great absurdity in saying that one hundred grains of it affords forty-five grains of air, ninety-seven of calcareous matter, and three grains of residuum, as this amounts in all to one hundred and forty-five grains weight produced from one hundred. He should have said that one hundred grains of limestone affords ninety-seven grains of crude calcareous matter, and three grains of residuum; and that this crude calcareous matter being farther analysed is found to afford forty-five grains of air and fifty-two grains of pure calcareous matter only. This would have been intelligible to every person.

with

*with marine shells.* When it is fresh raised out of its water bed in the area of the vale, it is of a soft substance, of a smooth, soap-like appearance; but hardens (or falls to pieces) on being exposed to the atmosphere. One hundred grains throw off forty grains of air, and afford ninety-one grains of calcareous earth, leaving a residuum of nine grains; an ash-coloured silt. The lime burnt from it is characterised by *strength*; and is high in esteem for cement, being found strong enough, in itself, to be used in water-work. It falls slowly, is something of a brimstone colour, and is distinguished by the name of *brown lime*.'

We mention this fact as a caution against relying implicitly on *chemical analysis* [we must observe, however; that the chemical analysis is not here complete] as a criterion for judging of the qualities even of mineral substances. No particular in this analysis could give the smallest indication of the opposite qualities of these two different kinds of lime; nor, we will add, could a better judgment be formed from the texture and general appearance of these two kinds of limestone, even though connected with the chemical analysis, affords a more certain rule for judging *a priori* of the qualities of the lime, &c. that might be obtained from other kinds of limestone. Our author, upon trial, found also that the first kind of lime regained its fixed air, in the same circumstances, *much more quickly* than the last. We take notice of all these circumstances in order to lead to farther inquiries on this subject.

Under the title WORKMEN we are informed that hard-drinking is here remarkably prevalent. To be able to drink two gallons of cider at a draught is spoken of as a great feat; and we are told that 'four well-seasoned yeomen, having raised their courage with the juice of the apple, resolved to have a fresh hoghead tapped, and setting foot to foot emptied it at one sitting.' These are extraordinary feats; but the quantity of cider drank in this vale, in the ordinary course of living, is uncommonly great; a practice that has been introduced in those seasons of plenty of fruit, when the markets were glutted, and cider became of little value; but the practice once begun could not be discontinued. Malt must now be, on many occasions, substituted in its stead; and as the quantity thus consumed greatly diminishes the farmer's profit, he is unable to afford the rent that might otherwise have been paid for his farm. This is therefore a serious evil, that ought to be guarded against in other districts.

Under the article MARKETS our author's observations deserve attention;

‘ It would,’ he justly observes, ‘ little avail the farmer to raise crops without a market to *vend* them at. It is the grand centre to which all his labours tend.

‘ We may, I think, venture safely to start as a position, that markets [here is meant market-places, or the conveniencies provided for selling and buying the articles of rural produce when brought to town] are, or ought to be made, the concerns of counties at large, not of the particular towns they happen to be kept in. They promote indisputably the general benefits of towns, and the proportions of country which lie immediately round them; but that of the latter more especially; and it would be equally reasonable to expect that a market-town should build a bridge for the country people to come over to market, as to find them shops to sell their wares in.’

In this particular we have the misfortune to differ in opinion from our author; and as it is a subject of considerable importance, we shall briefly state our reasons. We are ready to admit that a market for his produce is highly advantageous, and even absolutely necessary to the prosperity of the farmer; but it does not thence follow that the business of making erections in towns for the convenience of sellers and buyers so naturally belongs to the *counties* as to the inhabitants of the particular towns. For, first, though such conveniencies are productive nearly of equal benefits to every inhabitant of the town, they could not be considered as equally beneficial to all the county, many parts of which could never derive the smallest benefit from such erections; and it will readily be admitted that when those only contribute to the expence of any public work who are to be benefitted by it, or who are to be hurt by the want of it, they will be more likely to act with unanimity and discretion, than where the case is otherwise. And although *some part* of the inhabitants of the country are likely also to be benefitted by it, yet, who is to discriminate between the part of the county that is or that is not to be benefitted by it? or who shall draw the line of distinction? Secondly, When men place themselves in a town for their mutual convenience, they ought to provide means for rendering those conveniencies as great as possible; and they themselves are, or ought to be, the best judges of the place fittest for a market, and the particular erection that would best contribute to their accommodation. Whereas, were the business to be left to the counties, where two, three, or four, might sometimes have nearly an equal interest, the place that would best suit one party would be highly incommodious to another; and who, in this case, would settle the dispute? who would be empowered to compel them to make any erections at all? or who would ascertain what proportion of the expence each county should bear? They know if the people are once settled in a town, they must have



have provisions at any rate; and that therefore these inhabitants will be under the necessity of resorting to the sellers, wherever they shall incline to stop with their goods; they might therefore stop beyond every gate of the town, and the inhabitants would be obliged to fetch their goods. What an inconveniency would this produce? It is evidently therefore the interest of the inhabitants to provide a remedy for this evil, by appropriating for themselves commodious areas, and convenient accommodations, for marketing, in order to attract the sellers thither in as great numbers as possible, and thus to occasion a powerful competition for reducing the price of goods. Lastly, The inhabitants of towns alone have the power to make regulations *within their own districts*; and were the counties to interfere they would find themselves obstructed in all their plans by the magistrates of towns.—For these, and other reasons, it ever has been, and probably will continue to be, the practice for the inhabitants of towns to regulate their own market-places, as well as other matters of internal police, according to their own pleasure; and it does not seem that it could be done so well in any other way. We have even known bridges and other public works erected by them for facilitating access to markets, &c. Our author thus proceeds:

‘ Indeed, *weekly markets* are essentially necessary, in the present state of things, to the country, but not so to towns, which have markets *daily, in the shops of their own inhabitants*; and that they require no weekly markets London is an instance. In wholesale matters, such as corn, cheese, &c. towns have no interest whatever; unless the *inns*, as they sometimes absurdly are, be considered as the *town*; the mere *inhabitants* have none.’

From an author who in general thinks justly, we were surprised to meet with the above observation. *Weekly*, or other stated, regular market-days, are certainly necessary for the well-being at least of every town; as to a *daily* market *in shops* for the supply of the inhabitants, without other markets, the idea is indeed too absurd to have been adopted by him or any one, after having reflected on the subject. If the inhabitants are to be supplied with fresh meat, fish, new-raised vegetables, &c. from *shops*, these shopkeepers must be supplied with them from the country; and where can the shopkeepers meet the dealers from the country in the articles they want, but at the established market-place of the city, at regulated times? London is no exception to this rule. And such an accurate observer as Mr. Marshall must know that the times and places of sale where the shopkeepers and hucksters are supplied with the various perishable articles they deal in, are as well known and attended in London.



don as the weekly markets of a smaller place. It makes no difference, in the main, if the markets be once a day, or once a week; the size of the place alone will regulate that matter. In every case, the more frequent the times of market the better for the inhabitants, if the place be large enough to attract dealers in plenty at these times. The idea of the *inhabitants of towns* not being benefitted by wholesale matters, does not, we should think, require a *serious* refutation; what has been already said is sufficient.

What follows respecting *weekly markets* and fairs is, *in part*, equally liable to objection. The convenience of all kinds of markets, at stated periods, to the *farmer*, will not be disputed by any one; and if they are *convenient* for *him*, they are absolutely *necessary* for the existence of large towns.

‘But although,’ he proceeds, ‘the inhabitants of *towns* have no necessity for a *weekly* market, those of *villages* would find themselves awkwardly situated without one. They cannot, like the towns-people, go every morning to the *shop*’ [here our author confounds the words *shop* and *market*. A *shopkeeper* may go every morning to Billingsgate or Covent-Garden to supply himself with fish and vegetables, which he may afterwards retail to the inhabitants; but we would not call either Billingsgate or Covent-Garden a *shop*, but a *market*]; one day in a week is full as much time as they can spare.

‘Nor would it be convenient for the farmer to depend upon the shopkeepers or the hucksters calling upon him? [our author should have added the word *separately* here, for the farmer only deals with such people in large places like London, and scarce ever with the consumers] ‘for his produce, and giving him their own price. It is as convenient as necessary for farmers to go to market, as it is for merchants to go to ‘change; to learn the current price, and take the choice of buyers; as well as to meet each other, and make the requisite bargains between themselves,

‘FAIRS are, in this point of view, still more convenient to the farmer\*. How should a grazier or a jobber know that he’ [*i.e.* the

\* *Daily* markets, *weekly* markets, and *fairs*, differ from each other in no other respect to the farmer but in one particular, viz. that the *last* being usually established in country places chiefly for the sale of live stock, the farmer may frequently become a purchaser as well as a seller. They are all useful conventions for bringing together buyers and sellers in considerable numbers at stated times, and are mutually convenient for both. *Frequent* markets for consumable articles can only take place in large cities; *weekly* markets in smaller places; and *fairs*, which are monthly, quarterly, or annual markets, in more thinly inhabited districts.

farmer]

farmer] 'has stock to dispose of, unless he \* had some means of *publishing* them? At the same time, how convenient are fairs to the grazier, who can there take his choice of stock; as well as to the breeder, who may there make his election of price.

' Towns were no doubt aware of these things when TOLLS were established. But tolls are fetters which all fairs and markets should be freed from.' [Here, and in what immediately follows, we are happy cordially to agree with our author]. ' They interrupt the business of the day, are the cause of endless dispute, and may, in these days, well be considered as the impositions of less liberal times, which ought to be cleared away.

' Markets, more especially, are an universal good; they bring the producer and the consumer hand to hand. Shopkeepers and hucksters are middle men, who must be paid for their labour; and whatever profit they receive is so much lost, either to the farmer or the consumer.' [Here again our author should have made some reserve; but our limits forbid us to explain]

' Tolls have the self-same tendency' [a much worse—they never can prove beneficial]; ' either the seller or the buyer must pay them; and each has his plea of complaint. The tolls of Gloucester market are very high, almost excessive; 3*d.* butter, 2*d.* poultry or eggs. The market-women, of course, complain of the hardship, while the town's-people are still louder in their complaints, alleging that the sellers, taking the advantage of the toll, charge them doubly for it. All taxes eventually fall on the consumer.

' This is a subject which has never, I believe, been agitated; but which is certainly entitled to the *highest* attention.

' From these observations, which are here loosely thrown together †, we may venture to draw as a conclusion, that ALL FAIRS AND MARKETS SHOULD BE FREE.'

In this conclusion we entirely agree; and we shall add, that it much behoves the inhabitants of towns to look into this matter,

\* Mr. Marshall's expression is here obscure from the too frequent repetition of the pronoun *he*, which may equally refer to the farmer or the jobber: it means here the *farmer*. The phrase '*publishing* them,' is also inaccurate from the same vague use of the pronoun. ' Them,' in this instance, can properly refer to cattle only; but how could we say '*publishing* cattle?' *Publishing*, if that word must be used, *that he has them for sale*; or better, exposing them publicly to sale.

† Our author will probably, as on another occasion, complain that our remarks on the above passage should not have been made, because the observations which have produced them are hazarded with great diffidence. Should this plea, however, be admitted, errors might be propagated in almost every case with impunity; because an author need only occasionally throw in a saving clause. The doctrines, however, if not animadverted upon, would be received by readers, who were not themselves judges of the matter, as positions equally just with others in the work that are accurate.

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and to check their magistrates in the abuse of their power. The pretexts the magistrates employ for instituting these exactions are, defraying the expences of enlarging market-places, or repairing the necessary buildings; and, like ministers, and other administrators of public monies, they, under this colour, for the most part, levy a duty perhaps fifty times more than enough; a duty too that is attended with this bad effect, that it becomes a *perpetual* burthen, though the end for which it is imposed shall have been very soon accomplished. We know of no reform that would be more useful than that which should enable the inhabitants of towns to check their magistrates in the exercise of this *taxing* power; and we wish there were a law requiring that when, in any case, a local tax was imposed for any particular purpose, the management of it should be entrusted to commissioners appointed by the act; and that a regular account of all the monies arising from that tax should be kept, and applied *solely* for the purpose of extinguishing the debt for payment of which it was imposed. These accounts to be made up and *published* annually for the information of all concerned; and that, as soon as the original debt was extinguished, the power of the commissioners should cease, and the tax abolished.

In his observations on *grasses* Mr. Marshall is very full in the praise of *rye-grass*. He finds that the natural sward of the finest patches of old grass-land in the fertile vale of *Berkeley* consisted almost entirely of rye-grass and white-clover; and remarks in particular of the rye-grass, that it there possessed in many places a rich *saccharine* taste. This is a peculiarity that requires farther elucidation. Mr. Marshall is disposed to ascribe it to the nature of the soil. He insinuates, however, that there may be different varieties of this kind of grass; one, he says, he saw in Yorkshire which had evidently somewhat of a couchy nature; a kind he also mentions, which we have likewise often heard of but have never seen, that was said to be only an annual. The ordinary kind of cultivated rye-grass does not, in most soils, continue to live for many years, but gradually wears out of the ground. In Gloucestershire it would appear there are a variety, in the strictest sense of the word, perennial. It would be of importance to have the seeds of these sorts carefully preserved, and the plants that spring from them compared with accuracy on the same soil and situation. We recommend this article to the future investigation of our ingenious author, and such of our readers as are engaged in georgical pursuits.

In treating of the management of natural grasses, he remarks that 'the *yellow rattle* (*rhinanthus*), which, being a biennial plant that sheds its seed early in the spring, is increased by  
' mowing.'

• mowing. But pasturing the ground, even one year, is found 'to check it,' &c. From our own experience, however, we have found that pasturing is by no means such an effectual method of extirpating that weed as judicious mowing. Cattle are by no means so fond of this plant as not to prevent a considerable quantity of it from coming to seed, unless the pastures are by far too much stinted by overdocking in the spring. All that is required for its most effectual extirpation is, that the patches where it abounds, for it is in general found in patches, that are in a great measure bare of blade grasses, be well smoothed and rolled during winter or spring, to admit the scythe cutting close to the ground, and that it be mowed *early* in the season, when the flowers are beginning to open, and again at an after period, when those of a weaker growth are come forward. This being observed for a few years will totally extirpate it, and all other *biennial* weeds. But we have known fields, which were never mowed, overrun with this unprofitable plant for many years, without the smallest diminution.

We give the following extract as a specimen of our author's knowledge of live stock :

• The following are the dimensions of a cow of the Boddington breed.' [Mr. Boddington was a gentleman who had been at great pains to procure the best breed of the Herefordshire cows, which are the sort that have been of old times chiefly reared in Gloucestershire]. A genuine and a fair specimen as to form, but not as to size ; the cows of that celebrated breed were, in general, considerably larger. As a *milker* she had few equals ; and in my eyes she is, or rather was, one of the handsomest and most desirable *dairy* cows I have yet seen. These dimensions were taken when she was five years old, off, she being then near seven months gone with her fourth calf :

• Height, at the wither, four feet three inches.

—— of the fore dug, twenty-one inches.

Smallest girt, six feet and half an inch.

Greatest girt, seven feet eleven inches.

Length, from shoulder-knob to huckle, four feet one inch.

——, from the huckle to the out of the nache, twenty inches.

Width, at the huckle, twenty two inches.

——, at the nache, fourteen inches.

• Length of the horn, twelve inches.

The eye full and bright.

The ears remarkably large.

The head fine, and chap lean.

The bosom deep, and the brisket broad, and projecting forward.

The shoulders thin, with the points snug.

The thigh likewise thin, notwithstanding the great width at the nache.

The

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The bag large, and hanging backward, being leathery and loose to the bearing.

The teats of the middle size; gives much milk, *and holds it long.*

The tail large, the hide thin, and the bone remarkably fine.

The colour a 'dark brown;' marked with white along the back and about the udder; with the legs, chap, and head, of a full, glossy, dark chocolate colour.

The horns a polished white, tipped with black.'

We would gladly have subjoined the marks he gives of the qualities *desirable*, and those that are *exceptionable*, in a Herefordshire ox intended for grazing; were it not that it would take up too much of our room. But though Mr. Marshall is pretty full on the subject of grazing of cattle, it is upon the management of the *dairy* that the agriculturist will here meet with the fullest information; and this part of his work, to be of use, ought to be read entirely; we can only remark, that the practice in Gloucestershire and North-Wiltshire, in respect to the management of the dairy, differs not in any very striking particulars.

Our author, in the course of his performance, gives a sketch of the rural economy of the *wolds* of Gloucestershire, in consequence of an excursion he made into that district. But, as his opportunities of receiving information here were not equal to those in the vale where he fixed his residence, we shall only remark, on this head, that he describes these *wolds* as a corn country in general, of a varied, uneven surface, susceptible of great picturesque beauty; and that the practices most peculiar to this district, and which he describes with his usual accuracy, are those of pairing and burning the surface of the soil, as a manure, which is here very general, and much approved of by our author; and rearing saintfoin as a crop, which is more successfully performed in this district, and on a greater scale, we believe, than in any other part of this country. Those who wish for information on these heads, will therefore do well to consult the work itself.

He also made an excursion into Herefordshire, chiefly for the purpose of obtaining a knowledge of the management of orchards and fruit-liquors; which subjects he treats of at large, rather in the *didactic* form. Other subjects of rural management in this district he also incidentally mentions, particularly sheep. The Ryeland breed of sheep he seems to think the kind that carries the *finest* wool in England. On this subject, however, he does not enlarge. It would seem to us he is not so versant in this branch of rural economy as in many others.

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On the whole, these volumes discover the same industry, and desire of communicating useful information, as the other performances of this author. And though we have thought it our duty to state a few reprehensible particulars that struck us, yet these are but few, and of little importance, compared with the parts of the work deserving applause.

In one particular, however, we must confess that we have met with a disappointment, which we are at a loss to account for. A few months ago we had occasion to review a pamphlet by the Rev. Mr. Wright on the practice of *watering* meadows in Gloucestershire. As this seems to be a very important branch of rural economy, we hoped to have received full information concerning it from Mr. Marshall. But how it has happened we cannot tell; for although he incidentally mentions, more than once, the practice of watering, as a means of improvement, he nowhere in this work describes either its effects, or the manner of conducting the process. This seems to us a great defect; and we should be glad to see the reason of it explained.

Mr. Marshall, in the introduction to these volumes, mentions that he has designedly omitted to read, for some time past, any modern books on agriculture, lest his ideas should be influenced by them. We cannot altogether approve of this determination, as we think it attended with more inconveniencies than advantages. It is our opinion that an author cannot be too well informed on the subject he undertakes to elucidate; and if he do not read what has been written on the subject by others, he will frequently discuss points that are already known, as if they were new; and he will often overlook other particulars that require illustration. In the instance before us, had Mr. Marshall read Mr. Wright's pamphlet, his attention, as ours, would have been called to the subject of it; and he would have found that, in his account of the rural economy of *Gloucestershire*, it would be a blemish totally to overlook the subject of it; and the instance we quoted, in our account of his economy of *Yorkshire*, of a seeming plagiarism from Anderson's essays, would have been avoided. And although we are well satisfied, from Mr. Marshall's account of the matter, that, in the above particular, he does not deserve the epithet abovementioned, yet we may be allowed to observe, that there may be readers who will not admit his apology to be valid. They will not admit the apology that though he had formerly read a work in which a particular practice is accurately described, he had altogether forgot it; and that his remarks, which exactly coincide with that performance, had been suggested merely from observations of his own. They might observe, that though the recollection whence he had acquired his ideas was gone, the impression had remained on his

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mind so as to recur to him as new thoughts, when the occasion called them forth. From these considerations, therefore, we think our author does wrong not to avail himself of every aid, by *reading* or otherwise, to enlarge his own mind. In practical works, where utility ought to be the chief object, it is not so much necessary that the thoughts should be original, as that observations should be important and just.

One remark more. We formerly ventured to find fault with this author for using the word **SHORE** in place of **SEWER**, as tending to corrupt the English language. In this use of the word *shore*, our author persists in the present work, and thus defends his practice in a note: ' **SHORE**. This word,' says he, ' has been censured by a critic whose remarks are entitled to attention; it is therefore proper to say that I do not use the word *shore* as a corruption of *issue*! (Johnson's idea) but as a word (probably of some centuries standing), *analogous* with *sewer*; which, pronounced as it is written, is become a *provincialism*; while to write *sewer*, and pronounce *shore*, is an evident impropriety. The established language has no instance analogous with such an usage.'

To this formal defence of a practice which, if admitted, would tend, in a few years, to render our language unintelligible, we should scarcely think a serious reply was necessary. Should the apology be admitted, it would follow that every provincialism, which a false mode of pronunciation has introduced in the various districts of this nation, should be adopted in the orthography of our language; and that, instead of correcting these by writing the language accurately, so as to be understood by readers in every part of the country, we should reduce the language, by an improper use of words, to a gibberish that no one could possibly understand. We ourselves know a very extensive district in which the word **POT** is invariably pronounced **PAT**, and **MOSS**, in like manner, pronounced **MASS**. According to our author, therefore, it would follow, that every writer of that country, or every writer who treated of the affairs of that district, should adopt the words **PAT** and **MASS** instead of **POT** and **MOSS**. In like manner, the word **POWER** is, in some places, pronounced **POOR**, and **SHOWER** is pronounced **SHURE**, like the word **SURE**; should we therefore write **POOR** for *power*, and **SHURE** for *shower*? Nay, according to this principle, we ought to write *sure* with an *h*, *shure*, because it is so pronounced. Our author certainly knows that the name of a noble family in this country is invariably written *St. John*, though it is almost as invariably pronounced *Singin*; and innumerable examples of the same kind might be produced. We hope, therefore, that Mr. Marshall will avoid such a censurable peculiarity as prejudicial to  
the



the cause of literature. Where a particular corruption happens, as *shore* instead of *sewer*, all that is necessary to render a writer intelligible to the inhabitants of the place where it is used, is merely to explain himself somewhat in the following manner: 'In this district,' he might say, 'the natives pronounce the word *sewer* (which means a drain for carrying off moisture from any place), as if it were written *shore*. As the word *shore*, however, properly denotes the margin of firm land that serves as a boundary to water, I have been obliged to adopt the proper word *sewer*.'

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ART. V. *Philotoxi Ardenæ: The Woodmen of Arden; a Latin Poem. By John Morfitt, Esq. Barrister at Law. With a Translation in Blank Verse; another in Rhyme, attempted in the Manner of Dryden, and dedicated, by Permission, to the Right Hon. the Countess of Aylesford; and an Essay on the Superiority of Dryden's Versification over that of Pope and of the Moderns. By Joseph Weston.* 4to. 2s. 6d. Birmingham, printed for the Authors. Fletcher, Oxford; Merrill, Cambridge; Robinsons, London.

THIS prolix title-page is prefixed to a very short Latin poem, which does credit to the classical talents of Mr. Morfitt. But, though not an inelegant trifle, it might have remained, without any loss to the public, within the private circle for which it was written. The original is accompanied by two translations, one close and almost literal, in blank verse, and another, more paraphrastic, in rhyme. The translator, Mr. Weston, has succeeded best in the latter. We have already said that the publication of the original might have been spared; why then load us with two translations? Why give us so much of the shadow of a shade? Mr. Weston, in his preface, enters into a laboured defence of the *negligencies* of Dryden; and asserts that wherever he is *careless, languid, and prosaic*, he is so by design; that he occasionally subdued his style to burst upon the reader with greater splendour. He maintains that *inequalities* are necessary to the *perfection* of poetry. This, in a certain sense, is true; but it is not the inequality which arises from incorrectness, languor, or prosaic lines. A perfection that sprung from them would be of a singular kind indeed. The questions he asks in proof of his position do not apply:

'Does the skilful painter bring *all* his figures forward on the canvas, and bestow the last hand upon *every* part of the picture?

'Does the musician *cloy* the ear with an eternal succession of *harmonious* sounds, uncontrasted by the dire but necessary *discords*?

‘ Does the ornament of the stage lavish emphasis, expression, attitude, and action, upon *every* line of *every* sentence ?

‘ Does the beauty of a birth-night concentrate *all* her jewels (unrelieved by interstices of black velvet) in one intolerable blaze ?

‘ Would the face of creation appear more lovely, were it, instead of ‘ rising into inequalities, diversified by the varied exuberance of abundant vegetation,’ to exhibit one immensurable ‘ velvet lawn, shaven by the scythe, and levelled by the roller ?’

‘ Why then must poetry adopt a preposterous plan of *equalisation*, which her sister muses reject with scorn, and aspire to an *imaginary* perfection, alike unknown to nature and to art ?’

Mr. Weston is not aware that there is a want of correct similarity, in these illustrations, to the proposition he advances. They only go to prove that too much *sameness* in poetry is disgusting ; on this ground we believe he will meet with no antagonist ; but they can never persuade any one that incorrectness, languor, or prosaic lines, are essentially necessary to the perfection of that divine art.

In his attack on the character and versification of Pope our author is flippant and acrimonious. As he possesses all the *warmth* of a young man (for such we suppose him to be), some of the *modesty* of youth would not have been unbecoming.

What he says of modern poets is unfortunately too generally true. In speaking of Pope and them they are thus characterised :

‘ But, as he was supposed to have improved upon *his* master, our poets seem ambitious of improving upon *theirs*. He rejected every thing that was not *rich* ; they reject every thing that is not *brilliant*. He is every where *clear* and *manly* ; they not unfrequently torture into *obscurity*, and refine into *imbecility*.’

Upon the whole, Mr. Weston is not deficient in talents, and thinks for himself ; is right in many things he advances ; and where he is wrong, it is his *manner* that offends more than the *matter*. We recommend, therefore, a manner less offensively decisive in his future publications. Let him think that he *may* be mistaken, and he will never clothe his defence of truth in the language of petulance and dogmatism.

**ART. VI.** *Pharmacopœia Collegii Regalis Medicorum Londinensis.*  
4to. 9s. boards, Johason. London, 1788.

**A**FTER an interval of almost fifty years, a period during which great improvements have been introduced into the science of medicine, it may well be imagined that, without any prejudice in favour of novelty, a reformation of the London Pharmacopœia was become highly expedient. But the completion of such a work, even with all the accumulated stores of knowledge, is still an arduous undertaking, and extremely difficult to be executed in such a manner as to afford universal satisfaction. Some will censure the prescription of a remedy which has long been generally considered as not destitute of salutary qualities; while others, on the contrary, will disapprove of the naturalisation of a medicine not fully established as beneficial by their own personal experience. Many will condemn, as arbitrary, every alteration in nomenclature; and some may be found who will not readily subscribe to the superior propriety of any particular process directed in pharmaceutical preparation. Under none of those heads is the present Pharmacopœia, in our opinion, unexceptionable; but, notwithstanding every objection, we think it is entitled to great praise. Though the college, in the spirit of temperate reformation, has not at once expelled from the shops every known or suspected superfluity, it has nevertheless banished a great number; and, with regard to the medicines now first adopted, it has been governed by equal discretion. Impressed with these sentiments, and at the same time with a conviction of the legal authority of the college, we have always considered a review of the Pharmacopœia as a work of supererogation. Some essential improvements might now be suggested, and many more, we doubt not, in the progressive illumination of a few years; but the proposal of them will be presented with more delicacy, and received with more candour, by private overture than by public remark; and we are persuaded that, both from this source and the farther observations of the college, the Pharmacopœia, in a future edition, will appear with still greater advantage.

**ART. VII.** *The Rudiments of Ancient Architecture, in Two Parts, Containing an historical Account of the Five Orders, with their Proportions and Examples of each from the Antiques; also Vitruvius on the Temples and Intercolumniations, &c. of the Ancients. Calculated for the Use of those who wish to attain a summary Knowledge of the Science of Architecture. With a Dictionary of Terms. Illustrated with Ten Plates. 8vo. boards. Taylor. London, 1789.*

**T**HE architecture of the ancients, like their poetry, commands universal admiration; and the models of it which remain have given laws to all the subsequent efforts of genius in the productions of that elegant art. It is divided into five orders, a competent knowledge of which is regarded not only as an ornamental, but useful accomplishment. To give a general idea of those characteristic distinctions is the design of the present author, who treats of the subject with equal perspicuity and conciseness. ‘The orders, as now executed,’ says he,

Are five, and range as follow: the Tuscan, the Doric, the Ionic, the Corinthian, and the Composite; which are distinguished from each other by the column with its base and capital, and by the entablature.

‘The Tuscan order is characterised by its plain and robust appearance, and is therefore used only in works, where strength and plainness are wanted; it has been used with great effect and elegance in that durable monument of ancient grandeur, the Trajan column at Rome; indeed, general consent has established its proportions for such purposes, beyond all others.

‘The Doric possesses nearly the same character for strength as the Tuscan, but is enlivened by its peculiar ornaments, the triglyph, mutule, and guttæ or drops, under the triglyph; these decorations characterise the Doric order, and in part are inseparable from it. Its proportions recommend it where united strength and grandeur are wanted.

‘The Ionic partakes of more delicacy than either of the former, and therefore, as well as on account of its origin, is called Feminine, and not improperly compared to a matronic appearance; it is a medium between the masculine Tuscan and Doric, and the virginal slenderness of the Corinthian: the boldness of the capital, with the beauty of the shaft, makes it eligible for porticos, frontispieces, entrances to houses, &c. Denteles were first added to the cornice of this order.

‘The Corinthian possesses more delicacy and ornament than any other order; the beauty and richness of the capital, with the delicacy of the pillar, render it very properly adapted, when magnificent elegance is required; it is frequently used for internal decoration to large or state rooms; the appearance is of virginal delicacy and gay attire.

‘ The Composite order is the same as the Corinthian in its proportions, and nearly alike in its effects; the addition of the modern Ionic volute to the capital, gives a bolder projection. It is applicable in the same manner as the Corinthian.’

Of the Tuscan order our author observes that there is no regular example of it to be found among the remnants of antiquity. The Trajan column at Rome is reckoned of this order, though it has eight diameters for the height; and the capital is certainly more ornamented than is consistent with Tuscan plainness. Of the Doric order there are many examples still remaining; some of very high antiquity, and of proportions so different from the practice of later times, that they seem to have been produced before the rules of art were established. The regular proportion of the height of the Doric column is seven diameters (modern practice allows eight and a base); but in several buildings exhibited in the ruins of Pæstum, Ionia, and even of Athens, the height of the column does not exceed four diameters, or at most four and an half. Our author is of opinion that the Doric and Tuscan orders were originally the same. The original proportion of the Ionic column was eight diameters; but succeeding architects allotted eight and an half to this order. The Corinthian order, in the opinion of Vitruvius, differs from the Ionic only in its capital, the latter having no more than one third of the diameter of the column for its height; but the Corinthian capital is allowed one entire diameter, which gives the column a noble, but delicate grandeur. The Composite order unites the proportions of the Corinthian order with the ornaments of the Ionic.

For the various ornaments of the different orders, such as the astragals, architrave, frieze, cornice, triglyphs, &c. we must refer our readers to the work, where they are distinctly illustrated with plates. We shall, however, for their amusement, present them with the historical account of the origin of one of the orders. Let it be the Corinthian:

‘ A marriageable young lady of Corinth fell ill, and died; after the interment her nurse collected together sundry ornaments with which she used to be pleased; and, putting them into a basket, placed it near her tomb; and, lest they should be injured by the weather, she covered the basket with a tile. It happened the basket was placed on a root of acanthus, which in spring shot forth its leaves; these running up the side of the basket, naturally formed a kind of volute, in the turn given by the tile to the leaves. Happily Callimachus, a most ingenious sculptor, passing that way, was struck with the beauty, elegance, and novelty, of the basket surrounded by the acanthus leaves; and, according to this idea or example, he afterwards made columns for the Corinthians, ordaining the proportions such as constitute the Corinthian order.’

On the whole, this treatise is well calculated for giving a general idea of architectural knowledge; for the more ready attainment of which, the author has subjoined a dictionary of terms used in that art. Besides the useful plates with which the work is furnished, it is ornamented with a striking likeness of the late celebrated Mr. Stuart, generally known by the name of *Athenian Stuart*, contained in a vignette upon the title.

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ART. VIII. *An Introduction to the Practice of Midwifery.* By Thomas Denman, M. D. Licentiate in Midwifery of the College of Physicians. Volume the First. 8vo. 6s. boards. Johnson. London, 1789.

SINCE midwifery became a distinct profession, the art has received great improvements, and seems now, indeed, to be brought to a degree of perfection. The author of the present work is one of those who have cultivated it with great success; nor can we behold him lay before the public the fruits of his attentive observation and long experience, without deriving satisfaction from the event. Many of the papers, however, collected into this volume have been before printed; but the republication of them with the author's corrections, and the rendering them subservient to a general system of obstetrical knowledge, must always procure them a favourable reception among readers of that class.

The first chapter of the work treats of the pelvis, an accurate acquaintance with which may justly be regarded as the foundation of the practice of midwifery; the second and third chapters contain respectively an account of the external and internal parts of generation; the fourth is employed on the parts contained in the cavity of the pelvis; the fifth, on menstruation; the sixth, on conception; the seventh, on the signs of conception; and the diseases of pregnancy; the eighth, on utero-gestation; and the ninth, on labour.

The following extract, on a contested subject, affords a proof of the author's caution in admitting hypothetical conclusions;

‘ When pregnant women have the small-pox, there is much difference in the opinions entertained of the possibility of the child being infected. Some have contended that, if the mother has this disease, the child could not escape; whilst others are persuaded that the child could not, according to the laws of the animal economy, receive this disease. Cases are recorded by various writers in confirmation of both the opinions; and many instances have been communicated to me, by men of integrity and attention, with the view of deciding this



this point; but the cases are contradictory to each other, and therefore prevent any present decision upon the subject. When, by the multiplication of well-attested facts, our knowledge is extended and corrected, if it should be proved that the variolous infection is generally received by the *fœtus in utero*, if the parent has the disease when she is pregnant, we may then consider whether the knowledge of the fact can be turned to any practical advantage.

‘ It is an opinion almost universally received, that, if a woman with child should have the small-pox, and miscarry; or, if at the full time her labour should come on during the continuance of the disease; it would necessarily prove fatal to the mother. The event has too often proved the truth of this observation; yet it will probably stand upon more just ground if it is stated in this manner. Should the attack of the disease be violent, and the eruptive fever run very high, patients may, and have often escaped the danger at any period of utero-gestation, though the child were then expelled. But if a woman passes the time of the eruptive fever, and labour, or a tendency to miscarry should come on towards the crisis of the disease, as far as my observation enables me to speak, she will then certainly die. She dies, in truth, not because she miscarries or brings forth a child, but she miscarries or falls into labour because she is already in a dying or very dangerous state, and by those circumstances the danger is infinitely increased.’

As the anatomical and pathological subjects afford little room for remark, we shall only exhibit the author’s sentiments relative to the term of gestation, where we find him recommending, as usual, the most prudential conduct to practitioners :

‘ The common time of utero-gestation in women is forty weeks, or nine calendar months; and some men of ability and candour have been persuaded that it is possible for them to proceed as far as ten calendar months. By the laws of this country the term is not precisely limited; so that if any case should occur in which this matter might be litigated, the decision would rather depend upon the circumstances, or upon the confidence placed in the testimonies of the medical witnesses, than upon any proof or conviction of the nature of the thing to be decided.

‘ There must in general be much difficulty in determining, with absolute precision, the time of utero-gestation in women. But I have met with several instances of those who, from particular contingencies, such as the casual intercourse with their husbands, or their return at, or absence from them, for a particular time, have been able to tell exactly when they became pregnant; and none of these have exceeded forty weeks. I am therefore persuaded that the term of utero-gestation is as accurately limited in women as in animals. I do not mean that it is completed to a minute or an hour, because the birth of the child may be delayed by a multiplicity of accidents. But parturition will be accomplished, or the parturient disposition will take place, at the expiration of forty weeks from the time of conception.



tion. Nor does it seem reasonable that a law of nature, which is not altered by the differences of age, by the diet, by the extremes of climates, by the severities of slavery, or the indulgencies of luxury, should be changed by circumstances of less importance.

‘ But the examples of women who have brought forth their children before the full time of pregnancy are innumerable. As there is no mark in the external appearance, or internal conformation, which enables us to determine with precision whether a child has remained in the uterus its full time, this must continue doubtful, except as far as we are able to judge by the general probability, or by the size of the child. So many accidents occur which may give to the uterus its disposition to expel the child, that its premature expulsion can never be the occasion of surprise.

‘ Though it should be allowed that the natural term of pregnancy in women is forty weeks, there will be some difficulty in making the calculation. The disappearance of the menses is usually the first change which occasions a suspicion of pregnancy; and might therefore be esteemed the era from which we are to date its commencement. But, though women are more apt to conceive soon after than just before menstruation, they may become pregnant at any part of the time between the two periods when they did and when they were expected to menstruate. In order to avoid any great error it is customary therefore to take the middle time, and to reckon forty-two weeks from the last act of menstruation.

‘ Women who give suck, and who do not menstruate, sometimes become pregnant, and have no alteration by which they can make any reckoning of the time of their delivery, and all is left to conjecture. But there is usually, in these cases, a short and imperfect menstruation, which denotes the time when the uterus was in a state fitted for conception. Some women also have conceived who never did menstruate, or in whom menstruation had been interrupted for many months. We can then only judge of the time when they conceived by such symptoms and appearances as shewed that they had acquired the disposition to menstruate, and would have menstruated if they had not conceived.

‘ Some inconveniencies are produced by attempts to make exact reckonings for pregnant women; for, when the time fixed for their delivery is past, the mistake creates much solicitude and impatience. When therefore it is necessary to give an opinion on this subject it is better to mention some time beyond that which we really suppose; or, on the whole, it would perhaps be better that labour should always come on unexpectedly.’

It will give pleasure to obstetrical readers to know that Dr. Denman intends to continue the work through a second volume, in which he will include all his observations. We ought not to omit mentioning, that a very distinct account of the progress of midwifery, in this country, is prefixed to the present volume.

**ART. IX.** *An Essay on Shooting: Containing the various Methods of forging, boring, and dressing Gun Barrels, practised in France, Spain, and England, and the different Proofs of Barrels employed in those Countries; with Remarks; an Investigation of the Causes of Recoil, and of Bursting, with Proposals for preventing or remedying them; an Inquiry into the Effects of the Length, Bore, and Charge, upon the Range, &c. of the Piece; and Remarks upon the Articles of Powder, Shot, Wadding, &c. &c. Also Instructions for attaining the Art of Shooting; the Methods of training Pointers; and a short Description of the Game of this Country, as connected with the Amusement of Shooting. The whole interspersed with summary Observations on the various Subjects of the Sport. 8vo. 4s. boards. Cadell. London, 1789.*

**W**E have seen many treatises on angling, but few, we think, of any importance at least, on shooting, though an art more difficult, and more generally practised, than the former. The author of this work has stepped forward to supply this defect, which he does professedly with the assistance of a late French publication, entitled ‘*La Chasse au Fusil*;

‘ To form a barrel in the manner generally practised, the workmen begin by heating and hammering out a bar of iron into the form of a flat ruler, thinner at one end than another; the length, breadth, and thickness of it, being regulated by the intended length, diameter, and weight of the barrel. This oblong plate of metal is then, by repeated heating and hammering, turned round a cylindrical rod of tempered iron, called a *mandril*, whose diameter is considerably less than the intended bore of the barrel. The edges of the plate are made to overlap each other about half an inch, and are welded together by heating the tube in lengths of two or three inches at a time, and hammering it with very brisk but moderate strokes, upon an anvil which has a number of semicircular furrows in it, adapted to the various sizes of barrels. The heat required for welding is the bright white heat which immediately precedes fusion, and at which the particles of the metal unite and blend so intimately with each other, that, when properly managed, not a trace is left of their former separation: this degree of heat is known by a number of brilliant sparks flying off from the iron whilst in the fire. Every time the barrel is withdrawn from the forge, the workman strikes the end of it once or twice gently against the anvil, in a horizontal direction: this operation, which the English artists term *jumping*, and the French

French *estiquer*, serves to consolidate the particles of the metal more perfectly, and to obliterate any appearance of a seam in the barrel. The *mandril* is then introduced into the bore or cavity, and the barrel being placed in one of the furrows or moulds of the anvil, is hammered very briskly by two persons besides the forger, who all the time keeps turning the barrel round in the mould, so that every point of the heated portion may come equally under the action of the hammers. These heatings and hammerings are repeated until the whole of the barrel has undergone the same operation, and all its parts are rendered as perfectly continuous as if it had been bored out of a solid piece. The number of heats given to each portion of two or three inches, depends chiefly upon the quality of the iron, the purer kinds uniting and consolidating much more readily and perfectly than the ordinary ones; the very best, however, require at least three welding heats.

Whilst the barrel is in the fire, the French workmen have a practice of giving from time to time slight horizontal strokes with the hammer, to the end they hold in the left hand, so as to communicate to the heated part a vibratory motion, that serves to disengage from the pores of the metal, and throw off such particles as are in a state of fusion, and therefore not easily convertible into malleable iron; it also separates such scales and impurities as form upon, or adhere to, the surface. This operation, however, can scarcely be necessary with the first view, where the iron employed is of a proper degree of purity; as by the repeated heatings and hammerings it has, in that case, already undergone, these heterogeneous and impure particles are in a great measure removed, and very little left behind except the pure fibres, as it were, of the metal.

The barrel, when forged, is afterwards finished in the usual manner, or undergoes the operation of *twisting*, which is a process employed by the French workmen on those barrels that are intended to be of a superior quality and price to others; but which is very different from the method used by the English workmen in the same operation. This process consists in heating the barrel in portions of a few inches at a time, to a high degree of red heat; when one end of it is screwed into a vice, and into the other is introduced a square piece of iron, with a handle like an augre; and by means of these, the fibres of the heated portion are twisted in a spiral direction, which is found to resist the force of the powder much better than a longitudinal one.

The author next treats scientifically of the proofs of barrels, the causes of bursting, the recoil, range of barrels, the shot of fowling-pieces, of rifle-barrels, of the stock, lock, &c. He then delivers instructions for the choice of gunpowder, shot, wadding, and the method of loading a fowling-piece. After speaking of the length and form of a stock most suitable to different

different persons, he gives the following rules and observations relative to shooting well :

‘ The practice of placing that hand near the bridge of the guard is undoubtedly a bad one; the aim is never so sure, nor has the shooter such a ready command over his piece as when he places his hand near the entrance of the ramrod, and at the same time strongly grasps the barrel; instead of resting it between his forefinger and thumb, in conformity with the general custom. It may, therefore, be depended upon that a stock, bent a little more than ordinary, is better for shooting true than one too straight, because the latter, in coming up to the aim, is subject to the inconvenience of causing the sportsman to shoot too high.

‘ We would also advise him to have his fowling-piece a little elevated at the muzzle, and the sight small and flat; for the experienced well know that it is more useful to shoot low than high. It is therefore of service that a piece should shoot a little high; and then the more flat the sight the better the line of aim will coincide with the line of fire; and of consequence the gun will be less liable to shoot low.

‘ The method by which to avoid missing a cross shot, whether it be flying or running is, not only to take aim before the object, but likewise not involuntarily to stop the motion of the arms at the moment of pulling the trigger; for the instant the hand stops in order to fire, although the space of time is almost imperceptible, the object, if a bird, gets beyond the line of aim, and the shot will fly behind it; and if a hare or rabbit is shot at in this manner, whilst running, and especially if at a distance, the animal will only be slightly struck in the buttocks, and will be taken but by hazard. When a bird, however, is flying in a straight line from the shooter, this fault can do no harm; the object can scarcely escape, if the piece be but tolerably well directed; unless, indeed, it is fired at the moment the game springs, and before the birds have taken a horizontal flight. In that case, if the hand should stop ever so little, at the instant of firing, the sportsman will shoot low, and inevitably miss the mark.

‘ It becomes, therefore, extremely essential to accustom the hand, in taking aim, to follow the object, without suspending the motion in the least degree, which is a capital point towards acquiring the art of shooting well; the contrary habit, which it is very difficult to correct when once contracted, prevents that person from attaining perfection in the art, who, in other respects, may eminently possess quickness of sight, and steadiness of aim.

‘ Nor is it less essential in a cross shot to aim before the object, in proportion to its distance, at the time of firing. If a partridge, for instance, flies across at the distance of thirty or five-and-thirty paces, it will be sufficient to take aim at the head, or at most but a small space before. The same rule will nearly hold in the cases of shooting quail, woodcock, pheasant, or wild duck, although those birds move their wings slower than the partridge. But, if the object is  
fifty,

fifty, sixty, or seventy paces distant, it then becomes necessary to aim at least half a foot before the head.

‘ The same practice should be observed in shooting at a hare, rabbit, or fox, when running in a cross direction, making due allowance for the distance, and for the swiftness of the pace, which is not always the same.

‘ It is also proper in shooting at an object very distant, to take aim a little above it, because shot, as well as ball, have but a certain range in point blank; beyond which each begins to describe the curve of the parabola.

‘ When a hare runs in a straight line from the shooter, he should take his aim between the ears, otherwise he will run the hazard either of missing, or at least of not killing dead, or, as it is sometimes called, ‘ *clean*.’ A true sportsman, who has the ambition of shooting well, is not content with only breaking the wing of a partridge, or the thigh of a hare, when he shoots at a fair distance; for, in such case, the hare or the partridge ought to be shot in such a manner, that it should remain in the place where it falls, and not require the assistance of the dogs to take it. But, if he shoots at a great distance, it is no reproach that the partridge is only winged, or the hare wounded, so that it cannot escape.

‘ Practice soon teaches the sportsman the proper distance at which he should shoot. The distance at which he ought infallibly to kill any kind of game, with patent shot, No. 3, provided the aim be well taken, is from twenty-five to thirty-five paces for the footed, and from forty to forty-five paces for the winged game. Beyond this distance, even to fifty or fifty-five paces, both partridge and hares are sometimes killed; but, in general, the hares are only slightly wounded, and carry away the shot; and the partridge, at that distance, present so small a surface, that they frequently escape untouched between the spaces of the circle. Yet it does not follow that a partridge may not be killed with No. 3, patent shot, at sixty, and even seventy paces distance; but then these shots are very rare.’

The author’s next object is to deliver instructions for training pointers; after which he treats of the various kinds of game, viz. the hare, rabbit, partridge, pheasant, grouse, woodcock, snipe, and wild-duck. On the whole, we may recommend the work as a most useful practical treatise on this part of the sportsman’s occupation.

ART. X. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting, in the Parish Church of St. Mary-le-Bow, February 20th, 1789. By the Right Reverend Samuel, Lord Bishop of Gloucester.* 4to. 1s. London, 1789.

AMONG all the dogmas of infidelity, which owe much of their celebrity to the fascinating sophistry of a Bolingbroke, there is not one which he labours more strenuously to establish than the want of universality in the original publication of the gospel. Having, by a partial view of the subject, wrought himself into a conviction of this favourite hypothesis, he infers, with his usual temerity, that ‘the gospel of Christ is one thing, and ‘the gospel of St. Paul another; that the gospel of Christ was ‘meant for the Jews only, and the other extended also to the ‘Gentiles.’ The drift of the elegant sermon before us is to expose and repel this opinion, and justify the concern which it becomes us to feel for the honour and success of our holy religion. This the learned prelate has performed in a satisfactory manner, by correctly stating the sentiments both of Christ and his apostle on the point in question; by asserting and illustrating the propriety of Christianity commencing among the Jews, from the nature both of the Old and New Testament dispensation; and by demonstrating the liberal genius and intent of the latter, from the promise made to the fathers, from Christ’s express declarations, and from the vast and comprehensive object both of the mission which he delegated to his immediate disciples, and of that which he received himself from the Father.

In explaining and applying this argument the economy of Divine Providence is beautifully displayed, and a brief epitome given of ‘the fortunes of the Christian church in a series of ‘great and regular events,’ to use his lordship’s words, ‘through ‘its shifting scenes of alternate suffering and success from the ‘apostolic age down to the present time.’

These striking observations are naturally followed up by such an account of the end and operations of the *Society for the Propagation of the Gospel in Foreign Parts* as demonstrates how aptly the institution is calculated for promoting the purposes of disseminating the gospel. The preacher, on this part of the subject, takes an opportunity to discriminate the objects of that exalted charity which it is the purport of his sermon to recommend. And here the intemperance which has inadvertently crept into the argument for the abolition of the slave-trade is glanced at with justness and delicacy. Slavery, as his lordship observes, is by no means repugnant to the precepts of scripture. And to represent



represent it in this light to a deluded public is injuring the cause we mean to serve by an imprudent manner of defending it; and is both impolitic and unjust.

We have been the more particular in our analysis of this composition; as whoever will take the trouble of giving it a dispassionate perusal will not regret either the time or expence it may cost. For it is not very common, even in these enlightened times, to meet with such a rich display of rational piety, and in so brief a compass, as is to be found in the performance before us.

ART. XI. *The Botanic Garden, Part II.; containing the Loves of the Plants; a Poem. With Philosophical Notes. Vol. II. 4to. 12s. boards. Johnson. London, 1789.*

[ *Concluded.* ]

THE passages we have selected are not to be considered as preeminent; there are few inferior; we have only studied variety, and given our readers some foretaste of the pleasures they are to expect from the perusal of the whole.

In the next interlude our author enters into a discussion of the effects the *horrid* and *distressing* produce on the passions. We think his objection against the former in statuary is more delicate than just. The spectator who views either Marcias or the beautiful group of Laocoon, does not dwell long enough on either to feel all those painful associated ideas a representation of such events on the stage would produce. He is at once hurried into the depth of the tragedy without those previous introductory steps which are necessary to make the incident, and more particularly the objects, interesting to him. Besides which, statuary being confined to a single colour, we have only to admire how so much can be expressed by the mere chisel; and should probably not feel ourselves at all interested beyond the workmanship, if the recollection of the history did not obtrude itself upon us.

These reflections lead our author to the old inquiries concerning the source of those pleasures we feel at the distresses of tragedy, which he seems willing to attribute to our capacity of at any time relieving ourselves from the delusion by a voluntary exertion of our rational faculties. But this, though it may account for our being less affected than from reality, is not sufficient to account for the sensation of pleasure. With submission, we will offer our readers a cause which has not, we believe, been hitherto insisted on. We are ready to allow much to novelty,  
to



o what is called, though it ought to have been defined by those who insist on it, the sympathetic power, and most of all to the grandeur of the personages and events before us. A single step further will lead us to the contemplation of the most amiable and beautiful sight in nature, that of virtue triumphant over every difficulty and oppression; supporting its votary under every suffering, and teaching him to submit with calmness to any thing but acting wrong.

If it should be urged that many tragedies present us with distressful objects without this relief, we might answer that such as do are rarely esteemed by enlightened minds, unless where some signal punishment await the delinquent. We have been the more particular on this subject because we think our author's third canto is rendered much less interesting by abounding with horror in too quick a succession, and without any relief. Not content with a poetical description of the baneful effects ascribed by superstition to *Cercæa*; the convulsive throws of the *Pythone* from the description of *Laura*; with the account of the deleterious effects of *Mancinella*, *Urlica*, *Lobelia*, *Upas*, &c. we have several innocent plants brought to view to introduce similes, or, as the author would wish them to be called, episodes, of every thing horrible. The *Laura* is somehow made to remind us of *Fufeli's* night-mare; *Lobelia* brings to view, it is not easy to say how, the dreary prospect of the ruins of *Palmyra*; *Cuscuta*, from its property of existing by entwining itself on some neighbouring vegetable, presents us with the story of *Laocoon* and his sons; the *Vine*, by a transition natural enough, and extremely poetical, produces the allegory of *Prometheus*; the *Cyclamen*, with a little more difficulty, presents us with the plague of *London*, and the hard fate of an amiable female; lastly, *Cassia*, a native of *North-America*, dropping its fruits into the *Ontario*, which are afterwards found on the coast of *Norway*, introduces *Moses* committed to the bulrushes; and his relieving his countrymen from slavery gives the poet an opportunity of concluding this canto with his opinion of the slave-trade. It is, however, but justice to allow that every description is animated and poetical; but the loves of the plants are so entirely forgotten, that we seem only lost, or endeavouring to lose ourselves, in a dreary reverie, from which the want of connexion and congruity is perpetually recovering us.

This canto is followed by another interlude or dialogue with the bookseller, intended to shew the relative connexion between poetry and its sister arts painting and music; and also between painting and music; in all which our author discovers much judgment, good taste, and a very lively imagination. In the remainder of the dialogue we think him less happy in attempting

to prove that the English language is capable of all the advantages of the Greek. If we admit the possibility of compounding our words with the facility of that beautiful language, must we not acknowledge the inferiority of its effect in all poetical compositions? Can we for a moment compare Pope's cloud-compelling Jove to Homer's Νεφελώγετα Ζεύς; or where shall we find English compounds which give more than a faint idea of his other beautiful epithets. If we allow too that our words, being shorter, may lessen the inconvenience of the shortness of our lines, how shall we retain the vigour of our strains, incumbered as we are with a tedious number of monosyllables, from auxiliaries, and articles? It is true an English line may easily be rendered rough by our abundance of consonants; but how shall we imitate that rapid succession of liquid syllable which is formed by a line of Greek or Latin dactyles, and this, in the same pentameter as presents us with a line of harsh-sounding spondies. Can we forget how clumsily the master of English rhyme succeeded in his attempt to describe the quickness with which 'Camilla' flies o'er th' unbending corn, and skims along the main.' There is, however, much ingenuity in all our author's observations; and the conclusion of this interlude, which may be called an apology for modest plagiarism, is *extremely well introduced*.

In the fourth canto the poet resumes his lyre with as much spirit, and more pleasantry, than he concluded his former strains:

' Now the broad sun his golden orb unshrouds,  
Flames in the west, and paints the parted clouds;  
O'er heaven's wide arch refracted lustres flow,  
And bend in air the many-coloured bow.—

The tuneful goddess on the glowing sky

Fix'd in mute ecstasy her glistening eye;

And then her lute to sweeter tones she strung,

And swell'd with softer chords the Paphian song.

Long ailes of oaks return'd the silver sound,

And amorous echoes talk'd along the ground;

Pleas'd Lichfield listen'd from her sacred bowers,

Bow'd her tall groves, and shook her stately towers.

' Nymph! not for thee the radiant day returns,

Nymph! not for thee the golden solstice burns,

Refulgent Cerea!—at the dusky hour

She seeks with pensive step the mountain-bower,

Bright

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' *Pleas'd Lichfield*, l. 11. The scenery described at the beginning of the first part, or economy of vegetation, is taken from a botanic garden about a mile from Lichfield.

' *Cerea*, l. 15. *Cactus grandiflorus*, or *Cereus*. Twenty males, one female. This flower is native to Jamaica and Veracruz. It expands

Bright as the blush of rising morn, and warms  
 The dull cold eye of midnight with her charms.  
 There to the skies she lifts her pencil'd brows,  
 Opes her fair lips, and breathes her virgin vows; 20  
 Eyes the white zenith; counts the suns that roll  
 Their distant fires and blaze around the pole;  
 Or marks where Jove directs his glittering car  
 O'er heaven's blue vault—herself a brighter star.  
 There as soft zephyrs sweep with pausing airs 25  
 Thy snowy neck, and part thy shadowy hairs,  
 Sweet maid of night! to Cynthia's sober beams  
 Glows thy warm cheek, thy polish'd bosom gleams.  
*In crowds* around thee gaze the admiring swains,  
 And guard in silence the enchanted plains. 30  
 Drop the still tear, or breathe the impassion'd sigh,  
 And drink inebriate rapture from thine eye.  
 Thus, when old Needwood's hoary scenes the night  
 Paints with blue shadow, and with milky light;  
 Where Mandy pour'd, the listening nymphs among, 35  
 Loud to the echoing vales his parting song;  
 With measured step the fairy sovereign treads,  
 Shakes her high plume, and glitters o'er the meads;  
 Round each green holly leads her sportive train,  
 And little footsteps mark the circled plain. 40  
 Each haunted rill with silver voices rings,  
 And night's sweet bird in livelier accents sings.'

Though we have made very free extracts from this valuable and entertaining performance, we shall not scruple to obtrude the conclusion of this canto on such of our readers as have a taste for the elegancies of poetic fancy:

' A *hundred* virgins join a *hundred* swains,  
 And fond Adonis leads the sprightly trains;  
 Pair after pair, along his sacred groves  
 To Hymen's fane the bright procession moves; 390  
 Each smiling youth a myrtle garland shades,  
 And wreaths of roses veil the blushing maids;  
 Light joys on twinkling feet attend the throng,  
 Weave the gay dance, or raise the frolic song;  
 Thick, as they pass, exulting Cupids fling 395  
 Promiscuous arrows from the sounding string;

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expands a most exquisitely beautiful corol, and emits a most fragrant odour for a few hours in the night, and then closes to open no more. The flower is nearly a foot in diameter, the inside of the calyx of a splendid yellow, and the numerous petals of a pure white; it begins to open about seven or eight o'clock in the evening, and closes before sun-rise in the morning. Martyn's Letters, p. 294.'

' *Adonis*, l. 388. Many males and many females live together in the same flower.

On wings of goffamer swift whispers fly,  
 And the fly glance steals sidelong from the eye.  
 As round his shrine the gaudy circles bow,  
 And seal with muttering lips the faithless vow, 400  
 Licentious Hymen joins their mingled hands,  
 And loosely twines the meretricious bands.  
 Thus where pleased Venus, in the southern main,  
 Sheds all her smiles on Otaheite's plain,  
 Wide o'er the isle her filken net she draws, 405  
 And the Loves laugh at all, but Nature's laws.'  
 ' Here ceased the goddess—o'er the silent strings  
 Applauding zephyrs swept their fluttering wings;  
 Enraptured sylphs arose in murmuring crouds  
 To air-wove canopies and pillowy clouds; 410  
 Each gnome reluctant sought his earthly cell,  
 And each bright floret clos'd her velvet bell.  
 Then, on soft tiptoe, Night approaching near  
 Hung o'er the tuneless lyre his fable ear;  
 Gem'd with bright stars the still etherial plain, 415  
 And bad his nightingales repeat the strain.'

A few notes are subjoined, too long to be introduced in the body of the work; among which is the natural history of the poison-tree of Java, which some of our readers may think wants further confirmation. We wait with much impatience for the first volume of this agreeable and novel performance; and doubt not but the success of the present publication will encourage the author to persevere with spirit and industry.

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ART. XII. *The Life of Frederick the Second, King of Prussia. To which are added, Observations, authentic Documents, and a Variety of Anecdotes. Translated from the French. 8vo. 2 vols. 14s. boards. Debrett. London, 1789.*

THESE is no species of writing so agreeable and alluring in its form as biography. While history undertakes to unfold the great chain of human affairs, to trace through a long succession of events the remote relations of cause and effect, to mark the different gradations in the progress of society, and to follow the course and tides of national vicissitude, biography is studious of finding out the paths that lead to our finest sensibilities; and, by acquainting us with the domestic transactions, introducing us at the private hours, and disclosing to us the secret propensities, enjoyments, and weaknesses, of celebrated persons, increase our sympathies in proportion to our intimacy, and inflame our curiosity by engaging our affection and interest. Even in the contemplation of characters eminently flagitious, from this close inspection

inspection afforded us by the minuteness of biography, we feel some satisfaction in witnessing their moments of remorse and sorrow; and, as the heart is seldom abandoned to total depravity, in tracing out those solitary features of humanity which prevent complete depravity, and save the absolute extinction of virtue; or, if the whole character be perfectly depraved and hopeless, we contemplate, with mixed sensations of satisfaction and terror, the disconsolate picture, and, by an involuntary comparison of our own state with that which is presented to our view, we feel in secret a sort of proud satisfaction in the sense of our own superiority and advantages. But if the character held up to our view at the same time excite our esteem and admiration, our sympathies are instantly awakened, and with so much the greater vehemence as they are accumulated upon one object; and the ardours of the mind, like the rays of the sun, by being as it were collected into a focus, become so much the more intense and powerful. It is impossible, therefore, not to subscribe to the sentiment of Cicero, in his famous letter to Lucceius: ‘Etenim ipse ordo animalium mediocriter nos retinet, quasi enumeratione fastorum at viri sæpe excellentis ancipites varique casus habent admirationem expectationem, lætitiā, molestiam, spem, timorem.’ Nothing is more pleasing than thus to gain a distinct and steady view of those of whom we have hitherto caught only a transient glimpse through the medium of history amidst a crowd of contending objects; to be able, as it were, to erect for our favourite hero a separate altar, and to offer up at his shrine peculiar adoration and appropriate honours. The advantages to be derived from biography in a moral view, are very apparent; for as our sympathies are more strongly excited when our attention is fixed upon a single object, than in the more cursory and crowded prospects of human actions, in the same proportion is the simple and narrow tenour of biography more capable of aiding the cause of virtue, than the more extended and ostentatious plan of historical composition. Our respect for biography is still further increased when we consider that a prevailing taste for it is some indication of the good dispositions of an age, as it argues a spirit of emulation and a general admiration of virtuous excellence: ‘Virtutes iisdem temporibus optime estimantur quibus facillime gignuntur\*.’ But these advantages do not of necessity arise out of biography, but depend upon its proper cultivation and management. Its fairest opportunities and noblest designs may be lost and defeated by a neglect of those rules and principles to which it should ever conform, or without a competent share of genius and penetration.

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\* Tacit. in vit. Jul. Agr.

The choice of incidents, the delineation of character, the arrangement of matter, and the harmony of colouring, the seasonable introduction of actors, and the due gradation of consequence bestowed upon them, are essentials, in these species of composition, greatly beyond the reach of ordinary capacities; and the delicacy and difficulty which attends it have been signally proved in the disappointment the public have received in the many unsuccessful attempts which have been made to mould into an interesting and impressive form, the memoirs of a very virtuous and wise, though partial and austere, character of the present age. What at first view may appear a considerable advantage in the nature of biographical writings, may ultimately prove a source of much danger and embarrassment. The exemption to which it seems entitled from the graver and chaster rules of history, has caused many to abuse this indulgence, and fall into the extreme of irregularity and licentiousness. They have thought it enough to scrape together a loose and indigested mass of anecdotes, without attending to that harmony and consistency which depends upon arrangement and colouring; they have heaped together facts, without caring whether or not they united in their conclusions; so that the reader is at last abandoned to his own unaided judgment and undecided opinions, unable to reconcile the multifarious collection of contradictory elements and incongruous parts. The varieties of every man's conduct, at different times and under different circumstances, present an unaccountable medley to the superficial observer; but those who study human nature attentively, and examine deeply into the motives and spirit of human actions, discover an order and analogy at the bottom of these contradictory appearances, and perceive that the same passions of the human breast produce very different effects and phenomena in different situations, but that the springs and principles are still the same, and that we still propose to ourselves the same ends and the same gratifications, while we frequently change our modes of pursuit, and adopt various and opposite means as expediency or humour directs. To make up a perfect whole, and to afford the mind an opportunity of deducing those general conclusions on which it ever is fond of reposing; to unfold the leading principles of action in the character under contemplation, and to single out those facts and circumstances which serve to exhibit the principal object in the fullest and clearest point of view, is the task and duty of biography, for which we feel our respect increased by thus considering its extent and importance, while we are forced to allow that it exercises no mean portion of taste and imagination, and combines the excellencies of robust and solid parts with those which spring from brilliant capacities and delicate perceptions. In proportion, therefore, as  
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the delicacies of taste gain introduction into this form of composition, the office of the biographer becomes extensive and difficult; and indeed the share it occupies in the graver and more comprehensive plan of history, sufficiently proves its dignity and importance. The most animated and attractive parts of the best histories are those peculiar and partial delineations of select and favourite characters, where the vehemence of admiration overcomes the general sobriety and equable tenour of historic representation, and the heat of the writer's thoughts prevails above the ceremony of rules, and shews itself in bold and enthusiastical touches of extraordinary splendour.

We have offered these few general ideas upon biography to gain, if possible, some little credit with the reader, and to prepare our way to the work itself. This custom of prefacing our criticisms we are particularly fond of, as it serves to erect them upon a sure and impartial basis; for by thus laying down the laws by which we propose to try the different specimens which come under our observation, we bind ourselves in a manner to do them justice, and place ourselves in the predicament of judges, whose business is first to expound the law, and then to apply it to the particular case in question, leaving others to determine the innocency or guilt of the party. We shall first give an account of the book, and then consider the merits of the translator.

What we could understand of the preface appeared to us to be neither new nor just. The author seems to be arguing upon the impolicy or impossibility of writing the history of times, removed but at a little distance from us, on account of the partial medium through which they are viewed, and the danger of giving umbrage to living characters; and indeed one would conclude, from his preface, that he himself was strongly impressed with the truth of this observation, as his own sentiments are wrapt up in a very cautious and comfortable obscurity. We do not exactly perceive why the historian should be liable to give greater offence than the collector of anecdotes and memoirs; or why it should be a task of greater obloquy to write the truth concerning living characters, in the superficial view which history takes of particular men, than in the close and circumstantial detail of biographical relations.

The work before us is divided into eight periods, each closing with some remarkable event, and representing the hero in the different lights in which his character is capable of being viewed. In the tender and opening season of infancy, and in the full and florid vigour of youth, in the turbulent career of military glory, and in the peaceful occupations of literature and science; as a conqueror, as a mediator, as a philosopher, as a politician, as a friend, as a king, and as a man. The first period commences



with his birth, and conducts him to the throne, and reaches from the year 1712 to 1740. In this division we have an account of the manner in which Prussia became a monarchy under Frederick the First, grandfather of the prince whose life is the subject of these memoirs. Frederick, while his father Frederick-William was yet on the throne, allured by the splendid hope of a kingly title, agreed to yield up to the emperor Leopold the territory of Schwibus, in consideration of his receiving in return the name and dignity of a monarch, and immediately upon his accession put his promise into execution. His conduct in this new situation was such as might have been expected from so vain a character; and his only care was to enforce the homage and veneration due to majesty, by surrounding it with all the pomp and splendour of external magnificence.

In 1713 Frederick-William his son mounted the throne, and adopted methods entirely opposite to those pursued by his father, of supporting the dignity of the new crown. His extravagant fondness for the soldier's profession, and his total disregard of almost every social and moral obligation, and of all the elegancies and decencies of life, have rendered him a strange and novel character in the annals of history. Of features so marked and peculiar, it was not easy to miss the resemblance; and, indeed, the few anecdotes concerning him which the volume before us contains, are sufficient to convey a complete idea of this curious personage. Like the monster Caliban, he seems an object at once horrible and ludicrous; one whose presence would excite in us an unmixed terror, but whom we hear described only with emotions of ridicule and amazement. In the course of the little account here presented us of this disgusting character, we contemplate him enforcing, with excess of rigour, the discipline of the camp, or shewing an example of patience and intrepidity in the field; respecting the outward ceremonies of religion without regarding its precepts or protecting its ministers; despising literature and its professors, and endeavouring to proscribe the arts and sciences as profane and ignominious; at one time caning his judges for deciding contrary to his inclinations; at another inflicting the same chastisement on his son for hesitating to marry as he commanded him; striking with his foot the princess his daughter, with an intention of killing her; and beating women and ecclesiastics in the street for deserting their occupations at home; condemning his eldest son to be hanged for entertaining the design of travelling without his permission; and assisting himself at the execution of his son's dearest friend and companion. We cannot avoid extracting a passage which affords a striking picture of the manners of the father, and contains also some prognostics of the future greatness of Frederick the Second:

‘ Frederick,

‘ Frederick, surrounded on every side with arms and warriors, hearing only the praises of the valour of combats, and the force of armies, sometimes sighed after occupations less turbulent, and more peaceful conversations. Born with a taste for the arts, he devoted to their cultivation every moment he could escape from the vigilance of his guardians. He was more particularly fond of poetry and music; and when he could find a moment’s leisure, he read French authors, or played upon the flute. But his father, who knew no other literature but the Bible, no music but that of musketry and cannon, threw his French books in the fire, and broke his flute, whenever he surprised him playing or reading.

‘ Fatigued with exercises and military studies, wearied with sermons and the Bible, overcome by the inflexible severity of his father, the youthful prince-royal was desirous of withdrawing himself, at least for a time, from these eternal occupations, and demanded permission to travel. He was inflamed with the desire of visiting Germany, France, England, and Italy. But the father, who could not conceive that there could be any thing in the world worth seeing, after the manœuvres of his regiment of guards, was inflexible to his prayers. He only permitted Frederick to accompany him in the little journeys he made from time to time in Germany.

‘ In 1728 he took him to Dresden to see the king of Poland; and, two years after, they made another tour in Germany, passing by Leipzig, Cobourg, Bamberg, Erlang, Nuremberg, Anspach, Augsbourg, Stuttgart, Louisbourg, Mannheim, Darmstadt, and Frankfurt on the Main, from whence they descended the Rhine to Wesel.

‘ These little expeditions augmented in the prince-royal the desire of undertaking others more considerable. But, convinced that his father would prove inflexible, he resolved to depart secretly, and entrusted two of his young friends, Kat and Keit, with his design, who consented to accompany him. Money was borrowed for the occasion, the day of departure fixed, they were on the point of setting off when the project was discovered. The father was furious in his anger, and implacable in his vengeance. He shut up his son in the fortress of Cultrín, and determined to cut off his head. His trial was instituted, the universities were consulted, and the judges of Berlin, on whom he bestowed a caning, from the president to the secretaries, when they did not decide according to his fancy, would have preferred saving their own shoulders to the head of the prince. But for the Emperor Charles the Sixth it had been all over with him. This prince sent Count de Seckendorf to Berlin to recall the king to milder sentiments. With great difficulty he was prevailed upon to change them. Military in all his actions, he regarded his son as a soldier, who was wanting in subordination, and as a deserter who merited death.

‘ Keit escaped to Holland, from whence he made his way to Portugal. Kat was not so fortunate. The king had him beheaded under the windows of the prince-royal, whose head was held by four grenadiers turned towards the scaffold; and he assisted himself at the execution.

‘ The

‘ The prince-royal remained a year at Custrin. During this interval, he was confined to occupations still more irksome perhaps than military exercises, to a mind full of fire, in which the love of the fine arts was continually augmented by the resistance it experienced. His father wished to avail himself of this opportunity to have him instructed in the details of government and finance. Mr. de Munchow, president of the chamber of domains and finances, was ordered to make him assist at all their assemblies, to consider and to treat him as a simple counsellor, and to make him work like the others. The young counsellor, indeed, assisted at their sittings; but, instead of reading acts, or copying decrees, he amused himself sometimes in reading French pamphlets, at others in drawing caricatures of the president, or the counsellors his brethren, representing them with satirical attributes, such as horns, a bottle, cards, or other things of that nature.

‘ The president de Munchow rendered great services to the prince, by furnishing him with books and other articles, in spite of the father’s prohibition. This was incurring a great risk; for the old king, who had a man hung up as he would smoke his pipe, would not have spared the president, had he received the slightest intelligence of his compliances.

‘ At length, Frederick was recalled to Berlin. The pretext for this recall was the celebration of his eldest sister’s marriage with the hereditary prince of Bareith. The queen wept to obtain his return, and the king feigned to grant to the tears of his spouse what was in fact necessary to his own designs.

‘ For, shortly after his return, there was a talk of marrying him; and the year following he espoused Princess Elizabeth-Christina of Brunswick, niece to the empress. The prince-royal, who had no great reason to be content with his father’s proceedings towards him, thought it extraordinary that he should marry the empress’s niece, after the reasons his family had to be dissatisfied with the court of Vienna: he accordingly made some difficulties; but Frederick-William employed his usual arguments to convince him, that is to say, his cane, and a few kicks.’

To this extract we will add another, which places the king in a very ludicrous point of view:

‘ When Frederick-William was ill of the gout, he had fits of passion which were sometimes entertaining. His physicians had told him that it would contribute greatly to his health to give free vent to his anger. His majesty’s coachman was charged to excite these salutary crises, and to expose himself to their effects. For this purpose, he well pattered his shoulders, and when the king grew out of humour, gave him a rude answer; the monarch then caned him as long as he had strength remaining for the repetition of his blows.

‘ In his fits of the gout he generally amused himself with painting in oil colours, and his grenadiers served him as a model. When the portrait was paler or redder than the original, he took a brush, and daubed with rouge either the portrait or the cheeks of the grenadier, and then admired with what skill he had hit on the resemblance.

blance. There are still to be seen at the castle of Berlin some of these pictures, at the bottom of which is inscribed, *Freder. Wilhelmus in tormentis pinxit.*

When Frederick the Second mounted the throne the expectations of Europe were signally disappointed. Having hitherto only contemplated him surrounded by men of letters and philosophy in his retirement at Rhreinsberg, they looked for a monarch devoted to peace and the cultivation of tranquil and elegant pursuits. They found in him, however, a prince of a very different character; one formed with an ambition of possessing, and a capacity to combine the qualities of a wise king, a consummate general, and accomplished scholar. Individuals were no less disappointed in their private hopes and expectations. Those who, in opposition to the commands and menaces of his father, had clandestinely supplied him with the means of such gratifications as suited his genius and character, believed that the time was now come in which the dangers and risks they had so cheerfully encountered to procure him those innocent indulgencies which the cruel and imperious temper of the king had denied him, would be amply repaid. Frederick, however, was no sooner seated on the throne, than he considered his interests as a king superior to his obligations as a friend, and shewed himself too sagacious and temperate hastily to promote to high and important situations those persons who had proved themselves capable of disobedience to their sovereign. The companions of his youthful studies looked now for the return of the Augustan age, and anticipated a life of elegant ease and disencumbrance; a luxurious repose, only to be interrupted by laurelled triumphs and academical celebrations. They soon found, however, that the only conduct by which they could rise to honour and to consequence was that by which they might render themselves serviceable to the state. By such sound and politic measures Frederick soon opened men's eyes to his true character, and taught the world to expect a prince who had not received the sterner lessons of his father in vain, but who, amidst his improvements in science and literature, had reserved for grander occasions, which were afterwards to arise, the display of those more magnificent qualities which were silently matured in his breast. To aid his ambitious counsels and mighty projects, the new king found himself, on his accession to the throne, in possession of vast resources. His subjects amounted to 2,240,000 men, his revenue consisted of forty-eight millions of livres, or two millions sterling; his treasure of eighty millions, and his army was composed of eighty thousand well-disciplined troops. The strength of his kingdom was in an excellent and improving state, his arsenals were well stored, his engineers experienced, and his fortresses firm. 'Such was the state,' says the author,

‘ In which Frederick the Second found his kingdom on his accession to the throne : he felt the solidity of the foundations on which his father had built ; and far from making any change in them, he resolved to proceed on the same principles. He wished to reign over an enlightened people ; but he dreaded lest knowledge and abundance should corrupt the military spirit, and destroy activity, sobriety, and subordination. He had formed two plans, from which he rarely deviated during his whole reign, which were, to govern his subjects as a father, and his soldiers as a despot. Frederick-William had not made that distinction ; under his reign every thing was conducted upon military ideas.’

The second period reaches from the accession of Frederick to the peace of Breslaw, that is, from the year 1740 to 1742. Scarcely had Frederick taken possession of his inheritance before he burned with a desire of enlarging its limits ; and the fine country of Silesia being situated conveniently for him, as a sort of rampart to Brandenburg, and having some remote and collateral pretensions on which he could ground a pretext for invading it, he suddenly led his troops into the heart of the province. The Emperor Charles the Fifth had been dead about two months, and had left his daughter, the famous Maria-Theresa, to support her claims to the throne of Germany against a variety of other candidates, each of whom pleaded a title superior to that of the rest, built on the declaration of some will, or some other real or imaginary right of inheritance. But the attention of the Queen of Hungary was suddenly diverted from the issue of this mighty contest to the defence of her own dominions. The proposal of the King of Prussia, requiring her to cede the whole province of Silesia, and promising in return to assist her in obtaining the imperial crown, was received with indignation, as coming from one whom she had always looked upon as the vassal of the empire, and nothing remained but to dispute the possession of part of her own dominions, with a powerful monarch, already in the middle of them, at the head of the finest troops in the world. Silesia was conquered in the year 1741, and the wise conduct of the King of Prussia gave his new subjects no cause to deplore the revolution which had taken place. His principal and immediate care was to make the change beneficial to the country. With this auspicious event did the reign of Frederick commence, which, while it served to awe the world by the terror of his arms, furnished him with an occasion of endearing himself to his subjects by a display of his moderation and humanity. After many ineffectual struggles on the part of Hungary, the King of Prussia was confirmed in the possession of both Upper and Lower Silesia by the peace of Breslaw. And thus the second period is terminated.

The third period lasts from 1742 to 1745. During the two first of these three years Frederick enjoyed a tranquillity from which his subjects reaped considerable benefit. He employed it in making many salutary journies through his different states; and his new province of Silesia was the particular object of his care. He laboured also with the greatest assiduity to increase his military force, and to put himself in a condition to maintain his conquests and possessions. In 1744 the last Duke of Os Friesland died, and left a rich and important principality to the crown of Prussia. This period also was memorable for a fresh campaign against the Queen of Hungary. By an article of the treaty of Breslaw, the king withdrew his assistance from the enemies of Austria; in consequence of which the army of France, which was in Bohemia under the command of the Prince of Conti, was obliged to make a speedy and hazardous retreat, which only wanted a Zenophon to make it as illustrious as the retreat of the ten thousand. Thus was Bohemia exposed to the ambition of Maria-Theresa, who was crowned peaceably at Prague in 1743. Her troops made the conquest of Bavaria and formed a junction with the English army. Alarmed at the rapid success of the Austrian queen, Frederick again concluded an alliance with France and the emperor. The war broke out with considerable fury on all sides; in which the professed object of the King of Prussia was to restore peace to Germany, to support its constitution, and to maintain the imperial dignity, which had so materially suffered by this conquest and seizure of Bohemia. The arms of Prussia had greatly the advantage in the beginning of the war; Frederick besieged and took the city of Prague, and obliged the inhabitants to take an oath of fidelity to the emperor. But the vigour and perseverance of the warlike queen pressed him so sore in Bohemia, that he was in the end compelled to abandon that country, and to retire into his province of Silesia, which needed his protection against the troops of Austria. Maria-Theresa was now seconded by the King of Poland, who soon had cause to repent of his interference. The success of the war began again to incline towards the Prussian arms, and the Saxons and Austrians were defeated and repulsed in most of their enterprises in Silesia. All the world, however, admired the courage and magnanimity of the Queen of Hungary, who, far from relinquishing the project of reconquering Silesia, prepared to attack the Prussian monarch in his own hereditary dominions. One army she dispatched, under the conduct of the Prince of Lorraine, to enter the Marche of Brandenburg by Lusatia; another army to invade Silesia; and a third, commanded by General Grun, in conjunction with the Saxons, to take Magdebourg, and advance to Berlin. The queen's



queen's own army amounted to two hundred thousand men, and that of her allies was not less considerable; the opposite party was supported by four hundred thousand, French, Prussians, Bavarian, Spanish, Neapolitan, and other troops.

The battle of Kesseldorf, which was fought on the 15th of December, between the Prussian and Saxon armies, commanded on the one hand by Frederick, and on the other by Prince Charles, proved decisive in favour of Prussia. The king entered the city of Dresden, and dictated the terms of peace to Augustus from the centre of his capital. He suffered, however, no ravages or disorders to take place in Saxony; and, by his great moderation, left Augustus and Maria-Theresa no plausible pretext for rejecting the peace he offered them. Accordingly it took place by the interposition of the king of England. Frederick was satisfied with a million of crowns, and a fresh cession of Silesia, and signed the peace at Dresden. Thus ends the third period.

The fourth period is continued from the peace of Dresden to the commencement of the seven years war, from 1745 to 1756.

These eleven years elapsed without a war, and Frederick employed this interval of leisure in strengthening himself against the season of danger and exertion, and erecting fresh barriers against a future enemy. All his thoughts were bent on those objects on which depend the sure and permanent prosperity of states. He was indefatigable in his attention to agriculture, population, finances, legislation, and commerce. Nor were his faculties buried in these contemplations, his mind was still intent upon the conduct of other states; and his diligence and prudence were unwearied in negotiations and treaties.

[ *To be continued.* ]

## ART. XIII. *FOREIGN INTELLIGENCE.*

### METEOROLOGY.

An Account of the SEVERE WINTER of 1788, 89, &c.

[ *Concluded from our Review of June.* ]

### ARTICLE IV.

*Effects of the Frost on Men, Animals, and Vegetables.*

WE can readily persuade ourselves, continues our author, that so hard and long a frost must have influenced, in a singular manner, every thing which respire and vegetates. In Europe many persons, as the public prints announced, perished through cold,

cold, and a still greater number had their limbs frozen. In the northern provinces of France, a species of cold called *grippe*, was endemic, particularly at the beginning of the frost: this disease was similar to that which raged in the hard winter of 1775-76. Those who enjoyed the best health, as well as those who were best able to guard against the season, felt severely its effects. With us the lower order of people was reduced to extreme misery, owing not only to the severity of the weather, but the dearth of bread, occasioned by the failure of the last year's crops; at one time we were threatened with a total want of flour; the mills could no longer work, each river and stream being converted into a quarry of ice. Here the Père Cotte might have remarked that, in countries where the mills are all worked by water, this circumstance, which had like to have produced so serious a disaster, should serve as a caution to grind a large quantity of corn into flour, previously to the usual time of the frost setting in.

In this place our author digresses to praise the benevolent institutions in France, in favour of the peasants, so harassed by the increase of taxes on the necessary articles of life, and latterly so distressed by hard winters. Although a churchman, he winds up his digression by observing that the STATES GENERAL should cast an eye of pity upon the peasants, providing for their wants by the establishment of charitable funds, to be drawn from the rich abbies, which only serve to nourish luxury, and to feed the passions of the swarm of *fat* beneficed clergymen who devour the substance of the poor, of whom they are notwithstanding, by profession, the fathers and tutors. The growing revolution in France will no doubt thin these pampered gentry, and tend to the charitable purpose the Père Cotte has in view.

Animals suffered in proportion as they were more or less exposed to the action of the cold. The fowls had their feet frozen, and many died. Sheep pent up in unwholesome houses, became victims to a prejudice which still continues to subsist in many places, that this method of keeping them in the winter is preferable to that of an exposure to the open air: many of these died, and almost all were sick and lost their wool. In Burgundy, on the contrary, where the useful example of M. Daubenton has been long followed, of keeping them throughout the year in the open air, the sheep were not sick, and preserved their wool. The cows, which could not leave the stable for nearly two months, and which were confined to very poor dry nourishment, fell away, and gave but little milk. Of the domestic animals the horses suffered the least. The game almost altogether perished through hunger; and this was but little regretted. Fishes deprived of air, or caught in the midst of an element

element which became solid, died in the ponds. The small birds sunk under the want of nourishment, which a vast carpet of snow no longer permitted them to seek; and the few which escaped destruction, could not procure food after the thaw, since the excessive frost exterminated the profusion of worms which the Creator multiplies with such a prodigality, as a nourishment to them and other animals.

Vegetables in general were hardly treated by the frost. The vines were, in a great measure, frozen; at least the buds, which afford the sole hope of an ensuing vintage. The pear-trees either were entirely frozen, or did not retain a sufficient quantity of sap to keep up the vegetation till the end of the season. The apple-trees fared better, as did the peach and apricot-trees, and the kernel fruit trees in general. In the southern provinces the orange, olive, and pomegranate-trees, perished almost wholly. The winter fruits, cautiously preserved, and likewise the vegetables, which usually keep through the winter, spinage excepted, all decayed. The forest trees were very much damaged. The hoar frost, which fastened itself to the trees and buds, caused all the mischief, the effects of which the sufferers will feel for many years.

#### ARTICLE V.

##### *Result of a Table of Observations of the greatest Cold, made at One Hundred and Ten Places.*

The Père Cotte, in his table, begins at the places where the cold has been the most considerable, and follows the thermometer from the degree of extreme cold progressively to the smallest degree.

From this table the following consequences result:

I. That the intenseness of the cold did not follow the order of latitudes. For example: it was more intense in several cities in Germany, than at Petersbourg; as it was also at Paris, than in several more northerly places in France, such as Laon, Cambrai, and Bruxelles; and likewise than in Holland.

II. That the cold was much more considerable in Germany, than in the other parts of Europe where the observations were made: the principal of these were England, Russia, Prussia, Denmark, Hungary, Poland, Saxony, Norway, Switzerland, Bavaria, Franconia, and Suabia.

III. That the epoch of the greatest cold was—in Russia, on the 12th of December; in a part of Germany and in Poland, on the 17th and 18th of December; in most parts of France, on the 31st of December; and in Holland, on the 5th of January.

IV.

IV. That when the cold was most intense in France, generally speaking, it was considerably diminished in several parts of Germany, and even in those provinces of France where as appears by the table, the greatest cold was felt on the 17th and 19th of December.

V. That the mean cold, according to the observations made in France, was 15.3 degrees, in Germany 21.5 degrees, and in Holland only 14.9 degrees.

# ARTICLE VI.

## *Comparison of the Winters of 1776, 1782, 1783-84, and 1788-89.*

In this comparison our author has employed tables made in each year, and containing observations of the greatest cold in a certain number of places in Europe, particularly in France. He has added together all these observations, and divided the sum by the number of places. What he has obtained by this calculation he calls *the mean cold of the winter*:

In 1776	the result of	32 places is	17.4 degrees,
In 1782	- - - -	23 - -	7.8
In 1783-84	- - - -	83 - -	15.8
In 1788-89	- - - -	110 - -	17.0

It appears, then, that the intenseness of the cold of 1776 was greater in Europe than that of the cold of 1788-89; but the longer duration of the frost, the last year, rendered its effects more sensible and disastrous.

## MONTHLY CATALOGUE

For AUGUST 1789.

### MISCELLANEOUS.

ART. 14. *Characters of Kings and Queens of England, selected from different Histories; with Observations and Reflections, chiefly adapted to common Life; and particularly intended for the Instruction of Youth. To which are added Notes historical.* By J. Holt. Vol. III. 8vo. 3s. Robinsons. London, 1788.

**T**HIS volume is a continuation of Mr. Holt's plan of extracting, from different historians, the characters of the English sovereigns, and contains those of Edward the Sixth, Mary, Elizabeth, James the First, Charles the First, Cromwell, Charles the Second, James the Second, William the Third, Mary his Queen, and Anne. In the choice of authors from which the characters are selected, we must admit impartiality and some taste. But the compiler has been less happy in the observations added by himself. Moral reflections

should rather arise out of the incidents, and offer themselves spontaneously to the reader, than be dwelt upon by the writer. In the former case we are surprised into just notions, which we embrace with eagerness as our own. In the latter we are either tired of the impertinence of being told what we knew before, or grow tired of the history, which we consider only as a vehicle for dull morality. In the notes historical, or, as they might be called, chronological, the events are, for the most part, judiciously selected, but not always related with accuracy\*. Subjoined to this volume, which the preface informs us will be the last, is an useful little table of kings and queens from Alfred to his present majesty.

For our review of the second volume of this performance see Vol. X. p. 467.

ART. 15. *The Generous Attachment; a Novel. In a Series of Letters.* 12mo. 4 vols. 10s. sewed. Bew. London, 1787.

This is an insipid, ill-planned, and still worse-conducted novel. The story is not only greatly defective in point of probability, but extremely uninteresting, both in situation and incident. The author likewise, we cannot help observing, appears to be little acquainted with human nature; and, what argues a greater degree of ignorance, even with the ordinary affairs of life.

ART. 16. *The History of Captain and Miss Rivers.* 12mo. 3 vols. 9s. sewed. London, 1789.

This novel, without any pretensions to uncommon merit, proves sufficiently entertaining to keep the reader's attention awake to the end of the narrative. The characters are, in general, supported with consistency, and the incidents and sentiments are natural. We must, however, observe that, in describing the customs of the countries to which the different persons are conveyed, the author has, in some instances, been guilty of a little misrepresentation.

ART. 17. *The Funeral Procession of Mrs. Regency. To which is added the Sermon, with the Last Will and Testament.* 8vo. 1s. Couch and Laking. London, 1789.

Though this jeu d'esprit is not destitute of pleasantry, yet, like most party productions on either side, it abounds much more with abuse than wit. Above all, we were much hurt that Lord North's natural infirmities should be brought into ridicule. If nothing worse could be said of that unfortunate character, common humanity would induce us to pity him. If we consider his misfortunes as an immediate visitation from heaven, it does not become us to aggravate a punishment we suppose Providence to have taken into his own hands.

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\* See the account of hackney coaches, p. 331; by which it would appear that, till the year 1780, the duty was only 10s. per annum.

ART. 18. *Poems, by Susanna.* 4to. 1s. 6d. Dilly. London, 1789.

The editor of these Poems confesses that, after repeated solicitations, he obtained them from the authoress, and has published them without her knowledge or consent.

The only apology we can make for him is, that his acquaintance with this young votress of Parnassus might render him so far enthusiastic in favour of her verses, as to suppose the world would be equally interested in them. Without doubt, for a girl of fourteen, they have no inconsiderable merit. While, therefore, we are willing to shew the utmost tenderness to the editor's rising charge, we advise him to stay a few years longer before he offers any more of her poems to the public. Indeed, it is but candid to believe he need only ask her consent before he again takes such liberties with her innocent little amusements.

ART. 19. *A Letter from a Gentleman on board an Indiaman to his Friend in London, giving an Account of the Island of Joanna, in the Year 1784.* 8vo. 1s. Stockdale. London, 1789.

Joanna is one of the Comora islands, and is situated in  $12\frac{1}{2}^{\circ}$  south latitude, and in  $44^{\circ} 15'$  longitude, east of Greenwich. It has been described by several authors, among the latest of whom are Major Rooke and the Abbé Raynal. There seems reason, however, to think that both these authors have delineated it, in a great measure, from their imagination; for the accounts they have given are contradicted, in many particulars, by the present author; whose narrative, so far as we can judge from intrinsic evidence, appears to be faithful and accurate. We may add, that it is likewise much more circumstantial than that of the preceding writers.

ART. 20. *A Letter to James Tobin, Esq. late Member of his Majesty's Council in the Island of Nevis, from James Ramsay, A. M.* 8vo. 6d. Phillips. London, 1788.

This letter is the production of one of the earliest and most zealous champions for the abolition of slavery; between whom and Mr. Tobin a controversy had arisen on the subject. The latter having attacked Mr. Ramsay in a manner rather illiberal, and certainly too warm for dispassionate inquiry, the last-named gentleman, who is now no more, had been induced again to enter the lists, in defence of the principles which he had maintained; and he supports them with his usual ability.

ART. 21. *A Letter to Sir William Augustus Brown, Bart. on a late Affair of Honour with Colonel Lenox; and the Correspondence with the Hon. Colonel Phipps.* By Theophilus Swift, Esq. 8vo. 1s. 6d. Ridgeway. London, 1789.

In this Letter Mr. Swift endeavours to exculpate himself from two imputations relative to his conduct in the affair between the Duke of York and Colonel Lenox. One of these imputations is, that he discovered a sanguinary disposition; and the other, that he betrayed an unjustifiable design in urging the colonel to a private combat,



unattended by any seconds. That Mr. Swift, notwithstanding all the arguments he advances, has vindicated himself from either of those charges, in a satisfactory manner, we cannot sincerely affirm. We wish, however, that he may vindicate himself of both at the bar of his own conscience, for which he professes the most tender and attentive regard.

ART. 22. *An Address to his Majesty on his happy Recovery; with a short Review of his Reign; some Remarks on the late Procession to St. Paul's, and the reported Voyage to Hanover; with the Characters of a pious King, a patriot Prince, and an imperious Minister.* 8vo. 2s. Kearsley. London, 1789.

In an address to his majesty on the late happy occasion of his recovery, we might expect that the author would at least have abstained from all studied malignity and reproach. But dutiful and loyal congratulation is not the object of this writer. In terms the most unbecoming, he expostulates with, and even insults, his sovereign, for events, in respect of which he must, in justice, as a monarch, be held entirely innocent. The pamphlet is, in general, an indiscriminate invective against all the administrations in the present reign.

ART. 23. *A short Review of the recent Affair of Honour between his Royal Highness the Duke of York and Lieutenant-Colonel Lenox; with free and impartial Strictures and Comments upon the Circumstances attending it. By the Captain of a Company in one of the Regiments of Guards.* 8vo. 1s. 6d. Bell. London, 1789.

The author of this Review vindicates the conduct of Lieutenant-Colonel Lenox through the whole of the transaction with the Duke of York; concerning which his observations are no less distinguished by candour than by freedom, good-sense, and impartiality.

ART. 24. *A Sketch of the Life and Character of the late Dr. Monsey, Physician to the Royal Hospital at Chelsea; with Anecdotes of Persons of the first Rank in Church and State.* 8vo. 2s. 6d. No Bookseller's Name. London, 1789.

Dr. Monsey is generally known to have been a whimsical, eccentric character, with much benevolence, good sense, an inexhaustible fund of anecdote, and a disposition particularly inclined to expose affectation, vice, and folly, wherever he met with them. The biographical sketch now before us comprises several instances faithfully descriptive of his life and manners, and cannot fail of affording entertainment.

ART. 25. *Letters to a Prince from a Man of Kent.* 8vo. 1s. 6d. Richardson. London, 1789.

These Letters were written during the late debates on the regency, and are virtually, though not nominally, addressed to the Prince of Wales. The author writes with all the freedom of an ingenuous patriot,

patriot, but at the same time with respect; and his observations are such, as, had the delegation of the royal authority been carried into effect, would have justly merited the prince's most attentive regard.

ART. 26. *Advice to the Servants of the Crown in the House of Commons of Ireland; containing advice to a Lord Lieutenant's Secretary.* 8vo. 1s. 6d. Debrett. London, 1789.

These advices are written in the ironical manner of Dean Swift, from whom the author seems to have taken the hint of his production. He discovers an acquaintance with the arts of political life; and has seasoned his instructions, if not with attic salt, at least with a moderate share of inoffensive, however successful, satire.

ART. 27. *Considerations on the Prussian Treaty. To which is added, An authentic Copy of the Treaty of Alliance between his Majesty the King of Great-Britain and his Majesty the King of Prussia; signed at Berlin the 13th of August, 1788.* 8vo. 1s. 6d. Debrett. London, 1789.

The intention of these Considerations, which have already appeared in some of the daily papers, is to represent the late treaty with Prussia as dangerous to Great-Britain. But the author, in endeavouring to maintain this point, founds his arguments not so much upon the situation of the different powers of Europe at the time, as upon an apprehension of contingent events, which are far from being likely to happen.

ART. 28. *Observations on a Letter to the most Insolent Man alive.* 4to, 2s. Walter. London, 1789.

Petulance, rancour, and scurrility, were the characteristics of the Letter to the most Insolent Man alive; the author of which had sacrificed truth, decency, and candour, to the violence of political prejudices. An invective so ill-founded might have been suffered to expire without refutation; but where an antidote may be thought proper, the Observations before us are not without pretensions to that quality.

ART. 29. *Free Thoughts on his Majesty's Recovery and Resumption of the Royal Powers.* 8vo. 1s. 6d. Kearsley. London, 1789.

Never did an author set off with greater professions, or a more plausible appearance of impartiality. Yet in a few pages we discover the old leaven; and as it must be the wish of all moderate people that the animosities of those days should subside for ever, we will not revive them by any other examination of the work before us.

## DIVINITY.

ART. 30. *A Thanksgiving Sermon on the King's Recovery. By Thomas Roskilly, A. B. Vicar of Awliscombe. 4to. 1s. Robinsons. London, 1789.*

There is much animation in this little discourse. Its design is chiefly to shew the many advantages we enjoy from the nature of our constitution, and to impress us with an idea of the peculiar happiness of the late event. In contrasting our situation with other nations the author uses the following language:

‘ Let us contrast our situation with that of some neighbouring nations, and we shall soon perceive the superior happiness of our lot, and be convinced that we cannot be too grateful to heaven for the great and manifold blessings we enjoy. In *these* behold the truly wretched inhabitants crushed by the iron-hand of despotism. Behold them either sunk in a torpid apathy, or doomed to the most excruciating tortures for a manly opposition to tyrannic power, and a just vindication of their natural rights. For them in vain wave the fields with corn, or are clothed with verdure or fertility. The voice of mirth and festivity is seldom if ever heard in their habitations. Alas! what room can there be for joy in the breasts of those whose lives and properties are perpetually exposed to the invasion of unlimited power, and cannot boast one moment's security?’

The present prospect bids fair to emancipate the most considerable state in Europe from bondage; and let us hope others will follow its example.

ART. 31. *A Sermon, preached at the Cathedral of Gloucester, on Sunday March 8th, 1789, by the Rev. Edward Wilson, Canon of Windsor, and Prebendary of Gloucester. 4to. 1s. Raikes, Gloucester; Gardner, London. 1789.*

The reverend author treats his subject with considerable ability; and, being unavoidably led to consider the character of the king, he does it with a sobriety and delicacy becoming a Christian minister.

ART. 32. *A Thanksgiving Sermon, preached at the Episcopal Chapel at Lydgate, in Saddleworth, on Thursday the 23d Day of April, 1789, by the Rev. Thomas Seddon, A. M. 4to. 1s. Rivingtons. London, 1789.*

We must begin here with a dedication, in which our author *accuses* Mr. Wilberforce of thinking like himself:

‘ The sentiments it contains, the author persuades himself, differ not from yours, delivered and spiritedly supported in the House of Commons; and though maintained by inferior abilities, in inferior language, he is sure your criticism will not deal severely with its errors, despising the Intention with which it was written, condemning the deed.

The dedication being short we contrived to get through it. We made several such attempts with the sermon, but in vain,

ART.

- ART. 33. *A Sermon, preached April 26th, at New-Court, Carey-Street. By Richard Winter. Published by Request. 8vo. 6d. Buckland. London, 1789.*

In this serious little discourse the author shews the propriety of, and proves from scripture, our authority for praying to God for kings; that is, for the government, be it settled as it may.

- ART. 34. *A Sermon preached 23d April, in Commemoration of his Majesty's Restoration to Health. Anonymous. 8vo. 1s. Dilly. London, 1789.*

In this sensible and modest discourse the author points out the advantages of trusting to the power and goodness of the Almighty in all worldly affairs. In this part he shews the various blessings this nation has received, and the judgments it has experienced. In the second part he considers what it becomes us as a nation, and as individuals, to do that we may still have God for our refuge and strength. Here our author adverts with much propriety to the great want of political faith between nations, and ascribes most of our public calamities to that source. This leads him to a consideration of the sources of private vices, against which he is equally urgent and judicious. Proper applications are interspersed of the late apprehended calamity, without that mixture of party we have too often had occasion to censure.

- ART. 35. *A Country Curate's Address to his Parishioners: or, a Sermon preached 23d April. Dedicated to the King. 4to. 1s. Printed for the Author. Goadby, Sherborne; Baldwin, London. 1789.*

As we doubt not the best intentions in this country curate in publishing his sermon, we wish he may dispose of copies enough to indemnify his expences.

- ART. 36. *A Thanksgiving Sermon, preached April 23d at the Parish Church of Olney, in the County of Bucks. By James Bean, Vicar of Olney. 8vo. 1s. Johnson. London, 1789.*

A modest, sensible discourse on the various obligations we are under to the Fountain of all good; with some suitable reflections on the subject of the day.

- ART. 37. *The Great Advent; a Sermon preached 23d April, in the Parish Church of St. Mary Woodnorth, Lombard-Street. By John Newton, Rector. 8vo. 1s. Buckland. London, 1789.*

Some men think they never can have too much of good things, nor too often introduce as many of them as possible. Mr. Newton having slightly glanced at the king's recovery, proceeds to shew the glory of the future coming of the Lord himself, the good shepherd, &c. and, lest any thing should be omitted, the sermon concludes with some proofs of the divinity of Christ. And this is not all; for a hymn of thanksgiving is annexed on his majesty's happy recovery.

ART. 38. *A Sermon on the King's Recovery, preached at the Cathedral Church of Ely, by Cesar Morgan, Minor Canon and Preacher at that Church.* 8vo. 6d. Merril, Cambridge; Cadell, London, 1789.

A sensible discourse, equally free from enthusiasm and coldness, on the advantages a constant impression of the divine presence produces on a Christian temper. Some remarks are interspersed well suited to the occasion.

ART. 39. *A Sermon on his Majesty's Recovery, preached 23d April, 1789, at St. Laurence's Church, Southampton, by James Scott, M. A. Rector, and Chaplain in Ordinary to his Majesty.* 4to. 1s. Baker, Southampton; Bew, London. 1789.

In this calm, rational, and well-intended discourse the reverend author endeavours to cultivate a spirit of candour to the failings of others, and a determination always to act in such a manner as may enable us to judge with impartiality. This leads him to consider in what manner the affairs of government should be canvassed by individuals. Here he takes great pains to distinguish between that open discussion which our constitution not only admits, but by which it is in some measure supported; and that too general clamour which arises from party discontent or other bad passions. The whole concludes with observations and exhortations well suited to the day.

ART. 40. *The Consistency of Man's Free Agency, &c. in a Discourse preached at Great Yarmouth, 23d April 1789, on his Majesty's Recovery. By S. Cooper, D. D.* 4to. 1s. Downes, Yarmouth; Robinsons, London. 1789.

Dr. Cooper endeavours to reconcile the prescience of God with the free-agency of man, on the principles of Dr. Foster and some other divines, viz. by analogy with the knowledge men have of each others probable future actions, on any given occasions. As we are not convinced of the propriety of entering into so laboured a discussion on such an occasion, so neither shall we weary our reader with any opinions on this subject. The conclusion of the sermon may be very just, but has too great a mixture of party language for the pulpit.

ART. 41. *A Sermon on the Day of Public Thanksgiving, preached at St. Margaret's Church, Westminster. By Samuel Hay, A. M. late Senior Usher of Westminster-School.* 4to. 1s. Cadell. London, 1789.

In this sermon the reverend author begins by arguing the corrupted state of our nature from the readiness we shew in complaining of every little disquietude, and the unthankfulness with which we live in the enjoyment of numberless mercies. He then proceeds, on general principles, to argue in favour of a particular Providence, and to point out the peculiar obligations Christians owe to the Almighty. This leads him to a consideration of the blessing we derive from liberty in this island, and the happiness we experience from the virtuous example on the throne, which 'the ingenuity and malignant zeal of envy have in vain endeavoured to sully.'

*For the ENGLISH REVIEW.*

N A T I O N A L   A F F A I R S

For A U G U S T, 1789.

STATE OF FRANCE.

**M**ONTESQUIEU has observed, 'That to regulate and restrain is wisdom and power; but that to change and subvert is weakness and tyranny.' Sir John Davis, again, a philosopher, a wit, and statesman, high in reputation as well as office, in the reign of James the First, in discoursing on the state of Ireland says, that as it is necessary to break and subdue the soil before it is capable of receiving seed and bringing forth corn and fruit; so, in the grand business of legislation for rude and barbarous kingdoms, the power of petty tyrants is to be broken, and evil customs and habits to be quashed and abolished in the first place, and good laws and just government to be substituted in their room, in the second.

These maxims, though apparently contradictory, are nevertheless, in certain circumstances, both of them true. Innovation, in general, is neither to be condemned nor approved. It is to be condemned where it is the mere effect of wanton levity and humour, and, as such, must naturally lead to still farther change and revolution: it is to be approved where it forms a part of a just and wise system, founded on that moral code which is immutable and eternal. To change and subvert the constitution of England would be weakness and tyranny; to change and subvert that of France, and to transform it into a free government, is an operation of power and wisdom. But, even in the act of changing and subverting the despotism of the French monarchy, there is the most urgent and indispensable necessity to regulate and restrain that great body which is now set in motion, and which cannot be wielded without the rarest and happiest union of talents and virtues. Fortunately this union is found in the National Assembly of France. The æra seems to be restored when the affairs of infant states were arranged by the wisdom of a Lycurgus, a Solon, and a Plato. Never did human genius perform so great a part, on so great a theatre, as that which has been reserved for the patriots of France! The fate of twenty-four millions of souls, and of millions of millions yet unborn, depends on their decisions!

The





## *National Affairs.*

The circumstances and considerations to be taken into that general estimate which is to form the basis of the new constitution are many and various. Much time seems to be requisite for the erection of an edifice that must be divided into many compartments, accommodate so many inhabitants differing from one another in sentiments, views, and pretensions, and which, if not firmly compacted, and made fit to endure for a long series of ages, must tumble down and involve the fate of millions in its ruins. Yet, as there is danger of precipitation on the one hand, there is danger of delay on the other. Fickleness is natural to the great body of the people in every country; but the levity of the French nation is proverbial. In all great revolutions the people expect some new and happy order of affairs, that is to be full of prosperity and joy, and to drown, in present tranquillity and content, the remembrance of past misfortunes and sorrow. They expect they know not what; but something good and full of comfort. The momentary importance which they enjoy, in the tumult of revolution, they vainly imagine will be lasting. They are confident that the auspicious moment has at last arrived, in which a just Providence has, in their behalf, revenged and atoned for all former inequalities of fortune. A little time destroys the fond illusion. Labour and dust; poverty, want, and corroding care; a thousand anxieties return, in all their wonted force; and, to add to their disappointment and chagrin, some of their equals have risen to situations of opulence and distinction in the general confusion and scramble. Mortification takes place of joy, disappointment of sanguine expectation. Even old times appear now to be better than the present; and a new revolution is wished for with all the levity that led to the former, sharpened with the vinegar of vengeance. It is thus that so many revolutions, happily effected, have been suddenly overthrown by a reflux in the tempers and tone of the people.

This important truth is well illustrated by the history of the ancient republics of Greece, and that of the states of modern Italy. If the ardour of the people of France should be allowed time to cool, or be diverted into some new channel; farewell to all schemes of reformation! The loyalists would begin to lift up their heads; they would spring up, like men from the earth, of whom we read in ancient fables, in incredible numbers. Their party would again prevail. And, as in England, it was matter of wonder, after the restoration, whence all those men had come, or where they were now to be found, who had opposed and persecuted the king; so in France the sound of *Vive le Roi!* might again be vociferated by every mouth, and there might be reason to wonder what had become of all the patriots!

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The General assembly of France, aware of all this, endeavour to unite dispatch to deliberation. They have begun with a declaration of the natural rights of men. The king, the monarchy, the feudal constitution, are out of the question. The grand monarque is thrown wholly into the back-ground of the picture. If he appears at all, he appears in the light of a *valet de chambre*, standing behind the chair, and waiting to receive the orders of his masters. Thus kings ought to stand, and the majesty of the people to be exalted!

The next step to be taken by the French parliament was, to restrain the violence, and, if possible, to put an end to those bloody proscriptions which disgraced the cause of justice and freedom. But this was tender ground. It was the irregular, the desultory, and stern authority of a furious and armed people, that gave sanction and weight to the acts of the new legislators. How shall they punish and intimidate the leaders of their constituents without flying in the face of their own power, or subverting that spirit of insurrection and resistance, on which alone it was founded? When a motion was made in the National Assembly for quashing the fury of the people by an act of legislative authority, it was overruled by the good-sense of a great majority, who clearly saw that the excesses of the people must be connived at a little longer, if it was intended to bring what they had undertaken to a just conclusion. The fury of the people has not yet spent its force. Many persons of rank, property, and character, apprehensive of popular outrage, continue to make their escape into other countries. England, which has the glory of being the great patroness of freedom, and must accordingly favour the present grand revolution, has also the glory of affording a secure asylum to the friends and adherents of a fallen monarch.

Amidst the distractions that prevail in France, it is a fortunate circumstance that the new police of Paris has been established with such expedition, and on ground so well fortified against the encroachments of tyranny, and so favourable to the interests of the people. Other cities and towns will probably adopt the model, and follow the example, that has been set by Paris. And thus peace and good order will, it is to be hoped, be gradually reestablished throughout the whole of the provinces.

Among the measures that have been taken by the National Assembly for the destruction of despotism, the establishment of liberty, and the security of property, we find them recognising the national debt, giving security for public credit, and liquidating parochial tythes. The firm establishment of public credit is a mighty engine in the hands of government

## DIGRESSION TO ENGLAND.

But this engine, as the history of Great-Britain proves, may be miserably perverted. On the strength of this, loans are made by ministers on loans, and taxes heaped on taxes, till manufacturers are discouraged, and, in several articles, particularly in that important one of woollen cloth, we begin to be driven out of foreign markets. Nay, the security of public credit in England has given birth to new impositions for farther security. A heavy tax is imposed on the industrious poor for the purpose of liquidating the national debt, which would melt of itself, like snow before the rising sun, by the depreciation of the value of money, in the course of time, and by the increase of manufactures and population: if these were not discouraged and borne down by the pernicious activity of the present ministry, who, making court to the money-lenders, and giving with one hand what they take with the other, found their popularity on a sophism.

## FRANCE.

The French patriots will here, it is to be hoped, as well as in other instances, guard against abuses of the British constitution.

## REFLECTIONS ON ENGLAND.

The commutation of their parochial tithes for a reasonable consideration, is much wiser than some of our commutation acts, which, on pretence of exchanging, have, in some instances, doubled our burthens. It was proposed, some years ago, and strongly urged by the Earl of Sandwich in the House of Peers, that, for the purpose of encouraging the cultivation of commons, a just proportion of the common to be divided should be allowed to the parish priest, instead of the tithe of its produce. This the noble lord plainly demonstrated would promote industry in two ways; it would encourage it in the farmer, and in the clergyman. Nothing could be more reasonable than the measure proposed; what, said the chancellor, '*Nolumus Anglicæ leges mutari.*'

There is, indeed, great danger in innovation; but Lord Thurlow seems to carry his apprehensions on this subject even to superstitious terror. How will it affect him when he hears of the bold innovations, in matters both ecclesiastical and civil, that are now going forward in France? He will doubtless be of opinion that the French have lost their understanding; but still more would he be astonished were he to live half a century longer, when some Abingdon or Stanhope of the times will move in the House of Lords a complete liquidation of parochial tithes,

tithes, and a general reform and reduction in the whole external order and construction of the Church of England? Nor will this be the only instance in which the freer constitution of England will be influenced by the free constitution of France, if the latter shall indeed be firmly established. As the sentiments that have so long prevailed in Britain, on the subject of government, have operated with efficacy on the French; so the republican spirit that now reigns in France will react, with equal energy, on the English nation. If a man had survived all his passions and desires, it would still be of moment to live forty or fifty years, for the mere gratification of a curiosity which, in the present circumstances of the world, must be strongly excited.

Among the personages who will be affected by the present revolution of France we may reckon his holiness the pope of

ROME,

who is henceforth to be deprived of an annual contribution from France, under the name of PETER'S PENCE, and other pretences and denominations, to the amount of from twenty to thirty thousand pounds a year. He will also, unless he remain quiet and accommodating, have some reason to apprehend the loss of Avignon. The Gallican church, which has long claimed independence on the see of Rome, is now on the eve of breaking all connexion with it. There was a project, in the reign of Queen Anne, of forming an union between the Gallican church and that of England. The present crisis furnishes a very favourable opportunity for the revival of that measure, which, carried into execution, would contribute greatly to wear away the remains of antipathy between the French and English people, and promote at once Christian fellowship and charity, and the great ends of all civil society. In the primitive times of the church, men eminent for sanctity of manners were wont to retire from the world, and to live in deserts and sequestered islands, where they acquired the authority of patriarchs. The evangelist John resided long in the island of Patmos. It would be a venerable spectacle to the friends of peace and Christianity to see the common patriarch of the English and Gallican churches settled in some central spot such as the island of Guernsey or Jersey.

EFFECTS OF THE REVOLUTION ON SPAIN.

It was to be expected, that from the glorious illumination which has been kindled in France, some emanations of light would spread to the neighbouring kingdoms. Events have already justified our predictions concerning its probable effects on Spain. An accidental circumstance has prepared the way for the reception of liberty into this ancient and noble kingdom. The monarch

of Spain, though he has succeeded to the throne, is not yet formally crowned. The solemnity of his coronation is a point of congregation and union, to which the Spanish nobility and gentry look forward with great expectation. The deputies of certain states of the ten kingdoms which compose the monarchy of Spain, have declared their intention of insisting, before they swear fealty to the new sovereign, that he shall recognise their ancient and constitutional powers, and promise, at fixed periods, to assemble the Cortes.

On the succession of the Duke of Anjou to the Spanish throne, the majority of the nation appeared to be on the side of Charles the Sixth of Austria. The unaccountable delays of this prince, when he might have advanced, and been crowned, at Madrid, concurred, with the valour and fortune of the French arms, to decide the contest in favour of his rival. But still the hearts of the Spanish grandees leaned to the blood of Austria. The Catalonians, who made so obstinate a resistance to the French at the siege of Barcelona, are at this day greatly attached to former times, and to the race of their ancient kings. They are a lively and spirited people, and will probably be among the first in Spain to reclaim their ancient privileges. Can it be imagined that so proud a nation as the Spaniards will bear to submit to slavery under the second, when their neighbours the French, have shaken off the yoke of the *first* branch of the House of Bourbon? The comparison of the two nations would be too close, and the result too dishonourable to the Spaniards, to admit of such a supposition. An effort will undoubtedly be made by the Spaniards for the recovery of their liberties, although it is uncertain whether the court will have the wisdom to give way without a struggle.

Kings, unfortunately for their subjects, do not consider that just laws do not diminish, but direct their power. Unlike the Almighty Ruler, from whom they pretend to derive indefeasible authority, who governs the universe by laws fixed, immutable, and eternal! Already have the Spanish court manifested their jealousy of the contagious spirit of liberty. They have prohibited, under severe penalties, the importation of all French and English newspapers. Thus they hope to establish a barrier against the progressive light of truth and fire of freedom, which they dread more than the importation of pestilence. But as well might they suppose that the course of nature will be altered, and that the sparks will cease to fly upward. The natural sun will not more certainly ascend above the Pyrenean mountains, behind which, to the eye of a Spaniard, he seems to be sunk at the morning dawn, than the Sun of truth and righteousness will arise superior to all the feeble obstructions of despotic power, and Machiavellian policy. Let the noble Spaniards rouse themselves from the lethargy of darkness, and hail the approach of heavenly light.

Tracing, or anticipating the effects of the revolution in France, we are brought round from Spain into Portugal, which will sooner or later follow its example and fall into its vortex; and from Portugal into

**IRELAND.**

The Irish people have long, and with great reason, complained of the oppression of tithes, and the mode of their collection. What is now passing in France, on this odious subject, will doubtless inflame their indignation, and render their application for redress irresistible. This redress might have been afforded without any injury to the clergy; but a number of lucrative employments would have been abolished which would have diminished the influence of government. From Ireland, by a narrow channel, we pass into

**SCOTLAND.**

Here we find the great political scene that fixes the eyes of the civilised world attracting the deepest attention of the royal burghs, determining the claimants of suspended privileges to persevere in their demands, and daily increasing their numbers. If the perseverance of Mr. Wilkes obtained the erasure of his expulsion from the Journals of the House of Commons, what may not be expected from the characteristic perseverance of Scotchmen, and from that perseverance employed in the cause of justice and freedom, in times and circumstances so favourable to the pretensions of civil liberty? Was the cause of Mr. Wilkes juster than that of the free burghesses of Scotland? or his eloquence to be compared with that of Mr. Sheridan? The latter, actuated more by a sense of honour, than by the views of private advantage, is even more assiduous and unremitting in the cause of that respectable and great body who have committed their concerns to his abilities and to his care, than if it respected only his own particular interest.

**THE AUSTRIAN NETHERLANDS.**

As the flame of liberty may be expected to spread in a westerly direction from France, so also it is equally probable that it will extend eastward into the Austrian Netherlands, and the kingdoms of Hungary and Bohemia. The Flemings have, for years past, made a shew of resistance to the will of the emperor, but they never struck any decisive blow. The vigorous and intrepid genius of the ancient Belgæ, is weakened by the introduction of luxury and frivolity of manners. Yet, as they have imitated the French in their levity, why should they not also imitate them in the courage and spirit with which that gallant nation now contend for the rights of men? What more favourable opportunity do they wait for? The popular and prevailing party in France are their friends from political principle, and on the ground of a common jealousy of the emperor. The emperor is at present  
fully



fully occupied by his unsuccessful war with the Turks. If the Belgic nation have not the sense and the spirit to improve so favourable a conjuncture, they *never will*, and they deserve not to be free.

#### THE EMPEROR,

We have been informed, by the advice of old Kaunitz, who always advised to give the Brabanters good words, has ordered his superintendants and officers of trust and authority to keep his Flemish subjects in good humour, during the present contagion in France, by balls, entertainments, and all kinds of amusements. There is therefore, in the Netherlands, an artificial and forced gaiety among the great; but a sullen murmur of dissatisfaction is heard among the body of the people. Let the Flemings beware of imperial cajoling. Let them not sell their birthright for a mess of pottage.

#### WAR ON THE CONTINENT.

The affairs of France, it is reasonable to presume, will influence, in some shape, the war that is now carried on in the north and east of Europe. A secret alliance, it is generally supposed, and on good grounds, was formed between France, Russia, and Austria, before the latter of these powers made their joint attack on the Turkish dominions. Whatever, therefore, was the part that France was to act in this association, whether that of open war, if necessary, or of secret negotiation, it was to be friendly to her allies. Perhaps it was expected that the Turks, pressed by the arms of her combined enemies, would soon be reduced to the necessity of suing for peace. This peace was to be established by the mediation of France. And as the French obtained the province of Alsace as a reward for peace to the Emperor Charles the Sixth, when he was engaged in a war with France, Spain, and Sardinia; so perhaps the French court, pursuing a similar policy, hoped to acquire some valuable concession from the Sublime Porte, as a return for extricating her from total ruin. Whatever the designs of the triumvirate were, they are undoubtedly baffled. The open or secret aid of France is no longer to be expected by the Russians and Austrians; but, on the contrary, if the power of the National Assembly shall be settled and confirmed, their hostility and opposition. The emperor, if he retain his senses, will be persuaded that he has work enough at home. Peace with the Turks is now his interest, and ought to be his first object.

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THE  
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ART. I. *Archæologia; or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VIII. 4to. 1l. 1s. White. London, 1787.*

THESE volumes of the *Antiquarian Transactions* have been successively censured as they appeared, for consisting only of petty pieces, dissertations on minute objects; and disquisitions concerning trifles. But they have been so censured, we apprehend, only by the hasty and the inconsiderate. Many of the essays have been important, and all have been useful. Such a compilation as this, whether it issues from the Antiquarian or the Royal Society, is necessarily formed from the contributions of its respective members. Each takes a subject for his pen. Each is to allow room for the other. No one therefore is to come forward with such a large dissertation, as would be to the exclusion of many. Such a dissertation should compose a publication of itself, and cannot be admitted into a miscellany like the present. And the entertainment is to consist of a variety of dishes, no one large and massy, but each uniting with each to fill the table agreeably. This necessarily precludes any single piece of magnitude. Every piece is only one among many. It could only be very important therefore, at the expence of the rest. The good effect of all is secured, by the useful variety of the whole. And the miscellany of a literary society, is like one of the genteel dinners of the present times; from which every

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thing robust and vast is precluded, and of which an elegant assemblage composes the luxury.

To censure therefore such a volume as this before us, for containing essays in it more agreeable than important, and more pleasing than bulky; is to censure it for being what it professes to be, for not acting contrary to its own design and purpose, for not ceasing to be a miscellany. It is as absurd as it would be, to censure a modern entertainment, for not introducing a sirloin of beef amidst the delicacies of a *petit souper*.

In the *cæna dubia* now before us, we shall present the substance of each dish to our guests. We shall generally give them such a taste of each that they may judge at once of the materials and the cookery. We shall thus enable them, like true Frenchmen, to sit down to our table, and partake of almost every dish upon it.

- ‘ I. *A Sketch of the History of the Asylum or Sanctuary, from its Origin to the final Abolition of it in the Reign of King James I.*  
 ‘ By the Rev. Samuel Pegge.’

This indefatigable and useful antiquary traces the history of sanctuaries from their primary institution in the law of Moses, through the periods of the Greeks and Romans, to their full establishment under Christianity by Pope Boniface V, in the seventh century. ‘ I have termed,’ he says, ‘ Boniface’s mode of sanctuary *pestilent*; because, instead of recurring, as one would expect from his holiness, to the laudable and rational system of the Hebrews, he embraced and patronised the very worst corruptions of the Greeks and Romans.’ He then examines the extent of this privilege. ‘ All consecrated churches in general,’ he says, ‘ were possessed of the franchise of protecting criminals.’ Yet ‘ oratories and private chapels enjoyed no privilege.’ But criminals ‘ did not often resort to inferior or parish churches, and for this obvious reason; they could not so well be accommodated there, so comfortably maintained, nor so powerfully protected; for the clergyman, who was often but little able, was obliged to support his refugees; and, as we are told, they were not only to be supplied with victuals, but with raiment, habitation, shoes, &c. *sine quibus corpus ali non potest*. The friends and relations of the sanctuary-man, however, would often be sending in victuals for his use; but in this they were sometimes obstructed.’

Mr. Pegge then comes to the particular nature of *our own* sanctuaries. He thinks there were none, among the primitive Britons. ‘ We hear nothing,’ he says, ‘ of a sanctuary of any kind in Wales, till long after the introduction of Christianity into that country.’ He finds sanctuaries, however, among  
 the

the Saxons, and in the laws of Ina. But ‘the fugitive—was only to be protected against the rashness and fury of his avenger; for he was still liable to make recompence.’ Mr. Pegge finds them again, in the laws of Alfred. But Alfred’s sanctuary ‘is evidently a Christian, and not a Pagan or Popish, institution.’ The wilful murderer is condemned to death by Alfred, and sanctuary allowed only to the *compelled* or the *unintending* murderer. For all crimes except wilful murder; and Mr. Pegge thinks even for this, though in manifest contradiction to this leading law of Alfred; sanctuary was allowed only *for a term*, of three days by Alfred, of nine by Athelstan, of thirty-seven at Durham, of forty in 1 Edw. VI, and of a year at Rippon. ‘But still it was for the purpose, of giving the culprit time to effect a reconciliation.’ The same principle of extending the privilege of sanctuary, to all but wilful murderers, was observed in Wales. ‘In the laws of Howel Dha, A. D. 943, all sorts of criminals except murderers are admitted to sanctuary.’ In those of the Confessor, the church and church-yard were to be a place of protection to every criminal, ‘One cannot doubt,’ Mr. Pegge remarks, ‘but that the murderer was to be protected, as well as other offenders.’ We doubt it, however. We think the leading principle of Alfred’s laws, was pursued through the whole of the Saxon period; that of denying sanctuary to the wilful murderer. We see that very language of *every* criminal used in the laws of Alfred himself, though he has expressly established the distinction between the wilful and the involuntary murderer; which is used in the laws subsequent to him. And as all laws are to be interpreted in their national and idiomatick sense; so if this exception to the wilful murderer was understood in the laws of Alfred, we may be sure it was equally understood in those of his successors. We accordingly find the exception expressed, in the cotemporary laws of Howel Dha. The Normans indeed seem to us, to have been the first legislators in our island, who extended the privilege of sanctuary to the murderer. These, as Mr. Pegge himself observes, ‘embraced the ordinance in its utmost latitude; William, in founding Battle-Abbey,—made the abbey-church a place of safety for any felon or *murderer*.’ And, as Mr. Pegge adds, ‘things seem to have continued very much in the same situation, till the extinction of the ordinance in the reign of James I.’

Mr. Pegge, proceeding to note ‘certain specialties, and modes of proceeding, occurring in authors concerning it,’ speaks first of the bounds of a sanctuary. At Hexham, he says, ‘there were four crosses, set up at a certain distance from the church, in the four ways leading thereunto: now if a malefactor, flying

‘ flying for refuge to that church, was taken—*within the crosses,*  
‘ the party that took—him there did forfeit *two hundred,*’ or  
‘ twice eight pound; ‘ if he took him ‘ *within the town—four*  
‘ hundred; if *within the walls of the church-yard,* then *six hun-*  
‘ dred; if *within the doors of the quire,* then *eighteen hundred,*  
‘ besides penance as in case of sacrilege; but if—*out of the stone*  
‘ *chair near the altar,* called *Frid-Stoll,* or *from amongst the holy*  
‘ *relics* behind the altar, the offence was not redeemable with  
‘ any sum.’ This gradation of local sanctities, is peculiarly  
amusing to the mind. ‘ At Armethwaite in Cumberland there  
‘ was a Benedictine nunnery,’ Mr. Pegge informs us, ‘ founded  
‘ by King William Rufus; and on a pillar three yards high,  
‘ placed on a rising ground, is inscribed SANTUARIUM 1088:  
‘ the pillar is square, and *I am informed that the sanctuary-stone,*  
‘ which one *must suppose to have been the frid-stoll,* is inclosed  
‘ *within it:* this however is very wonderful, as the stone, if it  
‘ were the frid-stoll, ought in all reason to have been within the  
‘ nunnery.’ So undoubtedly it was. Nor is the information  
lent Mr. Pegge, and lent by *one more ignorant than himself,* to be  
attended to. The *frid-stoll* is *not* inclosed within the pillar. It  
would be an absurdity in practice, to inclose it. It is an equal  
absurdity in speculation, to suppose it. And, so far from in-  
closing the *frid-stoll* within it, this pillar only marks the extent  
to which the privilege of the *frid-stoll* reaches. The *frid-stoll*  
is the center of the circle, and the pillar defines the line of the  
circumference upon one side.

Mr. Pegge next shews, that ‘ a cross in a high-way;’ and  
‘ the house or court-yard of a priest,—provided the premises  
‘ stood upon the demesnes of the church;’ and even the palaces  
of our kings, ‘ the verge of the court, as it is called at this day;’  
were all places of protection. ‘ At Durham, the refuge  
‘ knocked at the door of the *Galilee,* and men lay ready to let  
‘ him in at any hour of the night: they then tolled the *Galilee*  
‘ bell, that it might be known some one had taken sanctuary;  
‘ and the prior ordered, that the refuge should have a gown of  
‘ black cloth, with a yellow cross, called St. Cuthbert’s cross, at  
the left shoulder; he was lodged on a *grate* [Quere, what]  
‘ within the fabrick, on the south-side,’ &c.

Nor let us be surprised to find the very criminals of a sanc-  
tuary, put under religious regulations. These were as proper,  
as decency and prayers in our jails at present. The criminal of  
the sanctuary was pretty much in the situation, of a criminal in  
one of our jails. Accordingly, as Mr. Pegge notes, ‘ the  
‘ English sanctuary, with all its faults and imperfections,—  
‘ was still considered as having a regard to penance; and there-  
fore refugees were required to take an oath, not only to  
‘ observe

‘ observe the wholesome regulations of the place, but also not  
‘ to prophane the sabbath,—to attend morning and evening  
‘ service—.’

In the natural workings of the human mind, and in the tendency of the times towards an amplification of these immunities; *debtors* took refuge with criminals in the sanctuary, ‘ and probably about the thirteenth century.’ This the temporal peers remonstrated against, in the reign of Richard II. But the practice went on. It had previously gone on, to cover the property as well as persons of debtors. ‘ Thus the new templars refused to deliver up Hubert de Burgh’s money to the king, Henry III, without his consent.’ But this extension of the privilege was sure to work out its own subversion, by the evil consequences resulting from it. In the reign of Elizabeth, debtors were compelled to swear, ‘ that they did not claim privilege and protection, for the purpose of cheating their creditors, but only for the safety of their persons, when they were not able to pay.’ And the debtor was also required in the same reign, ‘ to deliver in upon oath a schedule of his debts, and of his effects wherewith he might make present payment; and to swear, that he would labour and do his utmost, to satisfy his creditors.’

Mr. Pegge subjoins, that ‘ the immunities and privileges of the church in regard to sanctuary, appear to have never run higher than in the thirteenth century; witness the constitution of Archbishop Boniface, A. D. 1261, and of Oltobon the legate, A. D. 1269: this is said in respect to criminals; for, as to *debtors*, and all the evil doings respecting *them*, we hear but little of *them*, either *before* or *at* that period.’ This is said by Mr. Pegge, in a strange contradiction to what he has asserted before; that ‘ probably about the *thirteenth* century, debtors got admission into places of immunity;’ and that ‘ the new templars refused to deliver up Hubert de Burgh’s money to the king, King Henry III,’ who began his reign in 1216. The extension of the privilege of sanctuary to the persons of debtors, no doubt, had taken place in the *twelfth* century; since, *so early* in the thirteenth, it stretched its broad cover over the *property* of debtors.

The general privilege of sanctuary, was at last confined to some particular churches, and forbidden to some particular criminals, by Henry VIII. It was again forbidden to others, by Edward VI. In the beginning of Elizabeth’s reign, ‘ a bill was brought in to take away sanctuary for debt; but it miscarried.’ And in the first year of King James I, the whole system of sanctuaries was swept away for ever.



We have thus given a full abstract of this long essay in order to do justice to the author and the reader at once. Nor shall we now stop, to mark any improprieties of language, or to note any weaknesses of argument, in it. And we shall only add, that the whole is ill-written and feeble, but curious, learned, and instructive\*.

‘ II. *Reasons for doubting whether the Genii of particular Persons, or Lares properly so called, be really Panthea.* By Francis Philip Gourdin, a Benedictine, &c.

With all respect to this learned foreigner we must say, that we can hardly see the aim and scope of his essay. He sets out with this question, ‘ What is it that constitutes a Pantheum?’ He adds, that ‘ upon this point we have nothing but conjecture to guide us.’ He therefore conjectures. And he terminates his conjectures thus: ‘ it appears therefore not easy to determine, what the ancients meant by those expressions, *signa Panthea, divus Pantheus.*’ And so far he ends just as he began, and

*In sese volvitur annus.*

He then proceeds to what has given denomination to his essay. ‘ Let us inquire,’ he says, ‘ if this appellation belong to the Dii Lares properly so called, to the domestic gods.’ But why does he proceed to examine the point? Has he any reason for thinking it does? No! ‘ I think,’ he says, ‘ I have some reason to *doubt* it does.’ But it appears *afterwards*, that M. Baudelot has thought so. And an author, who writes only to his own ideas at the moment, and does not let his reader into the same secret with himself, is very naturally punished by seeming to write *riddles* for his reader.

He thus proceeds in stating his doubts, against M. Baudelot’s opinion. With a little impropriety of language, that is very excusable in a foreigner, he ends them thus: ‘ This is no longer necessary to conclude, that the doubts I have suggested are just and well-founded.’ The conclusion of them all is this, that the appellation of *Pantheum*, as applied to a god by the ancients, signifies the god to have the various symbols or attributes of other gods given to him. ‘ I shall not here repeat,’ he subjoins at the close, ‘ that it is a more easy, more natural, and simple solution, to look upon those attributes as symbols.’ He

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\* In p. 33 the words ‘ he, however, thought proper to consent,’ which are annexed to note *b*, belong to note *i*,

thus comes at last to the very point, which he incidentally mentions in a note at the beginning: ‘the words *pantheum*, *pantheon*, and *panthea*, may probably signify such gods, as have the symbols or attributes of several deities belonging to them; see *Dictionnaire de Mythologie*.’\*. And the conduct of the essay appears still stranger than before.

This, no doubt, is the true, as it is the common, explication of the term. A variety of evidences unite to shew it. In some inscriptions, which are annexed to this essay; and annexed by Mr. Gough, we presume; the term *pantheus* is applied expressly to Silvanus: while in another of these inscriptions, and in a third supplied by the Benedictine himself, we have Silvanus as expressly *distinguished* from the *divus pantheus*; the legend running thus, ‘*Silvano et divo pantheo* †.’ The term is also applied to Bacchus, as well as Silvanus ‡; and to Augustus, as well as both §. We have even the words ‘*signum pantheum*’ or ‘*signum panthei* ||,’ in some inscriptions; which *can* mean only a statue, drest up with the attributes or symbols of other gods. And what confirms the whole, and in our opinion settles the matter at once, is a passage in Dion Cassius, that was first produced by Horsley for the purpose. This says, that ‘*Drusilla* was called *Panthea*.’——Why?——‘from the variety of divine honours, which her brother Caligula ordered to be paid to her after her death \*\*.’

But the main aim of the essay we *believe* to be this, to prove in opposition to M. Baudelot, that the household gods, however drest up as *panthei*, were not confounded with the superiour gods so drest. We shall not enter into the dispute. We shall only cite two or three passages, that shew the earnestness of our author in the cause, or carry some curious notices with them: ‘I have undertaken,’ he says, ‘to solve one of the greatest problems, which the study of pagan theology affords.’——‘The *dog-skin*, which *covers* the *greater* part of the pretended *Panthea*, leaves no room to doubt, that they were Genii or *Deæ Matres*: antiquarians are universally agreed in this opinion: Vincent Chatardi, whose Italian work has been translated into Latin by Ant. du Verdier,—after having said the same thing, adds, that evil genii were *cloathed* with the *skin* of a *wolf*.’ These are notions, we apprehend, little familiarised to the minds of our British antiquaries at present. We, for our part, profess to have heard as little of this dog-skin or this wolf-skin cloathing, on the statues of the heathen gods, as we

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\* P. 45.      † P. 57 and 45.      ‡ P. 46.      § P. 57.  
|| P. 46 and 57.      \*\* P. 57.

have of Du Verdier or Chatardi. And we thank the learned Benedictine, for the curious information.—‘ There was in every house,’ he adds, ‘ at least in houses of any distinction, a sanctuary called *Penetræ*, in which were placed the *Lares* properly so called; whence it took the name of *Lararium*. We find in Athenagoras a description of Lararia of that sort. It is thus expressed in an ancient translation; which is the more valuable, as the original appears to be lost.’—‘ At the request of his hostess, the Poletes carried her thither, being followed by one of his maid-servants into a *closet*, after having passed through a *long alley*, which served as a passage and entry to two or three rooms following one another. *That place was only twelve feet square, vaulted with stone, and very dark; so that it was with great difficulty one could discover the form of those Penates, which were made of wood, two feet high, and placed in two niches. They represented two young men, and were covered with dog-skins; before them stood a small altar,* &c. This description of the family-chapel, in all houses of distinction among the heathens, is infinitely amusing to our minds at present. And it might suggest a variety of religious and philosophical speculation. But we leave them, to close our remarks on the essay, by noting one gross mistake in it, concerning this family-chapel.

‘ The Lararium,’ he says, ‘ was a place consecrated to prayer and sacrifice; which they addressed not only to the Lares, but also to the greater gods; since the Poletes’ guest was desirous of returning thanks to *Neptune*, whose image was not to be seen there\*.’ The greater gods, therefore, were equally as the Lares *addressed with prayer and sacrifice*, in the Lararium. Yet, in direct contradiction to this assertion and this proof, he intimates the greater gods not to have been worshipped there. ‘ Though the Lararium was a place,’ he says, ‘ particularly set apart for the particular worship of the household gods; they placed there not only their images, but those of the *Dii Majores* †.’ And he affirms positively, that they also ‘ kept there, as in a place of security,’ how strange! ‘ the statues of respectable men, without paying them any worship ‡.’ Yet his own reference to Neptune before, and his own authority at the moment, unite to prove the contrary. Juvenal, as cited by himself, says that Jupiter was worshipped with the Lares:

*Hic nostrum placabo Jovem, laribusque paternis  
Thura dabo §.*

\* P. 55.

† P. 55.

‡ P. 56.

§ P. 55.

Suetonius

Suetonius also, as equally cited by himself, says of L. Vitellius, father to the emperor of the same name; that ‘*Narcissi quoque et Pallantis imagines aureas inter Lares coluit* \*.’ And ‘the following passage of Lampridius,’ which is brought in order ‘absolutely to prove’ the *non*-worship of the statues of men in the Lararium; actually proves the worship. Alexander Severus, says the historian, ‘*primum si facultus esset, id est, si non cum muliere cubuisset!!! matutinis horis in Larario suo (in quo et divos principes, sed optimos, electos, et animas sanctiores, in queis et Apollonium, et, quantum scriptor suorum temporum dicit, Christum, Abraham, et Orpheum, et hujusmodi deos, habebat, ac majorum effigies) rem divinam faciebat* †.’ The Lares, the greater gods, and deified mortals, were all equally worshipped there.

On the whole, M. Gourdin appears to us as an author, well-read, inquisitive, and learned, but not blest with that clearness of conception, which alone can form the stores of erudition into order; and not happy in that accuracy of exposition, which almost always accompanies the other.

*Verbaque provisam rem non invita sequentur.*

[ *To be continued.* ]

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ART. II. *The Life of Frederick the Second, King of Prussia. To which are added Observations, authentic Documents, and a Variety of Anecdotes. Translated from the French. 8vo. 2 vols. 14s. boards. Debrett. London, 1789.*

[ *Continued.* ]

THE war of seven years occupies the fifth period of the work under review, commencing with the year 1756 and ending in 1763. Of the history of this remarkable war, and the negotiations which preceded it, we shall offer a short and general account. We wish rather to hasten to those more pleasing details which present this extraordinary king, not in the vulgar light of a great conqueror, but as a prudent legislator, and as the father of an improving people. This bloody and implacable war took its rise in a conspiracy formed between the courts of Vienna, Petersburg, and Saxony, to subvert the rising grandeur of the Prussian monarchy. It appeared, from letters intercepted by the king, that these negotiations had proceeded even to an actual settlement respecting the eventual partition of his states

at the conclusion of the intended war. The French and the Swedes took also a decided part against him. Thus formidably surrounded on all sides, Frederick prepared himself with great resolution and composure to maintain the combat; and, being aware that the local situation of his states imposed upon him the necessity of attacking his enemies in their own dominions, he boldly resolved to commence hostilities, and accordingly entered Saxony with forty thousand men. Dresden opened her gates, and Saxony was subdued without a blow. The possession of Saxony was of the utmost importance to Frederick in a war with Austria, as it formed at the same time a communication and barrier between Brandenburg and Silesia. This was, indeed, an auspicious beginning of the war; but various successes attended its progress, till it terminated at last in establishing, above the terror of Austrian machinations and conspiracies, the glory and renown of Prussia and her monarch; but without producing any material changes in the condition of Europe, or any accession of empire to particular states, which had promised themselves considerable advantages from its final issue. All were disappointed but the valiant prince for whose ruin it was undertaken; he had never entertained any views beyond the preservation of those conquests which had been the fruits of former wars. His astonishing resolution and inexhaustible resources, seemed only to exasperate his enemies; and before the end of the seven years war, mens minds were perceptibly hardened; honour and humanity, and all the gallantries of war, became less and less consulted and revered, while the shades of barbarity grew continually darker as these amiable courtesies retired.

Attacked and harassed from so many quarters, Prussia might perhaps have at last been crushed by the accumulated weight, had she not experienced in Great-Britain a potent and steadfast ally. In the autumn of 1757 Mr. Fox, who had been raised to the first office of power by the intrigues of the Duke of Cumberland, resigned; and the country paid a willing obedience to the counsels of Mr. Pitt, who succeeded to his place.

The disposition of that great and virtuous statesman led him to admire the character of the Prussian monarch, and he found little difficulty in persuading the people that it was the soundest policy to support him against his numerous enemies. The King of England was prevailed upon to request the assistance of Prince Ferdinand from his Prussian majesty, and to place that accomplished general at the head of the allied army. The advantages which England might have drawn from the war she maintained against France and Spain, during this busy and boisterous period, are generally known and acknowledged; a war in which, by her superior valour, she won the following important acquisitions

acquisitions in the four quarters of the world: Canada, Pondicherry, the Havannah, the Philippines, Martinico, Guadaloupe, St. Lucia, Honduras, Goree, Belleisle, and the fisheries of Newfoundland.

The fate of Europe at this time was decided by three ambitious and violent females, and three fierce and implacable ministers, who all bore a personal hatred towards the King of Prussia. Maria-Theresa, Elizabeth, and the Marchioness of Pompadour, determined that Europe should be abandoned to carnage and desolation, while Kaunitz, Choiseul, and Bruhl, took care to fan the flame of discord, and keep alive the rancorous hostility of their separate countries. Frederick alone was anxious for peace; and while with unabating vigour he defended himself against this fierce confederacy, he ceased not to employ every honourable measure for disposing it to milder sentiments. In the midst of the confusion of these sanguinary times, we scarcely ever lose sight of this magnanimous prince; and he always manifests as great a superiority over his enemies in humanity and in honour, as in valour and address. His resources seemed inexhaustible; yet his subjects complained of no oppressions; and it excited the admiration of all men to contemplate the ease and expedition with which he reinforced his army from his own circumscribed dominions; and yet dispersed it over a wide portion of the enemy's country. Our wonder still increases when we reflect that this extraordinary prince had not to contend with feeble and unwarlike nations, but with the resources and machinations of the French court, the obstinate bravery of the Germans, and the hardy and ferocious progeny of the desolating north. It must not, however, be forgotten that his Prussian majesty was seconded by generals who acquired a reputation in the war only inferior to his own; such were Prince Henry, brother to the king, of whom Frederick declared that no fault could be imputed to him during the whole course of the war; Prince Ferdinand, and the hereditary Prince of Brunswick; General Schwerin, who died at the battle of Prague grasping the colours in his hand; Marshal Keith, who was killed at the famous battle of Hochkirchen; and the generals Marshal Leuwald and Zeithen. On the side of the Russians, General Fermor, and on that of the Austrians, Generals Daun and Laudohn, had the principal share in this war, and distinguished themselves equally by their bravery and conduct; Daun was eminent for his dexterity and prudence, Laudohn for intrepidity and vigour. The most considerable battles during this bloody war were those of Prague, in which the Prussians were victorious, after losing ten thousand men, and their famous General Schwerin; of Hochkirchen, in which Keith the valiant Prussian general was slain, together with  
Prince



Prince Francis of Brunswick, the king wounded, and twenty-four thousand of the enemy and ten thousand Prussians killed and wounded; of Kunersdoff, gained by Laudohn, in which Frederick had two horses killed under him, and after which he led twelve thousand wounded off the field of battle; of Maxen, in which Daun captured the Prussian army, consisting of twelve thousand men, five hundred officers, and nine generals; of Breslaw, in which the Prince of Bevern, the Prussian general, was defeated and made prisoner; of Rosbach, which terminated in the entire defeat of the French army, which was entering Saxony under the command of Prince Soubise—after this battle twenty thousand men were left on the field, and six thousand were taken prisoners; of Leignitz, in which the King of Prussia gained a complete victory over Daun and Laudohn—in this engagement the valour of Laudohn the Austrian general was eminently distinguished, who exposed his person like a common soldier, and fought sword in hand with admirable bravery; of Torgau, signalised by the splendid victory of the King of Prussia, and a dangerous wound received by Marshal Daun. But the seizure of the fortress of Schweidnitz was one of the hardiest and most brilliant actions of the war, in which the valour of Marshal Laudohn, and the heroism of a Prussian soldier, were equally remarkable:

‘ On the 30th of September he surrounded the place by a chain of hussars, Croats, and Cossacks, in order to conceal the object of attack. Behind this chain, he stationed during the night, at different places, and at equal distances from the fortress, twenty battalions, so distributed as to have five at each post. These battalions advanced in the night, in four columns, with fascines and scaling ladders, whilst the Croats were making a false attack upon another side. At three in the morning each column, without being discovered, had reached the work respectively assigned them. The volunteers, partly allured by promises, and still more by presents of brandy, threw themselves into the covered way, entered the exterior works sword in hand, or with fixed bayonets, turned the cannon they found against the gates of the town, and in a few hours had scaled the ramparts. Laudohn’s regiment distinguished itself by its bravery. At first it was repulsed by the Prussian regiment of Trefcow, to a contention against which it was equal in all respects. ‘ Comrades,’ exclaimed Colonel Laudohn, ‘ we must carry the rampart or perish. Such were my promises to the general.’ Having thus spoken, he seized a ladder, leaps into the fossé; the soldiers follow him, prepare their ladders, and are the first upon the ramparts. A Prussian artillery-man, on this occasion, performed an action, of which few examples are to be found in history. When he saw the enemy upon the rampart, he cried aloud, ‘ They shall not all enter the town;’ and instantly set fire to a powder magazine, and blew himself up with three hundred Austrians.’

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The event which prepared the way to peace was the death of Elizabeth Petrowna, Empress of Russia, in 1762. She had ever been an irreconcilable enemy to the King of Prussia, and left her dying injunctions on her successor to prosecute the war. Peter the Third had, however, been long an admirer of Frederick; and the first measure of his reign was to make a separate peace with him. This proceeding was afterwards sanctioned afresh by the Empress Catharine, who had found means to depose her pusillanimous husband, and possess herself of his throne and dominions. A peace with Austria was not, however, the immediate consequence of that which had taken place with Russia; and after this event the king proved successful in several engagements with the Austrian generals Daun and Laudohn. But the separate peace, which was soon after concluded between England and France, so much to the advantage of our enemies, owing to the successful management of Choiseul, and the perverse administration of the Earl of Bute, was the immediate prelude to the negotiations which took place between Prussia, Austria, and Saxony.

At the period we are surveying, the superiority was evidently on the side of the Prussian monarch; but as he had entered on the war with no view to fresh conquests, but solely to preserve the acquisitions he had already made, he proposed to himself no advantage from the peace, except an honourable rest from his toil and anxiety. On the 15th of February 1763 the peace was signed at the king's head quarters, and each belligerent power found itself in possession of the same extent of territory that belonged to it before the beginning of the war. This was the third treaty of peace which secured and confirmed to Frederick the possession of Silesia; and Austria, from respect to the superiority of his arms, left him, during the remainder of his life, in the quiet enjoyment of this long-disputed province.

We now come to the sixth period, in which we are presented with a detail of Frederick's administration during the peace. We will give some account of his jurisdiction in Silesia, which may serve for a specimen of his general principles of policy and government. The war had diminished the population of Silesia at the rate of more than one hundred and fifty thousand souls. In 1756 it amounted to one million three hundred thousand men, including garrisons; in 1763 it consisted of one million one hundred and fifty thousand; in 1776 the number had arisen to one million three hundred and seventy-two thousand seven hundred and fifty-four. Thus, in the course of thirteen years, not only was the vacuum occasioned by the war filled up, but the population was increased by seventy-two thousand seven hundred and fifty-four souls. The case was very different when Silesia was

was under the control of the house of Austria. When Frederick first conquered that province, he still found the traces of the devastation occasioned by the war with the Swedes, which had been terminated a century before this event. Of such superior efficacy and virtue were the methods of government pursued by the King of Prussia. Frederick, however, maintained the military forces upon the same footing as during the war, and forty thousand men were continued to be supported out of the revenues of this country.

The new establishments and improvements that were now entered upon sufficiently proved that the king's treasury was far from being exhausted; a circumstance astonishing to all the world, and evidently the result of some very superior arts and extraordinary management. It is, indeed, sufficiently clear that a province, the revenues of which maintain an army of forty thousand men, must be governed by principles very different from those by which it was administered when it could with difficulty support two thousand, as was formerly the case. As long as the system of great standing armies shall prevail in Europe, the first problem of political administration will be to find the means of keeping the greatest possible number of soldiers constantly on foot and ready to march, in the manner least burthensome to the subject. This problem, in other countries the source of much fruitless investigation, had been resolved in Prussia under the reign of Frederick-William.

When Frederick the second mounted the throne, the line drawn out by his father was steadily persevered in. The same plans of government were now carried into execution throughout the province of Silesia, the objects of which were, 1st. The arrangement of the sums necessary for the support of the army in Silesia, as well as for that of the civil officers, and the other wants of the province. 2dly. The most exact equality in the imposition. 3dly. The greatest facility and simplicity in the collection of imposts. 4thly. The most rigid administration, and the most accurate calculation and distribution of the revenues, made from authentic memorials and statements. It soon appeared upon trial that former statements were exceedingly erroneous, and totally unfit to serve as a basis for new operations; accordingly fresh commissioners were appointed to make an exact survey of the state of all the property in the country subject to taxation. The lands were, in general, valued according to the ordinary fertility of each district, and the mean price of their productions. It must be remembered that this survey extends to all classes of proprietors; and in Silesia alone no condition or quality exempts a person from contributing his due proportion to the exigencies of the state; by which just regulations  
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the burthen of each individual is greatly alleviated. The lands of Silesia are estimated at eighty millions of crowns, and the mean produce at six millions yearly. The annual impost produces rather more than one million seven hundred thousand crowns, which makes an average of about 28 per cent. upon the whole produce. Now if we deduct from this the sums remitted to the proprietors on account of sterility, hail-storms, fires, mortality among cattle, &c. it will appear that they really pay no more than 25 per cent. for their revenue. We must remark three regulations that tend eminently to punish indolence, and to promote and encourage industry. Those who through inattention or mismanagement have diminished the produce of their lands, are required to surrender up the care of them to government, for the payment of their debts, taxes, and engagements of all kinds, and for the improvement of their estates. Those who, from unavoidable accidents, have sustained losses in their property, have their contributions returned to them, upon reporting and ascertaining their real sufferings to government; and those active and prudent members of society who have raised the value of their patrimony, are wholly entitled to the benefit of their improvements, and pay taxes proportioned only to the original estimate of their property. The collection of these taxes is thus adjusted: the whole province is divided into forty-eight circles, named after the town which is situated in the centre. A provincial counsellor, and a subordinate officer named a receiver, are appointed to each circle. The taxes of each month must be faithfully paid into the treasury; and if the contributor have suffered any damage by accidents, the provincial counsellor examines the state of the injury, and estimates its amount. For the sake of enforcing the habit of paying the tax with regularity, he is required to bring his proportion at the appointed day; but the treasury reimburses him in ready money. The provincial counsellors are answerable for the full collection of the taxes. This new plan of administration was established in Silesia in 1743, and during the reign of Frederick the Second, the rate of imposts never varied, though a considerable addition was made to the army, though several fortresses had been erected, and the general price of articles had greatly risen since its establishment. It was impossible, however, for things always to remain in this state with respect to the public revenue. The continual increase of the mass of specie in Europe, and the consequent depreciation of money, must necessarily raise the price of every commodity, and augment the sum necessary to maintain the army in the same proportion.

In the year 1766 an infatuation of the strangest kind led the king to distrust the parts and prudence of his German financiers, and

and to bestow an impolitic preference on those of France. On a sudden a colony of French were seen to disperse themselves over the Prussian states in the various shapes of directors, sub-directors, inspectors, comptrollers, clerks, &c. This new system multiplied without end formalities and grievances, and the simple and salutary modes of the ancient practice were speedily deformed and corrupted.

As the vastness of the Prussian armies is still a matter of astonishment to all the world, the author, with much pains and perspicuity, solves the mystery by explaining the manner in which they are levied. We will extract a part of the information our author gives us upon this head for the benefit of our readers :

\* This arrangement is founded on what is called *cantonments*. Each regiment, except the hussars, has a canton, or district, assigned to it, comprehending a certain number of towns or villages, from which it has a right to take, for the military service, the young people of whom they stand in need. The regiment keeps a list of all the sons of citizens and peasants in the district, who are marked on the baptismal register. Every year one of the officers of the regiment is sent into the canton, to examine the young men, to measure them, and mark such as are fit for service. But this levy cannot be made arbitrarily, without giving notice to the chamber, which sends commissaries, with orders to see that every thing is conducted agreeably to the ordinances. The regulation established on this subject limits the power of the regiments, and determines the cases in which levies may be made. There are specific exemptions, which tend to the benefit of agriculture, manufactures, and population. This regulation exempts, in the first place, only sons who are destined to succeed their fathers in some situation, or those children with whose services a family cannot dispense, for the cultivation of their lands, or who are obliged to take care of a poor or infirm mother, or brothers and sisters in a state of infancy. 2dly. Strangers newly settled in the country, and the children they have brought with them. 3dly. Weavers (in Silesia). 4thly. Artisans in certain professions, according to their utility and scarcity in each province. For instance, as the city of Breslaw, and the mountainous district, are the seat of the linen manufactories, these places are exempt from military service. It is true that the mountains of Silesia are appropriated to the king's guards ; but soldiers are rarely drawn from thence for them, as the generals of other regiments make a point of offering their handsomest men to the king for his regiment of guards.

\* In the spring, the *cantonists* (the soldiers of the districts) are sent to their respective regiments to be exercised ; and in three months they must be ready to appear at the king's reviews. As long as they remain with the regiment, they receive, like other soldiers, pay, lodging, and clothing. After the reviews, they return home. As the captains profit by the pay of the soldiers in their absence, there is no fear of their retaining them a day longer than is necessary.

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• When not on duty, these soldiers return into the class of other villagers, and depend, like them, upon the lord of the estate. They may marry, purchase land, and contract other engagements.'

We cannot forbear making another extract, which may be sufficient to give the reader a good general notion of Frederick's administration in Silesia :

• Only a few years were requisite to carry all these ordinances into execution in Silesia, whilst in other countries they were proposing prizes, to decide ' Whether it be useful to secure to the peasant the property of his lands and of his labour?' Frederick did not wait for the decision of academies in matters which have so immediate an influence on the happiness of mankind, and which no circumstances, except barbarous habits, or the excessive love of paradoxes, can ever suffer to be called in question.

• All these regulations have for their object the increase of population, and the improvement of the condition of the countrymen. Frederick exerted with no less vigilance his paternal care, in repairing their misfortunes occasioned by storms, hail, inundations, fires, disorders amongst the cattle, and other accidents. In no country are there fewer beggars, or a government more attentive in preventing and removing the misery of the subjects. The moral obligation of solacing the unhappy is become, in Frederick's dominions, a duty commanded by the law. The whole country is divided into certain societies, each member of which receives succours in money, necessities, labour, &c. whenever he meets with any misfortune or considerable loss. If we add to this assistance the taxes remitted him for some years, in ready money, it is evident that he must soon be in a condition to repair his losses, and to resume his former situation. A provincial counsellor inquires concerning the nature of these losses, and estimates the damage. Next, he makes his report to the chamber, which decides on the nature of the indemnification, and takes care that he is paid. All this occasions no extraordinary expences. In the space of a few months, the buildings which have been burnt, must be repaired, and the cultivation of the land suffers no interruption.

• Great care is taken, likewise, to prevent fires. In each village there is a pump, and every individual is obliged to keep in his house a certain number of leathern buckets, and other implements, calculated to extinguish fires. All matters of this sort are examined every year by the provincial counsellors, and an exact return made to the chambers. When there is any deficiency, the provincial counsellors are responsible.

• It has been observed that we may judge of the degree of the civilisation of a people, and of the value they annex to fixed habitations, by the precautions they take against fires. In a great part of Silesia, situated on the confines of Poland, the houses in the villages, and even in many towns, are formed of the trunks of trees placed horizontally on each other, and covered with straw or shingles. There are neither stone chimnies, nor any masonry. In this country it was found necessary to prohibit the inhabitants, under pain of



corporal punishment, from carrying into the barns, stables, and other thatched buildings, lighted chaps, or candles without a lantern; from drying flax and hemp in their houses; from lining their stoves with linen and other combustible matters; from smoking near thatched roofs, in barns, or in the woods. All these prohibitions imply a very extraordinary negligence, inasmuch that one would imagine that the people for whom they were made are but just emerging out of the pastoral and hunting state, and are only *beginning* to experience the advantages of agriculture, society, and permanent dwellings. The habitations of the gentlemen of this country are nearly all of the same architecture; and the barons live, as in many Polish villages, intermingled, as it were, with their horses, swine, sheep, and oxen.

‘ During the reign of Frederick, the ordinances of this sage monarch, and the indefatigable attention of the chambers, have at length obliged them to substitute stone chimnies for their wooden funnels; or, at least, the prohibition is so enforced as to prevent them from constructing new houses on the ancient plan. In all the villages stone ovens are now to be met with, and particular places set apart for drying their flax, hemp, and fruits.

‘ From preceding observations the reader will naturally conclude that the villages of these countries are surrounded by forests. The whole country is covered with wood, and the villages, here and there, rear up their heads in the midst of it. These damp woods, and the negligence of the inhabitants, are fatal to the cattle. Oxen and cows are not fed in stables; but, as soon as the grass appears, they are sent to graze in the woods and marshy coppices. Hence it frequently happens, that they are in want of food, and that the dews, the fogs, exhalations, mud, moisture, and heat, engender all sorts of disorders. Every eighth or tenth year a general mortality rages among the cattle in these districts. These losses the government endeavour to repair by companies of insurance, which, added to the allowances made by the chambers, comfort the inhabitants amidst their calamities. But, in these very aids, possibly we may discover one of the causes of the negligence of the peasants, and of the increase of the evil. To obviate this, ordinances have been published concerning the manner of treating the cattle, and avoiding the contagion; and as often as a mortality takes place, the provincial counsellor, and the physician of the circle, open some of the animals, to examine whether the disorder arises from a real infection, or from the negligence of the peasants. In the latter case, every kind of indemnity and allowance is refused them. Physicians, established in every circle, are employed to watch over the health of the inhabitants, and the preservation of the cattle, and to make all exertions in their power faithfully to fulfil this double duty. They are paid by the king.’

[ *To be continued.* ]

ART. III. *A Proposal for Uniformity of Weights and Measures in Scotland, by execution of the Laws now in force. With Tables of the English and Scotch Standards, and of the customary Weights and Measures of the several Counties and Burroughs of Scotland; Comparisons of the Standards with each other, and with the County Measures; Tables and Rules for their reciprocal Conversion; and some Tables of the Weight and Produce of Corn, &c. To which is subjoined Conjectures concerning the ancient Weights and Measures of Scotland, from the Time of David I. downwards. Addressed to his Majesty's Sheriffs and Stewarts Depute, and Justices of Peace, of the several Counties and Stewartries, and to the Magistrates of the Royal Burroughs in Scotland. 8vo. 3s. 6d. sewed. Hill, Edinburgh; Murray, London. 1789.*

THE want of uniformity in weights and measures is highly disadvantageous to every country; and the detriment increases in proportion to the trade and manufactures of the country. It adds intricacy and labour to the detail of business; how much therefore must it retard the wheels of commerce in Great-Britain.

Sensible of this, the legislature has repeatedly, from Magna Charta downwards, endeavoured to remedy the evil, but in vain; for though nearly an hundred acts of parliament appear in the English and Scotch statute-books relative to the weights and measures, yet the abuse still subsists; a disgrace to Britain in the eighteenth century. The power of custom and habit seems superior to all law; and what naturally arose from a want of intercourse and connexion, from a disjointed state of society, now remains, when the cause that produced it has long since passed away.

It gives us pleasure to observe, from Sir J. Miller's intended bill, and from the present proposal, that another effort will be made to bring about a reform so truly desirable. The ingenious and laborious author of the pamphlet before us, after giving a short history of the laws relating to weights and measures, suggests the following means to be used in order to render effective the laws now subsisting on that subject:

1. That the sheriffs and the justices of peace of the several counties of Scotland should meet with the magistrates of the respective burroughs, and, following out the plan in the act 1618, should first of all possess themselves of complete and accurate sets of the legal standards, both English and Scotch, and should deposit them with the deans of guild, or other magistrates, of every principal city and burrough, and settle a method for giving out authentic duplicates in terms of law.

‘ 2 That they should appoint in every city and borough, particular tradesmen for the purpose of making and assizing just copies of the standards; and particularly for making, assizing, and adjusting Linlithgow firlots and Winchester bushels of one form, and of the capacity directed by law, and should fix rates as low as possible for these articles, especially for the article of adjusting old firlots brought to them for that purpose.

‘ 3. That they should establish some proper method of getting an account of the customary weights and measures in each county and borough, taking mediums where the differences are but small; and that they should ascertain the proportion betwixt these weights and measures and the legal standards, and make tables for converting them readily into the standards, and put these proportions and tables upon public record.

‘ 4. That they should give public notice in markets, and at parish-churches, and otherwise, to all heritors, farmers, and others, to lay aside all weights and measures of different denominations from those allowed by law, and by a limited time to bring to a certain place their whole firlots, bushels, and other measures and weights of legal denomination, which are not agreeable to the standards, and marked as such, to be adjusted and marked; and that, after a limited time, all persons who shall use, in buying, selling, or delivering, weights and measures of denominations different from the standards, or disconform thereto, or who shall use false weights and measures in any manner, shall be prosecuted and punished according to law.

‘ 5. That, in respect the execution of the law has not been uniform, they should make and publish particular regulations, setting forth the several other malpractices which they deem to fall under the law, and in what manner and to what extent they are to apply the law in punishing them.

‘ 6. That they appoint an officer for carrying on prosecutions, and advertise a reward for informers, to be paid on conviction.’

He then proceeds to answer the objections that might be made to his plan, and concludes this part of his work with the following sensible remark: ‘ If judges and magistrates would heartily set about the execution of the laws we have, it is not to be conceived in what few particulars we should require new laws. What these particulars are would be best known by the attempt, which would certainly be attended with beneficial effects in the meantime, and would pave the way for a law of entire uniformity with the English standards.’

He next gives the following account of the annexed tables:

‘ To promote this good work, and to make the execution of the laws more uniform and easy, the annexed tables have been prepared. The materials from which they are made have been collected occasionally by a gentleman, who was called upon by the chairman of the late committee of the House of Commons, to give his assistance in forming some clauses which were to have been added to the bills abovementioned, had they been resumed, in order to adapt them to

this part of the united kingdom. These materials are chiefly reports from the magistrates of the royal boroughs of Scotland, or from the sheriffs of the several counties, or from other learned and judicious persons. They are, however, far from being complete; and though considerable pains have been taken, it is probable, from the nature and difficulty of the thing, that there may be several mistakes. It is well known, that in many counties there is no fixed standard practised, particularly in corn-measures; no two firlots are exactly the same; yet every man will say that his measure is the right one, and that every other person's measure is too large or too little. In such counties also the accounts given by farmers are different from the accounts given by persons employed to buy corn upon commission for exportation; a thing easily understood. In such cases the medium was the only thing that could be taken, though probably it will be censured by both these classes of people.

‘ There is besides a source of error which could not easily be avoided; and that is the diversity of the pint measure, as to which the reports were not always precise. Where no difference was expressed, it must be supposed that the standard-pint was meant.

‘ With regard to the tables, they are divided into two sets. The first contains the standards of England and Scotland, with their proportions to each other, and tables of conversion for applying these proportions, with some other general tables which may be of use.

‘ The second set contains the customary weights and measures of the several counties and boroughs in Scotland.

‘ Considerable pains have been taken to make the calculations exact. This was the work of an able and ingenious accomptant, who gave his assistance to that part.’

The ‘ Conjectures concerning the ancient Standards of Weights and Measures in Scotland,’ are founded on the assize of King David I. made at Newcastle upon Tyne, on that of Robert I. and on those of Robert III. James I. II. and VI. As objects of curiosity, they deserve the attention of the antiquary; but when we consider that they are of much use in explaining the law and history of Scotland, we must discover their real importance.

Amidst the mass of frivolous productions we are obliged to turn over, now and then a work of this kind comes to our relief; we are then happy in being able to congratulate the author for having written something worthy of a man and a citizen.

ART. IV. *Practical Essays on Agriculture; containing an Account of Soils, and the Manner of correcting them. An Account of the Culture of all Field Plants, including the artificial Grasses, according to the old and the new Modes of Husbandry, with every Improvement down to the present Period. Also an Account of the Culture and Management of Grass Lands; together with Observations on Enclosures, Fens, Farms, and Farm Houses, &c. Carefully collected and digested from the most eminent Authors, with experimental Remarks. By James Adam, Esq. 8vo. 2 vols. 12s. boards. Cadell. London, 1789.*

*MEO sum pauper in ære*, was the boast of an ancient philosopher; and it will not be denied that if a book contains but little information, it will be the more valuable if that little is original, rather than a collection of old stories with which the world had been already acquainted. This remark occurred to us on the perusal of the work before us, perhaps more forcibly than will happen to most others; because from our office we are obliged to read more of the publications that issue from the press than most other persons have occasion to do: and therefore we are in danger of recognising old doctrines, however they may chance to be disguised, more readily than other men, and will be of course more apt to be disgusted with a repetition of them.

The author of these Essays seems not to have felt that strong kind of disgust which we experience on being long detained with explanations of facts and opinions already sufficiently known. His mind seems not to be of that active sort which is fitted to strike out new ideas, but is rather of that patient kind which delights in going over the smooth, beaten track, the asperities of which have been removed by those who have gone before him. It follows, however, that if in his progress he is not able to display any of those bewitching beauties that enchant and transport the reader by their novelty or peculiar brilliancy; so neither does he deviate often into the land of chimeras which abounds with monstrous productions and absurd combinations, that lead the bewildered mind into the intricate mazes of error. To be plain, the performance is marked by a feebleness of thought, and an indecisiveness of inquiry. Numerous facts are produced, without carefulness of selection, which point to opposite, and frequently contradictory conclusions, which our author leaves in the same kind of uncertainty he found them, as he seems frequently to adopt the different opinions of the author he copies at the time, though these be directly contradictory to the opinions he holds in other parts of the work.

Mr.

Mr. Adam seems to have had himself some little experience in certain departments of agriculture; but it is not on these subjects he chooses most to enlarge. He delights most in detailing the practice recommended by others on those branches of agriculture with which he has had the smallest acquaintance. The improvement of bogs, heaths, and uncultivated soils, in which department it is very evident he has had little experience, if any, are favourite subjects, on which he enlarges with great fluency. We do not mention this as a distinguishing peculiarity of our author; for it is, unfortunately for the cause of science, a tendency that is but too prevalent among mankind.

Various subjects relating to agriculture have attracted the attention of our author, which he has treated in a rambling, desultory manner, in twelve separate essays. These treat of soils, of manures, of the method of cultivating land, of the culture of grain, viz. wheat, rye, spelt, barley, oats, mackerel, millet, buck-wheat; pulse, viz. beans, peas, vetches, lentils, lupines; cabbage plants; and roots, viz. potatoes, turnips, carrots, mangel wurzel, madder; of the enemies to corn, and the means of preserving it; of the culture of various useful plants, viz. hops, hemp, flax, woad, weld, lavender, mustard; of artificial grasses, viz. lucerne, saintfoin, burnet, clover, rye-grass, fescue; the management of grass lands; and, finally, of farms and farm-houses.

But although the subjects are arranged under separate heads, the author by no means thinks it necessary to confine himself to treat only of the subject announced in the title of the section, but frequently gives long dissertations on other subjects, which are perhaps omitted under their own proper title. For example: in treating of light soils, our author does not content himself with recommending the use of marle for improving them, but gives a long dissertation on the different kinds of marle; though, under the title of *fossil substances as manures*, we scarcely find this valuable manure mentioned, but, in its stead, a long account is given of the manner of constructing kilns for burning lime. Indeed, on the subject of calcareous manures, Mr. Adam seems not as yet to have formed any distinct notions himself, and therefore cannot be expected to convey clear information to his readers. Dr. George Fordyce, who was unfortunately still less acquainted with the practice of agriculture than Mr. Adam, is the person from whom he chiefly borrows his notions on this subject. Nor does he seem either to have read Higgins's treatise on cements, which might have served, in some degree, to have enlarged his chemical ideas, or the more practical treatise of calcareous substances as a manure, published in the second edition of Anderson's Essays. Had he done this, he would not



have been in danger of falling into the surprising blunder of asserting that all soft stones of a tolerably close texture, and slate and flints, will burn to lime \*. Indeed, the reading of Mr. Adam on agricultural subjects seems either not to be so extensive as it ought to have been, or his prejudices are strong; for a great many of the most respectable writers on this subject are not once mentioned in this performance; nor has he, in many instances, availed himself of the lights they have thrown upon many departments of this important science.

Neither does the author seem to have been at due pains to inform himself sufficiently on subjects that could not have come within the reach of his own observation, so as to avoid recommending projects that could not be carried into practice with success in general. For example: when he treats of the method of improving barren, uncultivated soils, he recommends, in the warmest terms, the mixing of one kind of earth with another as the best kind of manure, and more efficacious than dung itself; even where the two kinds of earth to be mixed with each other were both of them naturally unproductive. And he produces examples on record, where it is said that a barren field of a sandy nature, and a barren field of clay, which lay contiguous to each other, were both converted into fertile fields merely by driving part of the one upon the other, and mixing them together. That this experiment is upon record we cannot doubt, and that the fact might have been as is here stated, we do not pretend to deny, whatever doubts we may entertain on that head; but we have no hesitation in saying that if ever such a fact took place, it ought to have been considered as a particular *exception* to a very general rule, and not at all as an authority for grounding a rule so contrary to the universal experience of mankind; for we will venture to say that for *once* that the practical farmer would get the expence incurred by this operation repaid by the superior product of his field in consequence of it, he would be *five hundred* times out of pocket by the experiment. When such chimerical projects as this are recommended by a person who lays claim to experimental knowledge himself, they deserve to be severely reprehended, as they are apt to mislead the young, sanguine, and unwary adventurer in the agricultural walk to their utter undoing. More than one instance has fallen under our own observation where a hopeful young man, misled by bad counsel, has been brought into embarrassments that have blasted

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\* His words are, ' All soft stones, of a tolerable close texture, will burn to lime; as will also marble, slate, sea shells, corals, and flints; but this last requires a reverboratory furnace, because it is otherwise apt to vetrify.' Vol. I. p. 146.

all his rising hopes, and made the latter end of his life extremely unpleasing to himself, and distressful to his family. It is to prevent, as far as in us lies, such evils in future that we hold it incompatible with the office we here occupy not to take notice of this fault in our author. And we are so much convinced of his own philanthropy and rectitude of mind, as to be satisfied that, had he been as conversant on this subject as he ought to have been, he never could have been prevailed on, by any temptation, to have given this, and some other equally reprehensible articles, the sanction of his authority. Why did he enlarge so much on the improvement of bogs and uncultivated grounds! Subjects that he evidently should have avoided to handle at all.

On the subject of manures we meet with nothing lucid or decisive, but many hints, picked up from various authors, some of them good, others of little value, others erroneous. On plowing he retails Mr. Arbuthnot and Duckett's remarks, and gives drawings of their ploughs. On sowing, he recommends drill sowing, without sufficiently discriminating the cases in which wide drills for horse-hoeing, and narrow drills for hand-hoeing only, are of greatest utility. He commends much Cooke's drill machine, and gives a drawing of it. On the culture of corn crops we meet with little decisive; but a great deal too much from Miller, Du Hamel, Chateauvieux, and others of thirty or forty years standing, without proper corrections from later experience. Nearly the same remarks will apply to his observations on the culture of pulse and cabbages. Respecting the culture of *roots*, the potatoe occupies a reasonable share of room, in proportion to its importance; but it is evident Mr. Adam has had very little experience himself in the culture of this valuable plant; and has not been able to select the best things that have been written on it from other publications. The mode of culture he himself recommends is too little susceptible of being carried into practice in the usual state of our climate and soils, that we avoid exposing it to our readers. On turnips and other roots nothing new occurs.

The essay on *the enemies of corn*, &c. is a philosophical *cento* on the structure of vegetables, which has been collected from various authors with much labour. Our author has a great propensity to philosophical disquisitions. Among the various useful plants whose culture he describes to the British farmer, *lavender* is one. We wonder how he has omitted to mention also *sweet violets*, as there is an article on that subject in the French Memoirs of Agriculture. Chamomyle, peppermint, and strawberries, were articles in greater request than lavender, and equally besitting the farmer's attention. His mode of cultivating *weld* in particular is highly defective. On the subject of  
*artificial*

*artificial* grasses, he writes of *burnet* in the strain that would better have suited the taste of the times about a dozen years ago than at present; of clover he says little; and rye-grass seems to be scarce known to him, or the authors he has consulted. Had he examined the writings of Marshall, and some others, he would have been enabled to speak in a different strain. Succury he recommends to the notice of the British farmer from the memoir by M. Cretè de Palluel in the *Memoirs of Agriculture in Paris*. After what has happened respecting the root of scarcity, and some other plants brought from France, we ought to receive the articles of this nature they recommend, with some degree of diffidence. With that precaution we recommend this article to the *experimental* notice of the British cultivator.

In the essay on *the culture and management of grass lands*, without taking notice of what has been said on that subject by others, he enumerates, on the authority of Mr. Curtis, several grasses, natives of Britain, as highly deserving to be cultivated by the farmer. Of these, the first in order is the sweet-scented vernal grass; a plant that was first recommended to our notice by Mr. Anderson. Our experiments on it since that time concur with those of Mr. Anderson; and we must beg leave to differ from Mr. Curtis and Mr. Adam on this head, as thinking it altogether undeserving of culture, on account of the very scanty produce it affords. Our author is also mistaken in saying that this is the only English grass which is odoriferous; the sheep's fescue, but more particularly the purple fescue, are much more odoriferous than this plant, and emit a much stronger scent, when growing in a field, than the vernal sweet grass; though this last communicates indeed a stronger odour when it is touched by the fingers. Of the six grasses recommended by Mr. Curtis, viz. 1. The sweet-scented vernal (*anthoxanthum odoratum*); 2. Meadow fox-tail (*alopecurus pratensis*); 3. Smooth-stalked meadow grass (*poa pratensis*); 4. Rough-stalked meadow grass (*poa trivialis*); 5. Meadow fescue grass (*festuca pratensis*); and, 6. Crested dog's-tail grass (*cynosurus cristatus*); we have tried to cultivate the whole, along with many others, and give it as our opinion that there is not perhaps one of them that can be properly considered by the farmer as deserving his particular care. The first, second, and sixth are not worth cultivating; the third and fourth, especially the former, would make, indeed, an excellent pasture grass could the seeds of them be obtained or separated easily from each other. But difficulties here occur much greater than our author seems to be sensible of. It is therefore in vain to talk of propagating them till a *practicable* mode of doing it shall be pointed out. The fifth is alone deserving of being cultivated, or capable of being reared with ease; and even

even this grass is inferior to some other English grasses, which our limits prevent us from enumerating.

Mr. Adam mentions the American grass, in a very proper manner, as an object the value of which requires to be ascertained by experiment. We are sorry to learn that complaints of the unprolific nature of the seeds of this grass sold by Mr. Frazer, are but too general; so that we fear the value of it will not be so soon ascertained as we expected.

As a specimen of our author's style and manner of writing, we beg leave to subjoin the following extract, taken from the beginning of the twelfth essay, which treats of farms and farm-houses:

‘ Besides the cheerfulness and salubrity of the situation, there are three other things which should be particularly attended to in the choice of an estate or farm; these are, the air, the water, and the soil. This last is generally and deservedly a matter of very deliberate consideration; but interesting as the two former certainly ought to be, yet they are, for the most part, far less the objects of attention than their importance demands.

‘ The air should be elastic, pure, and temperate; the water plentiful, wholesome, easily attainable; and the soil should be dry and fertile.

‘ The knowledge of the healthiness of the air is, as Lord Bacon observes, discoverable rather by experiment, than by reason or conjecture.

‘ To examine the moisture of the air, before a house be built, wool, or a sponge, may be hung up in the place, and afterwards compared with some of the same, exposed in the same manner, and at the same time, in another place. According as they gain more or less in weight, the air is more or less humid.

‘ The air is liable to greater alterations from heat and cold in some places than in others; and as that inequality is reckoned an enemy to health, the most equal should be preferred. This is easily determined by the thermometer, and by examining the situation of the place; for the intermixture of hills and valleys, however pleasing to the eye, is certainly no promoter of longevity, because of the variations of the weather.

‘ Open places, and champaign countries, are thought to be healthy, where the soil is dry, not parched or sandy, where wild thyme and other aromatic plants grow spontaneously, and which is not naked, but interspersed with trees and shrubs for shade. Yet the change of air in travelling, after being accustomed to it, is healthy; whence many travellers have proved long-lived; as, indeed, have also many who have dwelt constantly in the same cottage. A ruddy complexion, clear white of the eye, quick hearing, and distinct voice, are set down by Palladius as marks of the healthfulness of the place, where these predominate among the inhabitants.

‘ The ancients were particularly attentive to the quality of the water, and the ease of coming at it. They advised bringing into the

the farm-house, the water of a spring that never dries up; or, if there be no such spring within the farm, to bring the nearest running water into it; or to dig for well-water, not of a bitter or brackish taste. If neither of these were to be found, they directed large cisterns to be provided for men, and ponds for collecting and retaining rain-water for cattle. They esteemed that water to be best for drinking which had its source in a hill; spring or well-water from a rising ground was deemed the next best; well-water in the bottom of a valley was reckoned suspicious; and marshy or fenny water, which creeps slowly on, was by them rightly looked upon as the worst of all.

‘ That water is most wholesome which has no mineral in it, is perfectly clear, deposits no slimy sediment, leaves no spots or incrustation when boiled in vessels of copper or brass, and which boils pulse in little time, which has no smell, and, to use Palladio’s expression, ‘ the best tasted water is that which has no taste.’

‘ Sir Thomas Elliot, in his *Castle of Health*, observes that rain-water is the most subtile and pure of any; the next, that which issues out of a spring facing the east, and passes swiftly among great stones and rocks; and the third is that of a clear river, which runs over hard stones and pebbles.

‘ There are various means, says he, of trying which water is best; for instance, that which is of lightest weight; and also that which produces least scum or froth when boiled; that which will be soonest hot. Or dip linen cloths in different waters, and lay them to dry, and the water which dries soonest is the best and most subtile.

‘ As springs and well-water pass through beds of sand, gravel, or small stones, these clear it of all impurities, unless where it is mixed in substances soluble in water. If any mineral be mixed with the water, it is unfit for the farmer’s use. If it be hard, it is unfit for washing and many culinary uses. This water gives the meal boiled in it a read colour; but the hardest water may be rendered soft, and fit for any use, by mixing with it a small proportion of pot ash, or other fixed alkaline salt, or for want of these, the ashes of burnt vegetables.

‘ Animal and vegetable substances, mixed with stagnating water, putrify and taint that water. This taint is most effectually carried off by boiling, during which the putrid particles evaporate; and whatever else remains in it will subside when cold. It may also be mended by having air forced through it by Dr. Hales’s ventilators; or it may be corrected by mixing it with acids, such as vinegar, juice of four fruits, a little oil of vitriol, or by throwing over the furnace some powdered allum, the vitriolic acid of which will correct the putrid volatile alkali therein, and its fine clay will carry down the other impurities.

‘ When there is neither running water nor spring water, artificial springs may be made in the manner pointed out by Lord Bacon, who does not, indeed, say he had tried them himself; but they have been repeatedly tried since his time, and found to answer.’

Mr.

Mr. Adam proceeds to explain Lord Bacon's method of making artificial springs; but our room prevents us from following him. Various other particulars respecting the refining of water, modes of discovering springs, digging for wells, &c. &c. are enumerated at great length; but for these and other particulars we must refer to the work itself. This is one of those kind of philosophical disquisitions in which our author takes delight. The reader, however, will observe from the above specimen that he is more desirous of collecting all that has been said on the subject by ancients and moderns than studious of consistency. For example: he says expressly, in one place, that 'if any mineral be mixed with the water it is unfit for the farmer's use,' and a few lines further he again says, 'but the hardest water may be rendered perfectly soft, *and fit for any use*, by mixing with it a small proportion of potash, or other fixed alkaline salt.' But water thus mixed has evidently a *mineral* impregnation. Many other inconsistencies might be remarked, and inaccuracies pointed out, in these observations; but the invidious task we decline.

On the whole, though these essays contain little new matter, they are, for the most part, harmless, and may be safely put into the hands of any person, except the young and inconsiderate tyro in rural æconomicks; for it is such persons chiefly who would be apt to be misled by the faulty parts of the performance.

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ART. V. *Mammuth; or, Human Nature displayed on a grand Scale. In a Tour with the Tinkers into the inland Parts of Africa. By the Man in the Moon.* 12mo. 2 vols. 6s. sewed. Murray. London, 1789.

MANKIND, it has been often and justly observed, are very much governed by prejudices; and different nations frequently view the same objects in different, and sometimes even opposite lights. The men of the different ages and regions of the world, brought together by the fancy of ingenious fabulists and poets, wonder at one another's ways of thinking, and furnish in their dialogues of the dead, one of the most lively and agreeable species of entertainment that is to be found in the whole compass of letters.

The author of the composition before us, in the manner of Lucian, presented, in a former little work, a concourse of illustrious spirits who had figured at different times, and in different countries on earth; but with this difference, that whereas the Grecian romancer laid the scenes of his conversations, agreeably to the mythology of Greece, in the shades below,  
The



The MAN IN THE MOON carries the souls of departed mortals to his own planet, where he introduces to their company, in the character of another MERCURY, the genius or representative of human nature, in the person of Charles Fox. The MAN IN THE MOON, encouraged probably by the reception which his former fancies met with among those who unite a turn for speculation with a love of laughter, has attempted a second flight, in which, though not a little bold and extravagant, he confines himself to earth, and the ways of men who have not yet put off the incumbrance of mortality. His declared object is to view human nature on a grand scale; and this he endeavours to do by bringing into close and lively comparison men and races of men, who, in local circumstances, in modes of life, and ways of thinking, differ from one another in a degree which, however surprising at first sight, he shews to be not altogether unnatural. The conclusion to be drawn from all this is, that we ought to distrust first appearances, to be modest, humane, and indulgent in our treatment of all nations, and very doubtful of our own perfections and attainments in knowledge. ‘The discoveries and the reflections,’ he says\*, ‘to which his travels led, are, on the whole, united by this general maxim, that all objects strike the eye of the spectator differently according to the medium through which they are seen, and the point from which they are surveyed: that consequently the true proportions and relations of things are to be discerned only by viewing them in all possible lights; and that the real nature of all sentiment and passion is best understood when magnified to extravagance by the microscope of enthusiasm. It was only by taking a survey of all imaginable hypotheses that philosophy at last discovered the true system of the world; in contemplating which, the astronomer quits his stationary situation upon our globe, transports himself to the centre, and observes the heavenly bodies from a point that is to be reached only by the imagination. In like manner, it is only by leaving our native shores, and by travelling night and day, by books, by sea and by land, that we can attain to any tolerable knowledge of human nature; which is most thoroughly displayed when it is seen in various situations, and when the peculiarities of every tribe and nation of men being set aside, we view human kind from the centre of that which remains common to all.—There is not in the universe a being endowed with the faculty of thought, nay even with that of sense, that does not regard itself as the common centre

‘ of all other objects. Place the same object in several points  
‘ of view, it will hardly appear to be the same; and yet nothing  
‘ will have changed but the eye of the spectator. It becomes  
‘ us, therefore, to treat one another with indulgence, and to  
‘ deliberate well before we bring mutual charges of ignorance  
‘ and error \*.’

These sentiments are illustrated and confirmed by a great variety of facts and observations, presented at every turn, in the course of this tour with the tinker; in which *The Man in the Moon*, well knowing how soon the minds of mortal readers grow tired of reflection, seasons his instructions in the sublimest morality and metaphysics with a great variety of stories, and with frequent and lively sallies of wit and humour; some of which, however, are scarcely consistent with decorum, and that strain of morality and natural religion, to which, amidst the most extravagant whims and fancies, it is his manner very frequently to return.

In the outset of his tour he immediately brings forward, in the manner of history and of epic poetry, the most prominent features of what he is about to describe. ‘ We are, in many  
‘ instances,’ he says, ‘ governed by prejudices of education, and  
‘ in many assume to ourselves too high a rank in the scale of na-  
‘ tions. I tremble while I relate that impression of sense which  
‘ first conveyed these, with many other truths, to my Gnostic  
‘ powers!’

‘ In the central parts of Africa, untrod by the foot of Abyssinian Bruce, and which it never entered into the heart of the lying Munchauson to conceive; as I doubled one of the projections of an abrupt and rugged mountain, I was met, full in the face, at the small distance of about two or three hundred yards, by a gigantic, black, and woolly haired Hierophant, riding stark-naked on a monstrous Mammuth. He waved before his visual orbs somewhat that in appearance, as well as in size, resembled the fore-sail of a ship, and hummed, as he moved slowly on; certain articulate sounds, which I had for some time conceived to be the howling of the wind amidst the clefts and incurvations of the mountain. Though struck with horror, and a strong desire to make my escape, I felt myself powerfully attracted by some physical impulse towards the jaws of the Mammuth, into which, if I had once fallen, I would never have returned, either dead or alive, to the green surface of the foodful earth, at least by the same way that I entered. If the sympathetic reader, alarmed for my safety, wishes to know for what end I threw myself into a situation so full of danger, and by what means I escaped it, I will immediately proceed, by a detail of events, to gratify a curiosity which I consider as a very great compliment.’

He proceeds to deduce his own story (for he confesses that though he had assumed the title of MAN IN THE MOON, his patron, he was no more than an emanuensis and humble client of that celestial), ‘ from the spacious barn near Musselburgh, ‘ mentioned in *his* former treatise, in which *he* reclined with ‘ his lovely partner on the fragrant hay, and, forgetting all his ‘ sorrows, gave way to the pleasing intoxication of the most ‘ successful love.’ Being initiated in the mysteries of the gypsies, he strolls about with them in Scotland and England, where they meet with many singular and entertaining adventures, and perform many miracles in the way of fortune-telling and curing diseases. The principles on which these were performed are unfolded, and the deep insight of the gypsies into human nature are displayed. In this part of the tour with the tinkers we meet with much satire and ridicule on several characters, both literary and political. In the course of his peregrinations he fell in with a philosopher, an humourist, and a good man, whose opinions and mode of life were not more singular than interesting and instructive. This was no other than a shoemaker in Cumberland, whom he accidentally met with at a wedding, and by whom our traveller, with his lady, was invited to spend a day or too with him in his cottage in the neighbourhood :

‘ The shoemaker had some horns to dispose of, of which the tinkers made spoons and cups in winter. His cottage was situated on the margin of a small lake, at the distance of a quarter of a mile from the great road that leads from Carlisle to Penrith, and at the distance of about half a mile from any town or village. A few acres of ground which he rented, the privilege of fishing for eels and other small fishes on the lake, with the produce of his calling, enabled this philosophical cobbler to live with ease, and with decent hospitality. He exercised, by turns, the vocations of an husbandman, of a fisher, and of a cobbler. We arrived at his humble mansion in the evening. ‘ You are welcome, strangers,’ said he, ‘ to my house. But luxury has made great strides since the song was first composed—’

A cobbler there was, and he liv’d in a stall,  
That serv’d him for parlour, for kitchen, and hall.

For, besides a stall, I have both a parlour and a kitchen. Step in, and you shall see the first; as to the second, please God, you shall, by and by, be satisfied of its existence by an appeal to another sense than that of seeing.’ On entering this parlour, I was struck with a spectacle which announced to me at once that I had the good fortune to be received under the roof of a philosopher and an humourist, as well as of an hospitable man. A skeleton of gigantic dimensions, fixed in a corner of the room, served as a case for a clock,

clock, of which he himself had been the artificer. Glass beads, placed in the sockets of the eyes, and moved by the motion of the pendulum, struck the surprised spectator with horror. 'That,' says he, 'is the skeleton of my grandfather, which I made with the assistance of a poor student from Edinburgh. I have fitted up a clock in the midst of it, which serves at once as a *memento mori*, and to measure time.' This skeleton I call the minister, because he preaches, in his *tick tack* way, and the serious expression of his eyes and countenance, many a serious sermon. Scarcely any occurrence happens, or passion arises, but one look of the minister produces the happiest effect.'

'We had not well recovered the shock which this sight had occasioned, when a lovely young woman came smiling into the room, with an infant in her arms, about two years of age. After a few kind salutations to us, she held up her little girl to the skeleton; whose rueful mouth the child kissed with great cordiality, and shook both its hands, saying, 'Dood night dand dada.' A boy of four years said distinctly at the same time, 'Good night grandfather.' 'These are our children,' said this wonderful artificer in leather; 'they in this manner salute their grandfather every evening and every morning. That old man whom you see busy in the garden is my father. He is to be placed, after death, by the side of the minister, and is to be a frame for a piece of mechanism contrived to play some solemn church music; so that he is to be precentor or clerk. It is the certainty, I assure you, that he will not be buried in the cold, dark, and silent grave, deprived of all company, and of the cheerful light of the sun, but every day be a witness of what is going on in his family, and be embraced by his progeny, that supports him in that gay mood, even under the weight of near fourscore years. It was a noble art that the Egyptians possessed! I mean that of mummy-making, or embalming the dead. We are but children to the Egyptians in the art of making mummies. Dr. Hunter himself would have been undone in this art by any old nurse in Egypt. As the art of embalming is not wholly unconnected with that of tanning leather, for we dress our own leather, I have provided a considerable number of books on this subject, and a small laboratory there, at the end of the garden, in which I sometimes, with the assistance of my brothers, make a few experiments. I do not despair of seeing the day, or at least that some of my posterity will see the day, when the art of embalming the dead will be as well understood in this family, as ever it was in ancient Egypt. This pursuit,' continued the prince of shoemakers, 'may probably appear to you not a little extravagant and whimsical, since skeletons have no sense of either good or evil. It is so. But if it serves a good purpose, it is very excusable. We are not always, indeed we are very little, governed by reason. We suffer greatly from the illusions of imagination; and if we can cheat ourselves into a little happiness by the same means, it is fair and right that we should do it.'

'The ancient poets,' added this learned worker in leather, 'who were, for the most part, Pythagoreans, believed that souls, whether

good or bad, hovered over their bodies after death, so long as they remained in any degree free from corruption and dissipation. The commentator Servius, explaining these words in the *Æneid*, relating to the funeral of Polydorus,

——— Animamque sepulcro,  
Condimus, et magna supremum voce ciemus,

says, that the soul continues near the body, and even its ashes, as long as it can perceive any of its remains. This notion is so extremely natural, that it presses on the mind, and constantly recurs, after all our repeated efforts to dismiss it. The rude tribes of mankind particularly are unable to conceive a total separation of soul and body. Wherever the body lies, the soul, they think, with all its passions and propensities, will still cling to it. Hence they even put victuals in the grave with their deceased friends. And hence too, in all probability, the universal idea of the soul's immortality, and the general belief of a future resurrection.

‘ It was to hinder souls from going sooner into other places that the Egyptians embalmed, with so much care, their dead relations. Myrrh, with other perfumes, and bandages of fine linen dipped in gum, made the inanimate bodies of the Egyptians as hard as if they had been composed of marble. I cannot help thinking,’ said my shoemaker, ‘ that your countryman, Lord Monboddo, instead of exposing himself by holding up as gospel all the absurdities, and even confounding the popular with the philosophical doctrines of ancient Egypt, would be more usefully employed in searching old Greek books for hints respecting the lost art of embalming, that cordial of death. It is very odd that men will perpetually counteract the intentions of nature. That man, if ever one, was made for collecting bricks and stones; but nothing less will serve him than to be an architect. What is he about now?’—‘ Having proved,’ I replied, ‘ that all human creatures have four souls, he is now employed in searching the records of antiquity in order to shew, from the wisdom of Egypt, that cats, agreeably to the vulgar saying, have nine; for, whereas it is said by foolish women, that cats have *nine lives*, his lordship is to shew, by his skill in Greek, that they ought to say they have *nine souls*; whence the adoration paid to those animals in ancient Egypt.’—‘ Surely,’ said mine host, ‘ he would be better employed in inquiries of the mummy kind.’—‘ Yes,’ I answered, ‘ he would be better employed even in tanning the skins of cats than in ridiculous inquiries about their souls. But as Diogenes, by his singularities and whims, became the father of a school under the name of the Cynic, or Dog; so Monboddo hopes to lead a sect under the appellation of the CAT.’

A great deal of learned conversation passes, and the whole economy of the shoemaker's house, wise and benevolent, though whimsical, is displayed. After this our traveller says,

‘ Three days did we enjoy with the cobbler the happiest space of time I have spent since I arrived at the years of discretion. But on the

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the fourth, in the morning, having on the evening before made a purchase of about an hundred oxen's horns, we announced our intention to depart. The shoemaker intreated us only to stay for half an hour to bear part in a trial, and to witness a punishment that he feared must take place in his family. His boy had forcibly taken a cake my spouse had fetched from his little sister, who was in tears about it, and had endeavoured to shelter himself, like older people, under a refuge of lies. The whole family of us were on the jury. His father and mother urged every thing in his defence, and, after conviction, in extenuation of his crime; but the boy was sentenced to be whipped. Yet neither of the parents, nor any of his uncles, or near relations was, as is usual, the executioner. No: an old woman was sent for on purpose, who lived in a solitary cottage in the neighbourhood, and who passed for a witch. This old sybil whipped the boy pretty smartly, while all present affected the deepest sympathy. 'In this manner,' said our Solon, 'I wish to nourish filial affection in my children, and at the same time to impress upon their susceptible minds that there is a natural and judicial connexion between vice and misery. Passionate punishment excites resentment against the punisher, not contrition for the offence. Punishment inflicted thus reflects an odium on the cause, while a natural affection for parents and teachers is, by calling the aid of both judges and executioners, not weakened but strengthened.'

'Before we parted our host very gravely advanced to the stool on which the queen of the gypsies sat, and with infinite solemnity and benignant complacency of countenance, reclining upon a bended knee, stretched forth his hand, and elevated the hem of a filken embroidered petticoat.' She started at this strange action, and I myself wondered what it might mean, when he took hold first of one buckle, and then of another, and very deliberately pulling off her shoes, inspected them narrowly to see whether they did not need mending, which one of them did. It was immediately heel-pieced. Mine were, in like manner, inspected carefully, but they happened to be entire. 'We are exhorted by a divine teacher (whom I venerate, though not his followers),' said he, 'to wash one another's feet.' In eastern countries, continued the shoemaker, they commonly wore sandals for shoes, which left the upper part of the foot bare, and exposed to dust, and all the inclemency of an hot climate. Therefore the washing their feet was, to the inhabitants of those countries, a very seasonable and delicious refreshment. But, as we wear shoes in this country, I interpret the text as applied to one in my circumstances and profession, in this manner, 'Look at strangers feet, to see if their shoes want mending.' We entered into a conversation on the antiquity and dignity of the shoe-making art. In the sacred writings of Europe, great notice is taken of the finery that lascivious ladies affected in their feet; and in the Asiatic nations, the finest part of a fine woman is her feet at this day. In fact, although the face is the spot where speculative love of beauty begins, it starts, like other passions, to extremes, from head to feet. 'The Greeks,' said I, 'the fathers of all arts, at least in the West, I suppose held shoemaking in great estimation; for Socrates, and other philosophers



126 *Mammuth; or, Human Nature displayed on a grand Scale.*

philosophers of Greece, draw many of their similitudes, nay, by far the most of their similitudes that refer to mechanical art, from that of making shoes.'—' They do so,' said he; ' and, in comparison of their barbarous neighbours, they were good shoemakers. Homer tells us, as a striking characteristic of the Grecian tribes that went to the siege of Troy, that they wore excellent boots. In reality, you may judge, by the neatness of one's shoes, of the progress of arts among any people, more than from any other part of their dress. Savage nations have no shoes. The head and the feet, the extremities, as being the farthest removed from the vital and most sensible parts, are the last members of the body that are clothed. The Scotch highlanders, in the remotest parts of the islands, as the Macraes and Macgillihones, and others, have neither shoes nor bonnets; and others have only coarse brogues made of raw hides and leathern thongs.'

The old man, the father of the shoemaker, here tells some merry stories, with many a circumstance, after the manner of old age, concerning the highland army that made an irruption into England in 1745, many of whom were without shoes altogether :

' I now took my leave of this philosophical maker of shoes with tears in my eyes, and many prayers for the prosperity of his family. Farewell, most humane and wise of mankind, whose knowledge seeks not, with vain ostentation, to vie with massy volumes, but wisely courts the shade, and studies to follow nature, and to distinguish truth from falsehood; truth, the picture of nature; falsehood, an *ignis fatuus* that leads into constant confusion. Farewell! innocent, blooming, and happy partner of his joys and sorrows. Farewell! sweet children, and happy relations and domestics of every denomination, farewell! And thou, awful preacher of righteousness, temperance, and judgment to come, I bow in reverence to thy silent but expressive admonitions; a teacher thou, never clamorous for thy tithes, never diverted from thy gracious task by pleasure, ease, or any other human consideration! O how unlike the fair, sleek, round faces of ordinary divines, swelled out by the fat of the land, and smoothed by the silly contentment of listless insensibility! Fixed in thy pulpit, thou attendest not either on elections, or electioneering cabals, the levees of a chancellor, a minister of state, or a king.' The queen saluted the whole family bathed in tears. The children too cried; and the affectionate house-dog, greatly discomposed, cowering and howling, ran from one to another, and, by various gestures and agitations, plainly discovered how deeply he shared in the soft distresses.'

*The Man in the Moon*, alias the doctor of the gypsies, in the progress of his company through England, meets again with the queen of the gypsies, from whom he had parted for some years, as related in his former travels. Her story, during the period of their separation, forms a tender and pleasing episode in the history

history before us. Our author and his queen are deputed by the British gypsies to represent them in a congress of Egyptian kings and queens from all nations of the world, at a jubilee held once in fifty years. They meet in the plains of Tunis. Their dress, equipage, manners, principles, conversation, feasts, and other particulars, are described, and some lively anecdotes are introduced.

The gypsies record proverbs, or maxims, in a kind of numbers, by way of songs or psalms, handed down from generation to generation. They speak with derision and contempt of many of those customs and opinions which govern '*men tied to fixed habitations.*' They expatiate on the advantages of their own erratic mode of life; and, in the character of spies on other nations (whom they consider in some sort as enemies), exult over their vices and follies. Here our author has an opportunity of surveying the ways and sentiments of men and nations from a pretty lofty eminence. But he ascends to a height still greater, and attempts to display human nature on a scale still grander, when he travels into the unexplored regions of Africa, and converses with men of antediluvian size and longevity, the fathers of philosophy, men of sublime genius and pure minds, who have made a proficiency far beyond any that has been attained in Europe in science.

Separated, by a train of natural though unforeseen events, from the company of the gypsies, he falls into a state of the most humiliating and brutal slavery in a region of Africa, not far from the confines of Tripoli. Having accompanied his masters to a territory more inland, on the business of stealing '*gigantic goats.*' Extricated from his deplorable situation by the approach of the holy Hierophant, already described, riding on Mammuth, an animal of enormous size and strength, of which we have indeed some vestiges in the cabinets of the curious, but whose species had been erroneously supposed to be extinct. This creature with his rider, large in the usual proportion of men to horses, is described. The sacred priest and king takes up our affrighted traveller behind him on his Mammuth, and converses with him, as he journeys homeward, concerning the countries he had left, and those into which he had entered. Their conversation affords us an idea of the general contour of the Mammuthian countries, their natural productions, state of government, industry, and mode of life. Every thing here is on a great scale, such as that of the Mammuthian men and women, who are from twenty to thirty feet high, and broad in the usual proportion of human bodies:

' They are woolly-haired, like the rest of the African nations. They have eight toes on each foot, and eight fingers, including the thumb,

thumb, on each hand; an organisation which gives them great advantage in becoming acquainted with the properties of material objects. There is a tradition amongst them, that their remote ancestors, who were much wiser and stronger than they, were endowed with a still greater number of fingers and toes. The vulgar have a fable amongst them, that there was a time when they had an eye in their neck. This is rejected by the learned men. However, the superior attainments of mind, and bodily qualities of the ancients, are affirmed by all. The men of quality among them reside chiefly upon mountains, separated from each other by fertile plains, generally about forty leagues in length, and five in breadth; divided longitudinally by an artificial canal, which receives the rivulets that fall from the sides of the mountains, and which serves to convey the produce of one part of the country to the other. It is common, in our parts of the world, to live in the plains, and to use the adjoining hills for shooting, pasture, hermitages, and so on. It is not so in the interior parts of Africa. In that sultry climate, the natives, whenever they can afford it, wisely live upon the tops of hills, for the sake of cool air. They are at great pains too to plant clumps of trees that grow to an enormous height, as well as thickness, on the summits of hills; and stretching planks of the same from the clefts of the one to the other, form the most enchanting summer-houses, or aviaries, or whatever you please to call them, in the air. They make it a rule never to multiply mechanical invention where the purpose can be served by any of the simple contrivances or productions of nature. There is more beauty, say they, in these trees which support our nests, than in the proudest pillars. They hold it as the greatest mark of ingenuity to supply all their wants without mechanical inventions; and in this respect, although humane, good-natured, and indulgent to human folly and weakness to a most wonderful degree, they may be said to be Cynic philosophers. The learned cast, for like the Gentoos they are divided into casts, wear no kind of clothes, man, woman, nor child. The great aim of this cast is to be as independent on matter, and all the cravings and pleasures of sense, as possible. They, for the most part, live in a state of warfare, as it were, with flesh and blood, and study to elevate themselves above sensation, and to mix, by the energy of abstracted or metaphysical ideas, with the mysterious world of spirits. There is a sect among them, however, who make no great account of speculative attainments, and place the chief happiness, as well as glory, of life, in following unadulterated nature. In all things they study to resist the allurements of sense, and to be governed solely by reason.'

By the evening, soon after the sun went down, the Hierophant, whose name was MELEK-AMMON-BAHAUDER, with his little guest MOUSSIN-POUSSIN [so he called our traveller], arrived at his palace, or nest, where he is most hospitably entertained by the queen and her children, who, with the father and aunt of the Hierophant, composed the whole royal family.

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We have been sufficiently particular to inspire our readers with a desire of seeing this bizarre performance, which certainly discovers genius, reading, erudition, and reflection; and minds congenial with the author's will not be disappointed in their expectations of reaping instruction and amusement from the perusal of MAMMUTH; or, *Human Nature displayed on a grand Scale.*

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ART. VI. *An Account of the principal Lazarettos in Europe; with various Papers relative to the Plague; together with further Observations on some foreign Prisons and Hospitals; and additional Remarks on the present State of those in Great-Britain and Ireland.* By John Howard, Esq. F. R. S. 4to. 12s. Cadell. London, 1789.

[ Continued. ]

AFTER these important communications Mr. Howard presents us with the answers to a set of queries respecting the plague, which were drawn up for him by two of his medical friends, Dr. Aikin and Dr. Jebb. The gentlemen of the faculty to whom these queries were proposed are, Raymond, physician at Marseilles; Demollins, surgeon at Marseilles; Giovannelli, physician to the lazaretto at Leghorn; the physician to the lazaretto at Malta; Morandi, physician at Venice; Verdoni, physician at Trieste; a Jew physician at Smyrna; Fra. Luigi Di Pavia, prior of the hospital of San Antonia at Smyrna. The answers of these gentlemen, though they differ on various points, all unite, however, in confirming the author in his persuasion that the plague is communicated by near approach to, or actual contact with, infected persons or things. And this, he says, is a point which it is a great pleasure to him to be satisfied upon, as the proposed means of prevention by cutting off communication with the sources of infection must depend upon it.

We must not forget to mention that his confinement in the lazaretto at Venice had nearly proved fatal to our author. The offensive smell in his apartment afflicted him with a constant headach, his appetite failed him, and he began to apprehend the approach of the hospital fever. His resource in this melancholy situation was his favourite scheme of white-washing the walls of his room, which operated so fortunately and instantaneously that he was at once delivered from the noxious effluvia, and restored to health and strength, to the great surprise and admiration of the inhabitants of the lazaretto, who had imbibed strong prejudices against the measure.

After having endeavoured to develop the real causes of the plague, he goes on to inquire into the best modes of cure, and presents us with an abstract of a curative and preservative method to be observed in the plague, drawn up by order of the magistrates of health at Venice, at the request of the court of Russia. After some further information as to the most successful means of arresting this dreadful scourge in those parts of the world, wherein its progress is marked with its cruelest triumphs, he proceeds to his account of the hospitals and prisons on the continent.

He begins with a description of those in the south of France, in each of which he generally finds something to commend; but seems almost universally dissatisfied with the small attention paid to those most important articles of health, cleanliness, and a free circulation of air. We were much struck with the noble design of a religious association called *La Confrairie de misericorde*, whose principal object is to visit, console, and succour their fellow-creatures in prisons and hospitals. In following our author to the galleys at Toulon, we felt an involuntary depression; to the minds of those who are in the enjoyment of the most perfect freedom of which humanity is capable, no object gives birth to sensations more painful than the sorrowful condition of hopeless slavery; and a sensible spirit can breathe with greater cheerfulness the close and contaminated air of hospitals, than the purer atmosphere which in vain surrounds these melancholy outcasts. Pallid countenances and fresh graves are sights less painful and dispiriting; yet so full of resources is the mind of man, when properly exercised and sustained by religious contemplation, that some have passed their lives with serenity even in these situations. The author met with a protestant slave, whose name is *Francois Condé*, who had been confined in the galleys at this place forty-two years, for having been concerned with some boys in a quarrel with a gentleman, who lost his gold-headed cane in a private house at Paris. He had been condemned at fourteen years of age, and, after four years confinement, had procured a Bible, by the aid of which he learnt to read, and rendered his mind superior to the absurdities and errors of the Romish faith; since which time he has been as remarkable for the steadiness of his religious opinions as for his amiable and upright conduct among his fellow-prisoners. There are, however, some circumstances to be considered which deduct a little from our sensibilities in behalf of these miserable culprits. While common reason convinces us that their own hardness and atrocity have occasioned the sufferings of the greater part, it is a comfortable deliverance to our feelings to be assured by the author that their clothing  
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and diet are clean and wholesome: and that a particular galley is appropriated to the aged and infirm, that from this suitable arrangement may result a juster and milder proportion of labour.

The author seems better satisfied with the hospitals of Italy than those of France. These advantages are greatly owing to the liberal, active, and humane conduct of the Grand Duke of Tuscany, on whom Mr. Howard bestows an eulogy that cannot but be a grateful present to princes themselves from a quarter so truly respectable. At the hospital of Savona the surgeon, with much good sense, complained of the injudicious custom of mixing chirurgical with other patients, and condemned the unwholesome and slovenly habit of spitting on the walls and floors. These inconveniencies were, however, greatly compensated by the singular delicacy and advantage of an alcove recess, concealed by a linen curtain between the beds in the women's wards. At Leghorn, Florence, and Pisa, the hospitals are regulated with admirable attention to the cleanliness and comfort of the patients; at Pisa he particularly notices the neatness of the women's wards, the free admittance of air, and the exhilarating prospect of an elegant botanical garden from the windows.

The prison at Malta he greatly disapproves of, and reflects with feeling and propriety upon the merciless, unchristian-like maxim of perpetual hostility against the Turks, avowed by those catholic knights, which proves the means of filling the prison with numbers of unhappy peasants, fishermen, and sailors, from the coasts of Barbary. The Hospital at Malta is ill conducted, being generally under the direction of a young and inexperienced person, the older knights (for out of this body the governor must always be chosen) not caring to submit to the confinement and danger of the office. The sick are served by the most unfeeling of all the wretches upon earth; and the author once beheld eight or nine of them entertained with the extravagancies of a dying man, who was delirious.

The hospitals and prisons in Turkey come next under consideration. The precipitate executions at Smyrna prevent the prisons from being too much crowded; and that there may be no loss of time, the miserable few that are under confinement have most of them to expect the repeated application of the bastinado. In this city there are several hospitals; the English and Dutch factory have each of them built one; but the Venetian or Italian hospital is the best administered, being under the direction of a worthy and assiduous prior. The French also, and the Jews and Greeks, have hospitals here.

The prisons at Constantinople presented nothing to our author that was remarkable, except indeed an air of decorum and tranquillity not common in these places; which he found, upon inquiry,



inquiry, resulted from the circumstance of the prisoners being allowed no beverage but water.

The Turks have few hospitals at Constantinople. Those intended for the sick are miserably neglected; but there are two for lunatics admirably built, and proof against fire. In this receptacle, however, the patients are treated with a very small share of attention; and it is remarkable that this infatuated people, while they discover such little concern and reverence for human beings, have actually provided an asylum for cats, situated near the mosque of San Sophia.

The construction of the prisons, and the treatment of the prisoners, in Germany, were far from being agreeable to the humane notions of Mr. Howard. The exclusion of light, the heavy irons, and the rare attendance of priests, were unavailing rigours which he saw with just indignation. It is a comfort, however, to be told that the humanity and good sense of the present emperor have induced him to rescue his country from the ignominy reflected upon it by the practice of the torture, that foul and execrable mockery of reason, religion, and truth. The greater part of the convicts are employed in cleaning the streets; at night they lie in their clothes, and are chained to the floor; and the room, having no other windows than two holes in the ceiling, is extremely offensive.

There are many noble institutions in Vienna and its suburbs for the various descriptions of invalids. The most distinguished are the general hospital, the hospital for lunatics, the military hospital, and the foundling hospital. There are besides many less considerable foundations; but all are in a flourishing state, having the benefit of the emperor's particular patronage and encouragement. This prince was so condescending as to give Mr. Howard a private audience, and so humane and discreet as to adopt many of his ideas, which he thought were calculated to promote the happiness of his subjects. It must be a comfort to the emperor in his present illness to reflect that numbers, who have felt and acknowledged his saving hand, are probably at this time employed in praying for his recovery.

We are next presented with a precise account of the state of prisons and hospitals in Holland; in the course of which the author takes notice of the rarity of executions in this country, only five criminals having been executed in Amsterdam for the eight years preceding 1783, and only one from that time to 1787. This he supposes may in some measure be attributed to the great solemnity with which their executions are performed. In Utrecht there had been no execution for the city or province for the twenty-four years preceding January 1787. Notwithstanding, however, it is the spirit of this country to be sparing in

in executions, the order and exactness of its police is well worthy to be imitated by every city in Europe.

In July 1787 the author prosecuted his inquiry through Scotland. Of the prisons he gives us no account, being dissatisfied altogether with the condition he found them in, and perceiving no alteration since his former visit. He pays, however, a handsome tribute to the lord-provost for his unsuccessful exertions to produce a reform. The charitable institutions in Edinburgh of which he takes notice are, the infirmary, the orphan hospital, the workhouse, and the hospital for old people. This last asylum is a neat, quiet, and comfortable retreat, where every article is provided for the helpless inhabitants which, to moderate expectations, can furnish out the means of health and cheerfulness.

Of Irish prisons our author makes but an indifferent report. The goals seem to be constructed upon a very reprehensible plan, having fronts fit for palaces, with apartments that are not even proper receptacles for the wretches for whom they are designed. Many necessary restrictions are here very little attended to, visitors are too carelessly admitted, and the ruinous effects of strong liquors are every day seen in the tumult and disorder that prevail in the prisons. At Dublin Newgate there are no proper drains, no baths, and no apartments for the goaler. Many of the women lie on flag-stones, with a very little straw almost worn to dust; and on the men's side several boys, from nine to twelve years of age, were confined with the most practised and daring offenders.

The author says he has good grounds for asserting that in the Bridewell a puncheon of whiskey has been drank in a week; and the prisoners will sell their bread at any price to procure spirituous liquors. This well-known propensity of the Irish towards strong drink, puts the author in mind of a very sensible passage in Dr. Aikin's remarks in the Memoirs of the Philosophical and Literary Society at Manchester, Vol. I. p. 89, in which this practice, and the mistaken grounds on which it is often defended, are justly reprobated:

‘ In Dr. Aikin's remarks on the different success, with respect to health, of some attempts to pass the winter in high northern latitudes, in the Memoirs of the Literary and Philosophical Society of Manchester, Vol. I. p. 89, having related several accounts, he thus observes as to the important article of their drink: ‘ It appears that, in all the unsuccessful instances, vinous and spirituous liquors were used, and probably in considerable quantities. Thus, in one of the Dutch journals, notice is taken that an allowance of brandy begun to be served to each man as soon as the middle of September. Writers on the scurvy seem, almost unanimously, to consider a portion of these liquors as an useful addition to the diet of persons exposed

exposed to the causes of this disease; and due deference ought certainly to be paid to their knowledge and experience; but, convinced as I am that art never made so fatal a present to mankind as the invention of distilling spirituous liquors, and that they are seldom or never a necessary, but almost always a pernicious article in the diet of men in health, I cannot but look with peculiar satisfaction on the confirmation this opinion receives by the events in these narratives.

‘The temporary glow and elevation caused by spirituous liquors are, I imagine, very fallacious tokens of their good effects; as they are always succeeded by a greater reverse, and tend rather to consume and exhaust, than to feed and invigorate, the genuine principle of vital energy. Another extremely pernicious effect of these liquors is, the indolence and stupidity they occasion, rendering men inattentive to their own preservation, and unwilling to use those exertions which are so peculiarly necessary in situations like those described in the foregoing narratives.’

Mr. Howard speaks more favourably of the hospitals than of the prisons in Dublin; though in these his feeling and penetration oblige him to enumerate many improprieties. The institutions that appear to be best conducted are the lying-in hospital, the hospital for lunatics, and the military and marine hospitals. That for incurables is miserably neglected in all the most essential points. They are now building a new prison, in a fine situation, for the Dublin county goal. Mr. Howard notices a striking opposition between the north and south infirmaries at Cork, the one having all the windows shut throughout the house, and consequently all the rooms close and offensive; the other preserving the wards, both of the men and women, fresh and wholesome by having the windows continually open. We cannot forbear extracting a note from this page, which reflects so much honour upon a worthy individual:

‘I had the pleasure to hear that the worthy mayor of Cork, Samuel Rowland, Esq. with the concurrence of the corporation, has abolished the two annual dinners on the election and swearing-in days of the chief magistrate and sheriffs, which were the occasion of much irregularity; and substituted in lieu thereof a permanent and most useful charity, to be supported by the money formerly expended therein, amounting in the whole to 200*l*. This annual sum is to be disposed of by trustees for the relief of indigent freemen, their wives and children; and there is reason to hope that it will receive a future augmentation by bequests and donations.’

The author proceeds next to the consideration of the charter schools in Ireland, of which there are thirty-eight, designed for the instruction of the children of popish and other poor natives, in the English tongue, and the principles of loyalty and true religion; besides two called the Ranelagh schools, which admit only the children of protestants. It is his general opinion of them

them that they are a charity of a very noble kind, and capable of becoming extensively beneficial; but that still there is interwoven in their present condition a long train of abuses that challenge a parliamentary investigation. We have not room for the many sensible hints this section contains for the improvement of this great and national scheme of charity; we shall only observe that he does not forget to lay his usual stress upon the necessity of cleanliness, and a free admission of air; that he esteems the sedentary and feeble occupation of spinning an improper labour for boys; and that he thinks the arts of rearing trees and cultivating the ground, are objects on which they might be more suitably and more advantageously employed.

After thus endeavouring, by this general view of the sufferings of the species, to excite in our bosoms a catholic spirit of warm and brotherly affection, of tender anxiety and commiseration for the natives of all countries, and the disciples of all religions, the excellent author leads us back to the contemplation of objects still nearer to our hearts, and more connected with our interests, and attacks at once our sympathy and shame, by convincing us that, in this free and enlightened land, abuses are still suffered to proceed in our hospitals and prisons, calculated to render the wicked more hardened and profane, and to depress the miserable with fresh accumulations of sorrow.

As we have allowed much scope for our remarks upon that part of the volume which we thought most new and curious, our observations on this division must necessarily contract themselves, and we shall only give a few particulars relative to the principal prisons and hospitals in London and Southwark.

No alteration had taken place, either in Newgate or the Fleet, since the last visit the author made to those places. The condition of Newgate is peculiarly lamentable. The old and young are promiscuously crowded together, liquors are still sold in great quantities, the infirmary for men has only seven iron bedsteads, though there were then twenty sick, and the infirmary for women contains only one window, and no bedsteads. Some of the same objections he makes to the Poultry and Wood-Street Compters. At Bridewell no alteration has taken place, except indeed one for the worse, the removal of a ventilator. In the New Prison at Clerkenwell there are many defects. The prison, however, is clean, owing to the double allowance of bread given to the wardsmen, certain orderly prisoners appointed to preserve it so. The keeper's salary is 50*l.* and his perquisites are suffered to amount to 250*l.* to make up which sum prisoners are detained for their fees, and are often obliged to pawn their scanty clothing.

Great part of the Savoy having been lately burned down, the prisoners are crowded into two rooms. This place is in a miserable condition; and the distressful situation of the prisoners occasions many deaths in the year. Westminster prison is in a condition very little superior.

In Tothill-Fields Bridewell, no bedding, no infirmary, no employment. A room, which the late worthy keeper used as a chapel, is now converted into a place of rendezvous, which the men and women steal over to at night, from their respective apartments, for the purposes of debauchery.

In the King's-Bench and Marshalsea prisons liquors are sold in the same manner as before the act of 24th of Geo. III. Within the Marshalsea there is an alehouse, which is frequently the scene of drunkenness and riot.

We shall now offer a concise account of the hospitals in this great city. The many noble charities which present themselves every where to our view, we cannot but consider with sensible satisfaction, as so many undoubted proofs of the zeal and humanity of our countrymen; yet, when we turn our eyes upon the many bad contrivances and unaccountable oversights which disappoint these benevolent purposes, we acknowledge and lament the infirmity of all human schemes, which are often magnificent in design, but in execution imbecile or abortive.

The author begins with the London Hospital in Whitechapel road. In this generous institution patients are admitted without fee or reward to nurses, or any security for the expence of burial or removal. All accidental cases, whether recommended or not, are received at any hour of the day or night. Here is a large chapel, in which divine service is performed twice every Sunday, and prayers read three days in the week. But the passages are dark, there are no cisterns for water, medical and surgical patients are lodged together, and the house has not been whitewashed for some years. The committee are, however, exerting themselves, and making improvements in this hospital.

St. Bartholomew's hospital is, in general, commended by our author. The wards being double have not the advantage of opposite windows; but they are clean, and not offensive. The staircases are wide, and the landing-places spacious. Mr. Howard, in a long note to this page, gives us an account of Christ's Hospital, which adjoins to Bartholomew's, and does great justice to this noble and extensive foundation.

Middlesex Hospital, supported by voluntary contributions, possessing but very low funds, has an air of great poverty and wretchedness. Among the printed orders there is one which Mr. Howard very properly condemns, 'that all drugs, medicines,  
' materials,

‘ materials, and necessaries, be bought of those persons who will furnish them at the cheapest rate ; and that the preference be given to tradesmen who are subscribers.’

The author very much approves of St. Thomas’s hospital in Southwark, and particularly notices an excellent order, which we shall present to the reader, with Mr. Howard’s comment upon it :

‘ That if any surgeon have any considerable or extraordinary operation to perform, he shall give notice of the time of his doing the same to the other surgeons, that they may be present.’ But I searched in vain to find (what I have often wished were a standing order in *all* hospitals) that no *amputation* should ever take place till after a consultation of *three* medical gentlemen, who shall be of unanimous opinion that it is absolutely necessary, and that there is no probability of effecting a cure without the use of the knife and saw.’

Guy’s Hospital, in Southwark, was founded and endowed at the sole expence of Thomas Guy, a private citizen of London, and erected during his life-time. The plan and conduct of this hospital appear to have met the ideas of the author above any that had hitherto fallen under his consideration. It is nevertheless open to some exceptions.

The Westminster Hospital in St. James’s-Street, and St. George’s Hospital at Hyde-Park-Corner, are liable to many objections. Both are offensive and dirty, and the beds are parallel and close to the walls, with wooden testers. Bedding is an article on which Mr. Howard particularly insists, and which he complains is generally but ill attended to throughout all the receptacles for the sick and the criminal in this metropolis.

He bestows much praise on the Lock Hospital, near Hyde-Park-Corner, intended for the relief of venereal patients only ; and exhibits the arguments in defence of the institution in a note, which we cannot forbear extracting :

‘ A prejudice prevailing in the minds of many people against such hospitals will, I hope, be my excuse for copying the introduction to the Abstract of the Rules and Orders.

‘ The disease which entitles the objects of this hospital to relief, is in itself extremely loathsome, and direful in its effects ; and the unhappy sufferers, if poverty be their companion, are doubtless involved in the most deplorable wretchedness.

‘ Many a worthy woman has here to lament the diabolical profligacy of an abandoned husband. Many a poor and helpless infant to deplore its being the offspring of a distempered parent. Many a young creature of tender years, yea, even in infancy itself, has to bewail the inhuman violence of a diseased, filthy, and loathsome ravisher. Others who have been led away by the arts and wiles of seducers,



seducers, by promises made only to be broken, and fair words meant only to deceive. And, lastly, many who have inadvertently sought their own ruin, have also been cured in this hospital; such, many such, but for this house, had rotted and perished miserably. Some of these, whose lives have happily been preserved, have kissed the rod of affliction; by the blessing of God have turned from their iniquity, and been happily restored to their family, their country, and themselves.

‘ Therefore their having brought on themselves the disease by their own sin and folly is no reason why they should be left to perish. A life lost to the public, from whatever cause, is still a loss. If we speak of the matter in a Christian view, how dare any, who profess to know the grace of our Lord Jesus Christ, make this an objection? Suppose the Redeemer had urged such a plea against becoming poor for our sakes; suppose he had said of us, ‘ Leave those sinners to the consequences of their sin and folly; they are miserable, guilty, lost and undone, but it was their *own* fault; let them perish eternally; let the law take its vengeance on them; I’ll not become poor for their sakes, to save them from its curse, for they do not deserve that I should.’ Had this been the language of our Lord, where had we now been? We should not now be partaking of his mercies, but feeling his righteous vengeance; not invited to an opportunity of shewing pity and compassion to others, but ourselves in torment, crying in vain for a drop of water to cool our tongues.

‘ And though this charity gives encouragement to repentance, by giving the most profligate *one* fair opportunity to reflect and amend their lives, yet it destroys all incitement to presumption, by affording no repetition of its countenance and favour, to the hardened and impenitent; for it is a fixed, determinate, fundamental rule of the charity, that no person whatsoever, if once discharged, is ever to be admitted a second time. And all the patients have a paper of rules and directions delivered to them at their admission, at the bottom of which stand these words:

‘ *N. B.* Having been once cured, or discharged for any other cause out of this hospital, you never can be admitted again.’

‘ Therefore the language of this institution is, like that of our blessed Lord, ‘ Go, and sin no more;’ and, like him, it adds, ‘ lest a worse thing happen unto thee.’

[ *To be continued.* ]

**ART. VII.** *Advice to the Female Sex in general, particularly those in a State of Pregnancy and Lying-in; the Complaints incident to their respective Situations are Specified, and Treatment recommended, agreeable to modern Practice. The Result of Observation and Experience. To which is added an Appendix, containing some Directions relative to the Management of Children in the first Part of Life. By John Grigg, Practitioner in Midwifery, Surgeon to the Pauper Charity in Bath, and late of his Majesty's Navy. 8vo. 3s. 6d. boards. Hazard, Bath; Robinsons, London, 1789.*

**M**ANY books of medical advice have been addressed to the female sex; among which one of the most conspicuous is that of Dr. Leake, which has already undergone several editions. The present author differs from his predecessor in the execution, and apparently likewise in the design of the work. For though we might infer from its title that it was calculated exclusively for the use of women, yet the manner in which it is conducted leaves no room to doubt that Mr. Grigg was desirous of introducing it to medical readers; and indeed not without some just pretensions to their notice. We cannot say that we meet with any thing new in the treatise; but the observations it contains have been confirmed by experience; and it is digested into a general system of the diseases peculiar to the female sex. Of such a work it will be sufficient for us to give a specimen; for which purpose we shall take the chapter on the affections of the breasts in consequence of conception, not only as being the shortest in the volume, but as directing the use of the nipple-machine, when the application of it is necessary:

‘ In consequence of conception, a more than ordinary connexion takes place between the uterus and breasts; the latter are gradually enlarged, the circle surrounding each nipple appears broader, of a darker colour than usual, attended, in some persons, with a particular irritation about those parts, which increase in size, and look redder than before; slight shooting pains are felt throughout, with uneasiness in the arm-pits, and a secretion of a milky fluid. When the above symptoms are attended at certain intervals with slight shiverings, succeeded by increased heat, nothing proves so efficacious as losing a little blood, gentle laxative medicines, fomentations of warm milk and water, and immediately after, anointing the parts with camphorated oil, covering them with flannel, and suspending them in soft linen cloths from the shoulders.

‘ Wearing the stays tight over the breasts, is a practice at all times injurious, particularly in a pregnant state; for, by depriving them of their proper freedom, their natural shape and proportion are lost, they become flattened by the long and continued compression, and

are often rendered incapable of performing the office intended them by nature; the nipples sink, so that they are not without difficulty drawn out to their natural size; and sometimes this cannot be done at all.

Whoever considers the structure of the chest, which contains the heart and those important organs of respiration called the lungs, and how this cavity requires to be enlarged and diminished, sees plainly that, whenever this motion is restrained, which it must be to a considerable degree by tight lacing the stays, the constant flow of air into the lungs, and its reflux into the atmosphere, is greatly obstructed, and the constitution itself eventually injured. Likewise if pressure from the stays is applied to the lower part of the trunk of the body, the womb is prevented from ascending, and either a miscarriage is the unhappy consequence, or the belly becomes pendulous; a circumstance which is not only very troublesome, but has a great share in producing difficult labour, and many inconveniencies, as well before as after it. This increased bulk anteriorly, so commonly met with among the inferior class of women, is generally owing to the above practice, or to their wearing hard stays, rendered heavy by their weight and large pockets affixed, &c. and many of them have still a very mistaken notion, that the lower the burden they carry is pressed downwards, the less difficult will their labour be. It requires no great share of reasoning power to confute so dangerous an opinion.

The body should therefore enjoy perfect ease and freedom with respect to dress, that nothing, either by its weight or pressure, may give uneasiness or painful sensation.

The nipples are sometimes sore and inflamed at this early period of gestation; and, as inflammation is apt to be extended from them to the breast itself, timely recourse should be had to such means as may prevent this effect. A tincture of the buds of the *tacamahac* tree in brandy, has been successfully used. The brine of salted meat proves generally too irritating, especially when the heat is considerable, and the nipples chapped; in this case, washing them with a weak solution of sugar of lead and honey of roses will be found more serviceable. When they are sunk into the breast, an attempt should be made to draw them out, otherwise it will be difficult, and perhaps impracticable, for the mother, however desirous she may be, to give suck; for this purpose a variety of glasses have been invented and applied; but that which is to be preferred to all other means is the *elastic nipple-machine*, which may be used by the person herself in the following manner:

Press the air out of the bag, without removing the compression, then place the glass cap, which is affixed to it, upon the breast, so as that it may receive the nipple; upon taking off the pressure, so great a suction is produced (provided the elastic is equally round) as draws out the nipple by degrees till it assumes its proper size. The machine, if properly applied, firmly adheres to the breast, where it may remain about the space of a minute (a very small degree of pressure on the bag will disengage it), and the use of it may be repeated discretionally. Before it is used, a little warm water should be

be drawn into it, and then ejected, not only for the purpose of cleaning it, but to render the whole warmer, and consequently more agreeable to the sensation of the patient; or it may be held in the hand, until it acquires a proper degree of warmth. This circumstance ought never to be omitted, because if applied cold, it will sometimes occasion a further shrinking or contraction of the nipple within the breast; whereas, if made use of when warmed, it will have a tendency to relax and favour the elongation of this tender vehicle of nourishment.'

The directions concerning the management of young children, given in the appendix, may be useful to nurses. In both treatises Mr. Grigg has, very properly, been sparing of his poetical quotations; and we should readily have excused him, had he been equally sparing in the citation of medical authorities.

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ART. VIII. *Traëts by Warburton and a Warburtonian; not admitted into the Collections of their respective Works.* 8vo. 5s. boards. London, 1789.

LIVELY genius is, for the most part, connected with great delicacy of sentiment and sensibility to what is right or wrong, mean, or noble, in human character and conduct; a strong presumptive proof that the unchangeable distinction between moral good and evil is founded, not in sense, or in any thing analogous to sense, according to the opinion of a certain modern school, but in the pure operation of the intellect, in which the Platonists, and the most distinguished among the ancient philosophers, have placed it. The editor of the traëts before us, a man of quick discernment and quick feelings, is moved with much indignation against the injudicious, the unjust, mean, and truckling conduct of a certain prelate \*, who, in his late magnificent edition of Bishop Warburton's works, has omitted two of his traëts here republished; who, in order to defend and gratify his patron when living, attacked, in two publications, the characters of two very learned and worthy men with most unprovoked and unprecedented virulence; but now that his patron is dead, and he himself a bishop, endeavours to obliterate all remembrance of what he judged politically expedient at the time, but what he is very sensible cannot be reconciled either with

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\* The editor of the Traëts is generally understood to be the Rev. Dr. Samuel Parr, and the prelate is Dr. Hurd, the bishop of Worcester.

found criticism, the principles of morality, or the laws of honour. Dr. Parr, who greatly admires the talents and virtues of Dr. Leland and Dr. Jortin, the venerable characters injuriously attacked by Dr. Hurd, the Warburtonian in the title-page, vindicates their memory from the paralogisms of sophistical reasoning, and the insinuations of a dry, sycophantish, and cynical humour. Yet he does ample justice to the literary talents of the Warburtonian; though these are greatly diminished, and even appear poor and mean when contrasted with the superior, bold, and inventive genius of his MASTER; of whose faults, however, as well as his perfections, our most acute, learned, and candid editor of the Tracts is abundantly sensible. This is the general result of the impressions made by an attentive perusal of the publication under review. But as the names that it involves, both living and dead, are of no little celebrity, and the subjects to which it refers are all of them, in the judgment of some; and some of them, in the judgment of all, of moment, we shall expand this critical sketch by the enumeration of the following particulars.

The tracts of Warburton republished in this collection are, 1. *Miscellaneous Translations in Prose and Verse, from Roman Poets, Orators, and Historians. First printed in 1724.* They consist of Cesar's oration from Sallust, Tully's oration for Ligarius, select letters from Pliny, the first book of Boetius's Consolation of Philosophy, Claudian's panegyric on Honorius, the battles of the cranes and pigmies, and three imitations of a fragment from Claudian. 2. *A critical and philosophical Inquiry into the Causes of Prodigies and Miracles, as related by Historians. With an Essay towards restoring a Method and Purity in History. In which the Characters of the most celebrated Writers of every Age, and of the several Stages and Species of History, are occasionally criticised and explained. First printed in 1727.* The editor justly observes that, among 'readers of candour and discernment, the character of Bishop Warburton cannot suffer any diminution of its lustre from this republication. They who mark with philosophic precision the progress of the human understanding, will look up to Warburton with greater reverence and greater astonishment, when they compare the better productions of his pen with the worse. The faults of the one are excused by the imperfections of his earlier education; but the excellencies of the other must be ascribed only to the unwearied activity, the unshackled boldness, the uncommon and almost unparalleled vigour of his genius.' This apology was perhaps necessary for the republication of Warburton's Translations and Verses, the former of which were often incorrect, and the latter inelegant and uncouth; but, in our judgment, there was no occasion

occasion whatever to apologise for republishing the inquiry into the causes of prodigies and miracles, and the essay towards restoring a method and purity in history. These treatises display a most profound knowledge of history and human nature, and the true spirit of philosophical criticism. How finely does the author reconcile certain apparent contradictions in the introduction to the Catalinarian war of Sallust, and justify the praises that were bestowed on that noble historian?

*‘Crispus Romana primus in historia.’*

Who, in the walks of history, first broke the enchantment of prodigies and miracles, and explored the true causes of things? How subtle, yet how just, his observations on the causes of that love of the marvellous, so incident to historians, and so plentiful a source of error? But if, in the opposite estimates of this tract of the great Warburton's, made by Dr. Hurd on the one part, and the editors of this journal on the other, the doctor be in truth in the right, and the literary journalists in the wrong, still who, in this matter, are the competent judges? Certainly the world at large, to whom the Bishop of Gloucester addressed his sentiments, and to whom the workings of an elevated and vigorous mind must appear respectable, and may be useful, even when erroneous; we add, *and may be useful*; because, though the conclusions drawn may be false, the premises may be, in part, ingenious and just. As there is nothing solitary in the universe, and the combinations of things are infinite, an idea first started, or a fact first discovered may lead to other facts and ideas, and these again to others; the accumulation of which, under the same classes, form the basis of science. Even the mere excursions of fancy, when confined within the regions of consistency and possibility, may be of service, and have been of service to the cause of philosophy, as is happily enough illustrated in a late publication; which, uniting philosophy with romance, attempts to throw light on human nature, by the microscope of the imagination \*. To suppress essays so bold, ingenious, and really philosophical, as those in question, in a publication that has, for one of its principal objects, to record many singular and extravagant notions on the subject of a particular religion, may be suitable to the narrow views of clerical policy, but not to the enthusiasm of genius and a love of knowledge. This is Dr. Hurd, but not Dr. Warburton.

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\* Mammuth; or, Human Nature displayed on a grand Scale; in a Tour with the Tinkers into the inland Parts of Africa. By the Man in the Moon.



The tracts by a Warburtonian, mentioned in the title-page of this collection, are, 1. *An Address to the Rev. Dr. Jortin on the Delicacy of Friendship. A seventh Dissertation, addressed to the Author of the Sixth. First printed in 1755.* 2. *A Letter to the Rev. Dr. Thomas Leland, Fellow of Trinity College, Dublin; in which his late Dissertation on the Principles of human Eloquence is criticised; and the Bishop of Gloucester's Idea of the Nature and Character of an inspired Language, as delivered in his Lordship's Doctrine of Grace, is vindicated from all the Objections of the learned Author of the first Dissertation. First printed in 1764.*—Prefixed to these two tracts of a Warburtonian is *A Dedication, addressed by the Editor to a learned Critic*; who is no other than the reverend author of the Tracts; a preface by the editor; and Testimonia Auctorum; in all of which the author of the Tracts is treated with indignant severity. The editor, stretching all the nerves of the English language to their utmost tone, and adding occasionally the force of the Greek and Roman phraseology, now lashes Dr. Hurd with rods of iron, and now soothes him with ironical, or at best with schoolboy and vulgar praise. The end of the two tracts by a Warburtonian, he says in his dedication (to that very Warburtonian) was to deliver two ‘illustrious, but whimsical hypotheses, from the impertinent and tyrannical intrusions of common-sense.’

‘It was to unmask the hypocrisy, and to subdue the insolence, of two impotent sciolists, one of whom had presumed to commend your patron without adulation, and the other, to confute him without asperity. It was to convince an undiscerning and incredulous public that Warburton was an infallible reasoner, Leland a superficial trifler, and Jortin a most dastardly, a most insidious, and a most malignant calumniator.

‘Readers of illiterate and grovelling minds will, I am aware, startle at these strange and harsh positions. In an agony of amazement and indignation, they will exclaim, like your lordship and d’Orville, *En cor Zenodoti, en jecur Cratetis*. But, by men of more enlarged and more exalted views, by men of a truly classical taste, who spurn aside the coarse beverage to be found in Greek scholiasts, in order to revel on the luxurious dainties prepared by French Commentators; by men of truly philosophical penetration, who are ambitious to understand their Virgil from Warburton, and their Horace from your lordship; by all such enterprising critics, and all such fastidious hypercritics, the tribute of admiration will be cheerfully paid, both to the magnificence of the design, and the felicity of the execution.

—‘Now, my lord, it is not ~~quite forgotten~~ by men of letters, nor probably by your lordship, that, in the earlier stages of your literary and ecclesiastical career, you did not disdain to wield your pen, whether offensively or defensively, in favour of Bishop Warburton. While bigots were pouring forth their complaints, and withings were levelling

levelling their pleasantry, against this formidable innovator; while answerers trembled, and readers stared; while dunces were lost in the mazes of his arguments, and scholars were confounded at the hardness of his assertions; you, my lord, stood forth with an avowed determination to share alike his danger and his disgrace. You affected to despise, even while you were endeavouring to repress, the clamours of the unenlightened herd, who saw, or pretended to see, absurdity in his criticisms, heterodoxy in his tenets, and brutality in his invectives. You made great paradoxes less incredible, by exciting our wonder at the *greater*, which were started by yourself. You taught us to set a just value upon the eccentricities of impetuous and untutored genius, by giving us an opportunity to compare them with the *trickeries* of cold and systematic refinement. You tempted us almost to forget and to forgive, whatever was offensive in noisy and boisterous reproaches, by turning aside our attention to the more grating sounds of quaint and sarcastic sneers.

‘ Recollecting, therefore, the repeated displays of your ardour and your prowess, I cannot, my lord, feel the smallest reluctance in calling upon you for new and more undisguised exertions in an old and a favourite cause. I think it even impossible for you to tarnish the well-earned reputation, either of your abilities as a writer, or your virtues as a friend, by a deliberate and invincible indifference to the future celebrity of two works, which, like these, are intimately connected with the preservation of Dr. Warburton’s *true* character, and *perhaps* of your own.

‘ If suspending, for the present, our examination of the spirit which pervades your writings, we proceed to consider their pretensions as compositions, wide is the difference that appears between them, both in their excellencies and in their faults.

‘ He blundered against grammar, and you refined against idiom. He, from defect of taste, contaminated English by Gallicism, and you, from excess of affectation, sometimes disgraced what would have risen to ornamental and dignified writing, by a profuse mixture of vulgar or antiquated phraseology. He soared into sublimity *without* effort, and you *by* effort, sunk into a kind of familiarity, which, without leading to perspicuity, borders upon meanness. He was great by the energies of nature, and you were little by the misapplication of art. He, to shew his strength, piled up huge and rugged masses of learning, and you, to shew your skill, split and shivered them into what your brother critic calls *ψήγματα καὶ ἀραιώματα*. He sometimes reached the force of Longinus, but without his elegance, and you exhibited the intricacies of Aristotle, but without his exactness.’

As farther specimens of the judgment and discrimination of the editor, and the vigour and copiousness of his style, we are strongly inclined to extract the pictures he has drawn, in his preface, of Dr. Leland and Dr. Jortin. But here we are restrained by the limits of our publication.

The style of our editor in these, as in his other pieces, varies with his varying emotions; but its predominant quality is *energy*, to which he, on some occasions, sacrifices grace; for, though the introduction of Greek and Roman phrases may serve, in some instances, to give a happy emphasis to his diction, it does not seem to be consistent with the highest degree of elegance. The drift and the tone of his prefaces and dedication give us an idea of a feeling heart and undaunted mind; the very reverse of the prelate that is the object of his too just censure. Dr. Hurd adored Bishop Warburton when living, but gave up some of the works he had raised in his defence after he was dead. Dr. Parr, unawed by the influence of the Bishop of Worcester, and that numerous party whose discernment of character is embarked on board the same ship with his lordship's reputation, raises his voice in defence of men numbered among the dead:

*Victrix causa diis placuit sed victa catoni.*

This courageous mien leads not often to ecclesiastical preferment; but, on the contrary, exposes the good and great man to chilling frosts of neglect, and the envenomed shafts of detraction. We hope and augur better things concerning our author; but, if we should be disappointed, as he has defended those who are no more, so may he, in his turn, find some advocate who shall, with equal ability and success, defend his character against all injurious attacks, and vindicate to posterity his just praise!

ART. IX. *Zeluco: Various Views of Human Nature, taken from Life and Manners, foreign and domestic.* 8vo. 2 vols. boards. Cadell. London, 1789.

THE present age *must* have novels.—‘*Il faut,*’ says Rousseau, ‘*des Romans aux peuples corrompus.*’ By the swarm of publications of the kind which appear almost daily from the press, this seems to be a truth very generally known; and from the few that are even supportable, the difficulty of writing a good novel seems equally apparent. To spin out a meagre, whining sentimental story, with hardly any incident, or to crowd together exaggerated and improbable circumstances; to paint *monsters* of perfection, or of wickedness, without the smallest conception of a beginning, a middle, and an end, of a *whole*; is a work which we poor reviewers know, by sad experience, can be produced by ‘any man, any woman, or any child.’ But to delineate with truth and vigour a variety of characters; to support them throughout; to make them think, speak,

Speak, and act as they should do; to form an interesting story, where the *improbable* is not mistaken for the *marvellous*, and where the catastrophe is produced without any violation of character in the persons of the tale; is a task which the efforts of genius alone can perform; and a production of this sort, like works of genius of every kind, seldom appears.

We are led to these reflections on novel-writing by the publication before us, which has pretensions to be placed above the common level of novels, but cannot be ranked among the superior works in that class. Its merits preserve it from being *damned*; its demerits from what may be termed unreserved *salvation*: all then we can do is to give it a place in the '*limbo*' \* '*large*' of *mediocrity*.

The hero of the novel is a character supremely wicked, who, giving free loose to his appetites and passions, gratifies them at the expence of every moral duty: his temporary enjoyments are few, and short-lived; anxiety, mortification, and fear, are his constant attendants. Still grasping at that enjoyment which flies from him, he goes on from crime to crime, thinking that the last act of villainy will ensure happiness; but finds to his mortification that his misery increases with his guilt. He is at last arrested in his course, and finishes his flagitious career by an untimely end.

Such is the outline, which the author has filled up, in some places with considerable skill, in others much less happily. One great fault in the production is a deficiency of incident; we have too much reasoning, and too little acting; it is the reasoning too of the author, and not of the personages of the story, which keeps them too long out of sight, and gives a languor to the performance. This fault he has copied from Crebillon, and some other French novellists of repute, who never have done with anatomising the feelings and motives of their characters; leaving nothing to be discovered by the actions of those characters, nor by the discernment of the reader. A novel, like a play, should as much as possible consist of action; the characters should be left to speak and act for themselves, without the *apparent* assistance of the author; the skilful puppet-shew-man keeps himself and his wires out of sight, and leaves the action and dialogue to Punch and his wife.

Though there is a want of incident in *Zeluco*, yet it is evident that the author has done all in his power, by the introduction of episodes, not to be defective in that point: but these, by the small, or rather no, relation they bear to the main story,

instead of contributing to the interest of the novel, produce a directly contrary effect. Of this kind is the episode of *Transfer* and his nephew *Steele*; a patch of a different colour and consistency, most unskilfully stuck upon the web. To the want of power to invent proper incidents, and to the desire at the same time of producing a work of a respectable size, we must attribute his political discussions and religious controversy, and his drawing them out to such a length as to make the *parts* disproportionate to the *whole*. The connexion of the parts too is exceedingly faulty; they do not coalesce and melt into each other, but stand often separate and solitary, without any proper bond of union. For example, all the transactions of *Zeluco* in the island of Cuba have no connexion with what follows. Excepting *Zeluco* himself, not one of the characters we had been acquainted with during the perusal of more than two hundred pages, afterwards appears; we are introduced to a perfectly new set, and forget our West-India friends, as if they had never been.

The writer, we think, has missed a very favourable opportunity of displaying his pathetic talents, by putting a period to the life of his hero before the arrival of *Laura*; an interview between such a wife, and such a husband, during the dying moments of the latter, would have given much pathos to the conclusion; but he perhaps distrusted his powers, or was tired, and wished to wind up his story as fast, and with as little effort, as possible. We are not disposed to approve of his leaving *Nerina* unpunished. That abandoned woman, who had so artfully worked upon the passions of *Zeluco* as to excite him to strangle his child, had done every thing in her power to induce him to murder his wife, and was in some measure the cause of his own death, is yet not only left unpunished, but *Laura* herself is made to plead her cause, 'to soften the minds of the judges,' and she is let loose again upon the world, unchastised, unblackened by the slightest stigma, once more to ruin and to destroy.

These are some of the blemishes we have discovered in *Zeluco*; but it is not deficient in beauties. In the finishing of many of the *parts* the writer has succeeded better than in the general construction of the work. The character of *Laura* (except in the instance we have just mentioned) is well supported. She is amiable, sensible, and accomplished. The author has not clothed her with the absurd attribute of Romance, *perfection*, but has made her act with propriety a very difficult part. The horrid *Zeluco* moves steadily on in all the dark majesty of vice, without the smallest deviation into the path of virtue. The subordinate characters, *Signora Sporza*, *Carlostein*, *Seidlitz*, *Bertram*, *Buchanan*, *Targe*, &c. are correctly delineated, and sufficiently

sufficiently diversified; but some of them take up more room than is consistent with their small, or no importance, to the story.

It may be worth mentioning that the author has introduced several clergymen; but it is only to hold them up to contempt or detestation, for he has invariably characterised them as fools or rogues. Could he not bring himself to make *one* exception? Or does he think that the character of imbecility or of vice, which he gives to the teachers of religion and morality, will serve the purposes of either? As our author seems at open war with the *clergy*, we are glad to find that he is not like *Le Sage*, for he appears on the best of terms with *physicians*. These he has decked out with every moral and intellectual perfection, to whom his clerical caricatures serve only as a foil. Among other instances, if the reader will give himself the trouble to examine the characters of the priest and the physician in the island of Cuba (Vol. I. chap. 21 and 22), he will find a striking example of what we have advanced. We do not pretend to dive into the author's motives, nor indeed to say that he had *any* for this degradation of the clergy; but the fact is as we have stated.

We have already observed that the writer has been more successful in the *parts* of his work than in the fabrication of the *whole*; we might say, in the language of painters, that there is a want of harmony and *keeping* in the piece, but that the parts are well finished—'*ungues exprimet, et molles imitabitur capillos,*' but '*ponere totum nesciet.*' The dying negro, Hanno, though some of the soldiers' expressions are too high-seasoned, is a good imitation of Sterne; the dispute between Buchanan and Targe on the subject of Queen Mary, is highly characteristic; and the pangs of the guilty mind are admirably expressed in the last conversation between Bertram and Zeluco. These are only a few of the passages, out of many, which will be perused with pleasure by every reader who is worth the pleasing. The following letter from an English footman will shew that the author is not deficient in humour; we think the epistle of Targe rather better, but it is too long for insertion:

' A Monfeer,  
' Monfeer BENJAMIN JACKSON, che le Count de ———,  
———— Shire.  
' Engliterr.

' DEAR BEN,  
' HAVING received yours per course, this serves to let you know that I am well and hearty, and so is Sir ———; but as for Mr. Steele, he had a fall from his horse in taking a very easy leap,  
which



which hurt him a little; but he is growing better, thank God, for he is as good a soul, and as generous to servants, as any alive: it was all the horse's fault, that I must say in justice to Mr. Steele, who put more trust in this lazy toad than he deserved; being deceived by the owner, who pretended he was a very good leaper. Now, to say the truth, I have not seen many tolerable horses fit for hunting in all this town; and as for the women, about which your sister Bess makes inquiry, they are all for the most part painted, at least their faces; then for the rest, they hardly ever nick their tails, I mean of the horses; for England is the only country for horses and women, I do not believe that all Paris can produce the like of Eclipse and your sister Bess.

' Since you and your sister Bess desire it, I shall now write to you a little about the description of this here town and country. In my own private opinion, Paris is but a tiresome town to live in, for there is none of the common necessities of life, as porter or good ale; and as for their beef, they boil it to rags. Wine to be sure is cheaper here, but not so strong and genuine as in London.

' I have been at the French king's palace, which they call Versailles in their language; it is out of town, the same as Kew or Windsor is with our king. I went first and foremost to see the stables, which to be sure is very grand; and there they have some very good-looking horses, especially English hunters: it grieved me to see so many of our own best subjects in the service of our lawful enemy, which to be sure the French king is.

' We little think how many of our fellow-creatures are seduced from England to distant countries, and exposed to the worst of usage, from both the French and Spaniards; for none of them know how an English horse ought to be treated.

' When I was at Versailles, I saw the Dowfiness, which is all the same as the Prince of Wales's wife with us; she is one of the prettiest women I have seen in France, being very fair and blooming, and more like an Englishwoman than a French, and not unlike your sister Bess, only her dress was different.

' She rides, like the ladies in England, with both her legs on the same side of the horse; whereas I have seen many women since I came abroad ride on horseback like men; which I think a bad contrivance, and I am surprised their husbands permit it. But I am told the women here do whatever they please, for all over France 'the grey mare is the better horse.' Yet, what contradicts this, and which I cannot account for, is what I heard my Lord D — 's butler tell yesterday; which is this, that, by a law which he mentioned, but I have forgot its name, though it sounded something like a leek. By that there law, he said, that no woman can be king in France; that is, he did not mean by way of a bull, for he is of English parentage, born at Kilkenny; but he meant that no woman can ever be queen in France, as our women in England are. As for instance: suppose the king has no sons, but only a daughter, then when the king dies, this here daughter, according to that there law, cannot be made queen, but the next near relation, provided he is a man, is made king, and not the last king's daughter, which to be sure is very unjust. But you will say, can there be no queen in France then?

Yes,

Yes, whoever the king marries is queen ; and as long as her husband lives she may govern him, and rule the nation as much as she pleases ; but, when he dies, she is not permitted to rule any longer, except the next king pleases.

‘ Now this shews, and you may tell your sister Bess so, that, in spite of all the coaxing and courting which the French use to the women, yet they are false-hearted towards them at the bottom, and do not respect them so much, as to the main point, as we English does ; and yet one of those d——d parliveos will go farther with some women in a day, than an Englishman in a month—all owing to their impudence ; for a common man has as much impudence in France as a man-midwife has in England. By the byè, Ben, I wonder you allow Tournelle, my lord’s French servant, to be so much with your sister Bess. He pretends to teach her the French cortillong ; but who knows what sort of cortillongs he may try to teach her ; in my own opinion, old John Lancashire could teach her dancing as well, and this would be more decent for the reputation of her vertue ; but you need not shew this part of my letter to Bess, but make your own use of it.

‘ I have seen the French horse-guards, which they call Jangdarms ; the men are smart-looking young fellows enough, but the horses are poor washy things in comparison of our dragoons.

‘ The Swiss guards are stout men, clothed in scarlet, the same as our soldiers ; but they have moustaches on their lips, like the rat-catcher in St. Giles’s.

‘ The French foot-guards are dressed in blue, and all the marching regiments in white, which has a very foolish appearance for soldiers ; and as for blue regimentals, it is only fit for the blue horse or the artillery.

‘ I believe the French army would have no great chance with our troops in a fair battle upon plain ground. It is lucky for the mountseers that there is no road by land between Dover and Calais ; but as it is, I wonder the king does not send some regiments by sea to take Paris, which could make no great resistance ; for there is no walls round the town ; and there would be a good deal of plunder.

‘ But, after all, I like Paris better than Naples, though it is so near Mount Vesuvius, which all strangers go to see, the same as they do St. Paul’s, the Monument, and lions in the Tower of London. It is to be sure continually smoking and throwing out fiery ashes and other combustibles, such as none of our English mountains does. I went one night to the top of it with Mr. N——’s valet, Buchanan, and one Duncan Targe, another Scotchman. I thought I should have been choked with the smoke and sulphurous smell. But as for Buchanan and Targe, it gave them no disturbance ; the reason of which I take to be, that the Scotch are accustomed from their infancy to brimstone and bad smells in their own country. I do not say this by way of disparagement to them two, who are not bad kind of men—only a little proud ; but of the Scotch in general, who, in my opinion, ought to be restrained by act of parliament to their own country, otherwise I do believe in my conscience, sooner or later, they will eat up old England.

‘ I have sent unto you, by the bearer, a pappy mashee tobacco box, and a dozen pair of gloves for your sister Bess, who will also deliver to you this letter, which I have taken three days in writing, to oblige you and Bess; and I durst not write by the post, for if the French found this letter, they would take me up for a spy, and shut me up in the Bastile during my life; and in England I am told all foreign letters are opened by the ministry, in which case this might bring you into trouble, because of the box and gloves, which, being counterband against the act of parliament, the king would be enraged if he knew of such a thing; which stands to reason, all smuggled goods being so much money out of his pocket. All from, dear Ben, with my kind love to your sister Bess,

‘ Your servant to command,

‘ THOMAS DAWSON.’

Ferdinand Count Fathom is evidently the prototype of Zeluco; and though the rank, habits of life, and character, of the latter produce a villain in many respects different from Fathom, yet still the family likeness is discernible.

Upon the whole, Zeluco is the production of a man of good sense, who is well acquainted with the world; and, as a novel, holds a middle rank between the bad and the excellent.

## ART. X. FOREIGN INTELLIGENCE.

### CHEMISTRY.

**M.** PELLETIER, in a paper read at the Royal Academy of Sciences at Paris, recites a series of experiments, by which he has accomplished the perfect union of phosphorus with all metallic substances. After shewing why Margraf did not succeed in similar trials, the failure of which obliged him to conclude that phosphorus would act alone on copper, zinc, and arsenic, he proceeds to his own successful experiments. The great analogy betwixt sulphur, arsenic, and phosphorus, led him to suspect long ago, that, as well as the others, the latter might be made to enter into a combination with metals. M. Pelletier directs these to be melted, or at least to be in a state of incandescence at the moment of their union with the phosphorus. In the mean time he cautions against the danger which attends this process, and proceeds to a distinct account of the uniting of phosphorus with each metal.

*Phosphorated Gold.*—M. Pelletier mixes half an ounce of gold, chemically separated, in powder, with an ounce of phosphoric glass, and about a grain of powdered charcoal; he puts the whole into a crucible, covering the composition with a small quantity

quantity of powdered charcoal; he afterwards gives a degree of heat sufficient to fuse the gold. During this operation many phosphoric vapours are disengaged; but all which are produced are not dissipated, since a small quantity of them unites with the gold. It is easy to conceive that the degree of heat which changes the phosphoric acid into phosphorus, likewise causes the gold to enter into fusion; and on this particular circumstance the combination depends; the gold is united at the bottom of the crucible, and no longer retains its natural colour.. It is whiter, it breaks under the hammer, and has a crystalline appearance. The increase of its weight is not considerable, and the ease with which the phosphorus quits the gold causes it to vary; by continuing the fire a long time, the gold would be found at the bottom of the crucible in an unaltered state.

Upon a coppel placed upon a heated tile, M. Pelletier exposed twenty-four grains of the phosphoric gold obtained by the above process; it lost a grain of its weight, and the button of gold which remained had resumed its original colour.

*Phosphorated Platina.*—An ounce of platina, an ounce of phosphoric glass, and a grain of powdered charcoal, being blended, and put into a crucible, the author covers the whole with a little powdered charcoal, and gives to it a degree of heat nearly equal to that which fuses gold. Having continued this heat for an hour, he breaks the crucible, and finds at the bottom of a blackish glass a mass of a silver colour, weighing upwards of an ounce, and of which the inferior part presents well-shaped crystals of the same substance; their figure is a perfect cube. He has repeated this experiment several times, and from a mixture of twelve ounces of platina, twelve of phosphoric glass, and twelve grains of charcoal, has constantly obtained a very neat and beautiful mass, weighing twelve ounces and five grains.

The platina thus united to phosphorus is very brittle, and of a considerable firmness; it is no longer sensible to the action of the magnet, and when exposed uncovered to a fire sufficiently intense to keep it in fusion, it disengages the phosphorus which was united to it, and this last burns on its surface. The degree of fire to be employed should be less than that which fuses silver.

The phosphoric residuum, that is to say, the substance which, at the distillation, has furnished all the phosphorus which the degree of heat of a good reverberatory furnace can throw off, this residuum, says M. Pelletier, is still proper to phosphorate platina; he mixed four ounces of this with an equal quantity of the metal, and threw the whole into a crucible, kept during an hour in a fusing furnace. The mixture flowed, and he obtained a  
mass.

mass of phosphorated platina, weighing four ounces and three grains, and covered by a blackish glass.

The combination of phosphorus with the other metals, M. Pelletier describes nearly in the same way.

From the whole of his experiments he gives the following result: That phosphorus is capable of being combined with gold, platina, silver, copper, iron, tin, and lead; that it deprives the five first of their ductility, whilst the tin and lead preserve this quality. He will endeavour, by new trials, to determine whether it be possible to combine a greater quantity of phosphorus with the last-named metals, and whether they will invariably preserve their malleability.

In a succeeding memorial he will examine its action on demi-metals; and is employed in establishing the order of its affinity to metals and metallic substances.

At Petersburg, Mr. Lowits has made many attempts to collect and concentrate all the most agreeable parts of the acetous acid: he has at length succeeded, and we give the following account of his progress in this new and very interesting attainment.

Having frozen as completely as possible good white-wine vinegar, distilled in *balneo mariæ*, and charged with the phlegm which passes off first in distillation, he afterwards rectifies this vinegar in *balneo mariæ* as many times as are necessary to cleanse it entirely from all foreign particles, and from the grosser of its oily particles, which at the first distillation passed into the recipient.

If the cold be not sufficiently intense to concentrate the vinegar as it should do, he finds it easy to remedy this inconvenience by separating, at each rectification, the weak spirit of the vinegar which rises first; and here the following observation ought to be made:

When the vinegar, concentrated by the frost, is submitted to rectification, a spirituous liquor rises very rapidly; from this liquor, put apart and re-distilled several times, a most subtle ether is separated, of a very agreeable flavour, and not capable of uniting with the water. This ether must be mixed with fresh vinegar, after this last, by repeated distillations, has been deprived of all its heterogeneous and aqueous particles.

#### REMARKS.

1. Mr. Lowits advises to preserve the phlegm which rises first in the distillation of vinegar, because this phlegm contains a principle well calculated to give a richer flavour to the dulcified vinegar,

vinegar, and afterwards, by freezing and rectifications, produces ether, as well as the concentrated acid.

2. Stahl is the first who taught how to concentrate vinegar by freezing; but it has not been known hitherto that, by repeated rectifications, the vinegar thus concentrated is capable of this high amelioration; and still less has it been conceived that so agreeable an ether is to be separated. Till this time the acetous ether has been procured by the processes of Westendorf and the Count de Lauragais only.

3. The disagreeable flavour peculiar to distilled vinegar rises from the grosser oily particles which come off at the first distillation. Soon as these particles are separated by frequent rectifications, the concentrated vinegar recovers the agreeable flavour of undistilled vinegar. In this the vinegar here described, of Lowitz, differs principally from all the spirituous vinegars that have been hitherto prepared, and equals, as well in this respect as in its other properties, the dulcified vinegar of Ehrenreich, which likewise contains ether.

4. At Petersbourg the cold in winter is always sufficiently intense to give vinegar the strength of that of Ehrenreich, which was found frozen during the last winter, when the cold was by no means excessive. It is, however, true that the same degree of strength cannot be given by congelation to vinegar, as is produced by combining it with another body, from which it is again separated by a more powerful acid. Westendorf's, prepared in this way, is an excellent vinegar; but it is no less certain that every vinegar prepared in this way undergoes too violent changes; since, by the loss of a part alone of its oily principle, it acquires an acrimony of which it cannot be divested by any convenient methods, as has been demonstrated by a variety of experiments.

Since the difference in strength betwixt the vinegar now treated of, and that of Westendorf, very inconsiderable indeed, does not prevent the first being equally proper in medicine with the other, it is certain that it ought to have the preference, as it is deprived of its superabundant water and heterogeneous particles, without the assistance of any extraneous body; and further, since, by the operation it undergoes, the oily, spirituous, and acid particles are preserved unaltered, in the state in which nature has blended them together.



## MONTHLY CATALOGUE

For SEPTEMBER 1789.

## MISCELLANEOUS.

ART. II. *Poems, by John Rannie.* 4to. 3s. Murray.  
London, 1789.

**I**N these Poems (which are miscellaneous) we find much to commend, and little that seems to stand in need of correction. The principal pieces are four pastorals; but we are by no means of opinion that the chief excellence of Mr. Rannie consists in this species of poetry.

His forte seems to lie in the sonnet, of which he has given some good specimens. His versification is every where polished, his lines possess both strength and harmony, and the plaintiveness which has been so much admired in the sonnets of Charlotte Smith, will also be found in the poems of this author.

We shall select two for the perusal of our readers:

## SONNET IV.

Written on the Banks of DEE.

To this lone valley I was wont to stray,  
Thro' which, O Dee, thy winding current flows;  
Thy wild woods screen'd me from the glare of day,  
And gave the balmy blessing of repose.  
Ah! often led by Cynthia's silver beam,  
When not a cloud deform'd the azure sky,  
I sought the flow'ry margin of thy stream,  
And fondly watch'd the wave that wander'd by."

But now, the victim of corrosive care,  
Forlorn and cheerless, on thy banks I rove,  
Pursu'd, where'er I wander, by despair;  
The haggard offspring of neglected love!  
From grief I vainly hop'd a refuge here,  
Where sad reflection prompts the flowing tear.

## SONNET V.

TO REFLECTION.

Ah! why recall the hours that saw me blest?  
Why bring the scenes of dear delight to view,  
When innocence, in virgin splendour drest,  
Beheld the fairy forms my fancy drew?  
When, void of care, I path'd the flow'ry plain,  
Serene my mind as summer's mildest breeze:  
These vain regrets but aggravate my pain,  
And all the sorrows of my soul increase.

Thou canst not to my woes a balm impart,  
 And snatch me from the grasp of pining care!  
 Nor draw her lovely image from my heart,  
 Whose cold neglect consigns me to despair!  
 In pity to my sufferings then forbear  
 To edge, with pangs acute, the soul-corroding smart.'

These promise a richer harvest when Mr. Rannie, who we understand is young, is matured by a riper age and additional study.

ART. 12. *As it should be; a Dramatic Entertainment, in one Act, as performed at the Theatre-Royal in the Hay-Market.* 8vo. 1s. Lowndes. London, 1789.

As it should be, if we may be allowed a clinch upon the title of this dramatic entertainment, is not *quite as it should be*: but as the author says he is 'but a young beginner,' we shall dismiss him at present without farther animadversion, hoping, as the writer does in his dedication, that 'hereafter he will produce something more deserving.'

ART. 13. *The Festival of Love; or, A Collection of Cytherean Poems. Procured and selected by G——e P——e, and dedicated to his Brother. Containing elegant Translations from Anacreon, Sappho, Musæus, Coluthus, Secundus, &c. and innumerable original Pieces, never before published, by the D——e of B. Mr. S. Mr. T. &c. &c.* 12mo. 3s. Forster. London, 1789.

The liberty of the press, like every other blessing, is abused. Of this the publication before us is a striking instance; it should have been entitled the Festival of Lust. Why the stupid editor of this gross selection should have affixed to well-known poems by Prior, Chatterfield, &c. the names of lords and gentlemen of the present day, who never tagged a rhyme, we shall leave him to explain.

ART. 14. *Narrative of the Shipwreck of the Antelope East-India Packet on the Pelew Islands, situated on the western Part of the Pacific Ocean, in August 1783.* 12mo. 3s. Perth: printed by Morrison. Elliot and Kay, London. 1788.

ART. 15. *The Shipwreck of the Antelope East-India Packet, &c. By one of the unfortunate Officers.* 8vo. 3s. sewed. Randall. London, 1788.

In either of these publications the reader will find every essential particular contained in the account in quarto we have already noticed in our Review. Those, therefore, who cannot so conveniently purchase the larger work may here satisfy their curiosity at a cheaper rate.

ART. 16. *The Blossoms of Morality. Intended for the Amusement and Instruction of young Ladies and Gentlemen. By the Editor of the Looking-Glass for the Mind.* 12mo. 2s. 6d. Newbery. London, 1789.

The Blossoms of Morality is partly a compilation, and partly original; it may be read with profit by the youth of both sexes.

ART. 17. *The Bee; a Selection of poetical Flowers from the most approved Authors.* 12mo. 1s. 6d. boards. Chalken. London, 1788.

There is taste in this selection; and the pieces it contains will instruct as well as please.

ART. 18. *Half an Hour after Supper; an Interlude, in One Act, as performed at the Theatre-Royal in the Haymarket.* 8vo. 1s. Debrett. London, 1789.

To shew the bad consequences of novel-reading is the object of this little piece. The design merits praise; as to the execution, if we could pass over improbabilities in the plot, the gross 'vulgarity' of Mrs. Sturdy, and some other matters, why then the interlude might pass.

ART. 19. *The innocent Fugitive; by the Author of the Platonic Guardian.* 12mo. 2 vols. 6s. Hookham. London, 1789.

Pleasing and pathetic; and free from the insipidity of most modern novels. The tale is well told, and awakens the sensibility of the heart. The little anecdote of the parson's spectacles we recommend, with all due deference, to the consideration of the touchy.

ART. 20. *Fashionable Infidelity; a Novel.* 12mo. 3 vols. 9s. Hookham. London, 1789.

Moral and sentimental; the characters well supported; the manner, a mixture of the epistolary and narrative kind, which carries an air of novelty. Most of these incidents we understand to have lately occurred, and the parties to be still existing in the fashionable world. If we are not farther misinformed as to the profession of the author, we think, though we may not disapprove of his work, that his time might be employed with more dignity to himself than in labours of this kind.

ART. 21. *The Life and Adventures of Anthony Leger, Esq. or the Man of Shifts.* 12mo. 3 vols. 9s. Bew. London, 1789.

————— See where he comes,  
Who has profan'd the sacred name of friend  
And worn it into vileness!  
With how secure a brow and specious form,  
He gilds the secret villain!

A revival of the old stile of novel-writing, and much after the manner of Fielding. The hero of the tale is a well-wrought picture of those gentry who live by their shifts, yet make a shift to evade the punishment due to their villainy. The work is full of incidents, many of them interesting and entertaining.

ART. 22. *The Contest of Divinity, Law, Physic, &c. for the Prize of Infamy; an original Poem. By Timothy Pheon. 4to. 2s. 6d. Kearsley. London. 1789.*

Some attempts of our author in the pastoral walk, having, it seems, on a former occasion, met with a cold reception from the public, owing to the corrupt taste of 'the saplings' of the present age, made him determine,

' Since sentiment, these senseless blockheads swear,  
Is more terrific than a Russian bear,

to quit the flowery fields, the silver lake, the cool reclusive grot, and to enter on the thorny road of satire:

' For once my muse shall soar on satire's wing,  
And arm herself with Churchill's searching sting.'

' I'll follow, prince of satire, then, thy plan,  
And lash, like thee, designing, crafty man.'

Having unfolded his design, our author proceeds to represent vice holding her court, and summoning her votaries before her. Amongst those who appear, divinity, law, and physic, form the principal figures. The representations they make of their various and irresistible claims to her favour, constitute the greater part of the poem. They are rewarded by the demon according to their several demerits—the fanatic, as her greatest favourite, with a pension; the pettifogging lawyer with a service of plate; and the quack doctor comes in for a coach and six. Whilst they are arranging these matters, VIRTUE unexpectedly appears amongst them, and, having made an excellent speech,

' She wing'd her way to heav'n, and ey'd th' admiring train.'

Such is the outline of this poem, and the different characters contained in it. Of the author's talents for satire we cannot speak very highly; his genius seems better adapted to pastoral poetry. His versification is smooth, and his language correct; but he does not discover either strength of thought or energy of expression—an original or pointed stroke of satire we have not seen throughout the whole poem.

The author is certainly entitled to praise for attacking those miscreants the quacks of the three learned professions; but unfortunately his arrows are destitute of force as well as point, sufficient to pierce the brazen shields of these impostors.

The well known assertion of Horace, *mediocribus esse poetis, &c.* like many other good maxims, is oftener admired for justness of remark, than followed as a rule of conduct. Though it has stood for more than seventeen hundred years as a *memento mori* to middling poets, they still keep thrumming their lyres, and soothe every disappointment with the idea that all those who will not listen to them are stupid fellows unworthy of their notice. Our author, alluding to his former attempt in the pastoral line, declares from experience,

'Tis all in vain;—a peaceful song like this,  
Where one applauds, a thousand fools would hiss.'

By the by, it may be observed that there is no set of mortals so prompt at calling mankind, in the aggregate, a pack of fools, as our modern poetasters. We must place this practice to the score of retaliation; for it is well known that the world in general considers those as no better than ideots who write and publish what no one will read. We cannot offer a better apology for the unwarrantable liberties with which these sing-song gentry treat John Bull in his public capacity—

Since the saplings of the present day will not admire the productions of our author, he does not hesitate to declare

'That wisdom now is fairly fled their doors,  
And virtue and morality turn'd ———s.'

O ye saplings of the age, what have ye to answer for! what dreadful work has happened through your neglect of Timothy Pheon!  
How hard, cries Timothy,

'How hard, alas! the placid poet's case;  
How difficult to write without disgrace.'

To make this a triplet we ask,

Then why will Pheon join the scribbling race?

In the following couplet the author seems to be of opinion that wickedness and wit increase in a proportionate ratio; and thinks, with Lord Chesterfield, that laughter is a sure sign of folly:

'For sure 'tis true as fools are grinners,  
Great geniusses are greatest sinners.'

We will leave great geniusses to dispute their own point with him, and in reply to the other axiom, maugre Timothy Pheon and the noble peer, we will say with honest Mat Prior,

If to be grave is to be wise,  
We do most heartily despise  
Whatever Socrates has said,  
Or Tully writ, or Wanley read.'

#### POLITICAL.

ART. 23. *Authentic Copy of the Proceedings of a General Court-Martial on Colonel Hugh Debbeig, &c.* 8vo. 2s. Debrett. London, 1789.

The trial before us affords a very striking proof of human fallibility. Colonel Debbeig, a man of an irreproachable character, and who has rendered his country most essential and singular services, actuated by pique at a conceived neglect, accuses his commanding officer, the Duke of Richmond, with ignorance and neglect of duty, and of having invited the enemy into the very bosom of Britain.  
The

The charges unfortunately do not come in a regular and official way, so as to enable the colonel to prove by public trial his allegations, but through the channel of a newspaper, in which he prints what he had before addressed privately to the duke in writing.

So far does Mr. Debbeig's intemperance hurry him that he accuses his commanding officer of rejecting his assistance at a board of sea and land officers, *appointed* by him (the duke), *under a vote of the House of Commons*; but it is well known that the bill intended to constitute such a board was thrown out in the House! This circumstance the duke enlarged upon in the course of the prosecution; but we do not find a word of what he said on the subject in the 'Authentic Copy of the Proceedings' we are examining.

Two points in the trial we cannot pass over. Colonel Debbeig's letter was copied from the Gazetteer, in which it was first inserted, by his order, and into the Public Advertiser of the ensuing day. When the duke demands of him whether its appearance in the latter print was by his direction, or with his consent or knowledge, he evades the question. And when the duke alledges that his speaking in direct terms of the want of a fortified harbour points out to our natural enemy the weakness of our national defence, the colonel insists that the observation was *in general terms only*, and could tend to no such effect!

ART. 24. *A Letter to a Member of Parliament on the Case of the Protestant Dissenters.* 8vo. 1s. Faulder. London, 1789.

This letter contains a fund of legal and constitutional remark on the expediency of a general repeal of all penal statutes that regard religious opinion, which deserve to be well considered by the promoters and abettors of that measure. It exhibits at the same time a moderation and candour peculiarly laudable and exemplary on a subject that has produced so much animosity on both sides; and it is written with a manly and dispassionate attention to the true state of the question, the interests it involves, and the consequences most likely to follow from a rash or premature decision.

ART. 25. *First Report of the Philanthropic Society, instituted in London September 1788, for the Prevention of Crimes.* 8vo. 1s. Becket. London, 1789.

This highly laudable society has now been established a twelve-month, and, being formed upon principles rather of police than of charity, promises, if well conducted, to become of great advantage to the public. The founders of this institution were of opinion that in the general application of charitable funds, policy had been too little regarded; and that, upon the whole, the present state and management of benevolencies were productive of actual injury to mankind. Convinced that the only way of rendering charity truly useful, is by encouraging industry among the lower classes of the people; and particularly by rescuing from wretchedness, idleness, and ruin, the helpless children of unfortunate or vicious parents; it is the peculiar object of their institution to take under its protection those children who would otherwise be not only miserable in themselves,



but become both extremely dangerous and pernicious to their country. An institution so judiciously planned, and wisely directed, cannot fail of meeting with the warmest approbation of every friend of virtue and humanity. We have the pleasure to find that it has already obtained a very respectable list of subscribers. Our limits will not permit us to enter farther into the merits, the plan, or present circumstances, of this institution; but, from the Report before us, there is every reason to hope that the humane and liberal efforts of the Philanthropic Society will be productive of happiness to many individuals, and of great utility to the public; as the institution, by preventing poverty and idleness, the great sources both of natural and moral evil in a state, must greatly diminish the influence of temptation, and consequently the commission of crimes.

**ART. 26.** *The Letter to the most insolent Man alive answered.* 8vo. 1s. Stockdale. London, 1789.

The Letter to the most insolent Man alive was so strongly marked with petulance, malignity, and party prejudices, that it could not but immediately sink into oblivion by its own extreme illiberality. The answer now before us is written entirely in the same strain. We therefore give it likewise a passport to the regions of dulness and defamation.

**ART. 27.** *Swift's Letter to the King; in which the Conduct of Mr. Lenox and the Minister, in the Affair with his Royal Highness the Duke of York, is fully considered.* 8vo. 1s. 6d. Ridgway. London, 1789.

Mr. Swift arrogates the praise of having *fully* considered the conduct of Mr. Lenox and the minister in the subject of which he treats; but we cannot, in justice, admit the validity of his pretensions. We shall, if he pleases, and indeed we must of necessity, allow him to be, what perhaps he esteems of more consequence, a violent party-man. But when he considers the affair a little *more* fully, he will be of opinion that he has not only dragged the minister into an affair in which he had not the smallest concern, but that he has improperly attempted to approach the royal ear with crude and malicious insinuations.

**ART. 28.** *An Answer to the Letter of Theophilus Swift, Esq. on the Subject of the Royal Duel.* 8vo. 6d. Stalker. London, 1789.

This answer is not much distinguished by elegance of style, or philosophical dignity of sentiment; but it contains many just observations, and, in truth, saps the whole foundation of Mr. Swift's laboured letter to the king.

#### MEDICAL.

**ART. 29.** *A Tale of Truth, addressed to Arthritis; containing a secure, cheap, and certain Remedy for the Gout.* 8vo. 6d. Kearsley. London, 1789.

The remedy recommended by this honest arthritic, from his own personal experience, is opium. But, had his experience been more extensive

extensive, he would probably have been less confident in his assurances of success, and much more discriminating in his therapeutic injunctions.

ART. 30. *A short Appendix to Dr. Monro's Treatise on Medical and Pharmaceutical Chemistry, and the Materia Medica. To which is added an Answer to the Remarks of the Critical Review for October 1788 on the first Volume of the said Work.* 8vo. 1s. Cadell. London, 1789.

This appendix contains some articles which had been omitted in the Treatise. In respect of the Answer subjoined by the author, it would be invidious, and is now unnecessary, for us to give any opinion.

ART. 31. *Clare's Treatise on the Gonorrhœa; and on the superior Efficacy of the Cure by Injection.* 8vo. 1s. Cadell. London, 1789.

Mr. Clare's Treatise is generally well known to practitioners. The present edition of it is considerably improved; and to render it farther useful, the author has now very properly annexed a concise view of the formulæ for different injections.

DIVINITY.

ART. 32. *A Charge, delivered at Bridport, Dorsetshire, on the 10th of July 1789, at the Ordination of the Rev. Thomas Howe; and on the 16th of the same Month at Kingwood, Hants, at the Ordination of the Rev. William Gellibrand. By Andrew Kippis, D.D. F.R.S. and S.A. Published by Request.* 8vo. No Bookfeller's Name. London, 1788.

A sensible discourse on the studies, duties, and conduct of a minister of the gospel. In this charge Dr. Kippis has not completed the plan he had laid down; but he means, should he ever again be called to the like service, to consider the remainder of the subject.

ART. 33. *Thoughts on various Kinds of Error, particularly with regard to modern Unitarian Writers. By the Rev. John Weddard, Vicar of St. John Baptist, Peterborough, and Member of Trinity College, Cambridge.* 8vo. 1s. Rivingtons. London, 1789.

This writer takes up the distinguishing tenets of the unitarians in a very serious and momentous point of view. He appreciates the parts and virtues of many who take a lead in these opinions very highly, and regrets, with much apparent concern, the licentiousness of their belief. He takes a good deal of pains to ascertain the true causes of their errors, and with some probability ascribes them to an abuse of principle; the love of singularity and paradox; the impertinence of an excessive curiosity; and the domineering influence of prejudice. His remarks are sensible, but without taste, acuteness, or novelty; and though no where tawdry or incorrect, we conceive, upon the whole, the pamphlet to be executed in a style neither equal to the author's intention, nor the importance of the subject.

ART. 34. *Remarks on Dr. Horsley's Ordination Sermon, in a Letter to the Lord Bishop of Gloucester. By Gilbert Wakefield, B. A. and late Fellow of Jesus College, Cambridge.* 8vo. 2s. 6d. Deighton. London, 1789.

We never were more at a loss than to reconcile the spirit in which this publication is written with these declarations of its author, *I am not petulant—I have no ill humours to gratify.* For to estimate his performance by the acrimony and virulence which distinguish it, we think it possessed of no common merit. And it affords one very elegant example of the well-known adage, 'that the wisest of men are often most blind to their own frailties.'

ART. 35. *Man incapable of spiritual Fervour and Discernment without the illuminating Presence of his Saviour, maintained and illustrated in a Discourse preached by a Youth.* 8vo. 1s. Parsons. London, 1789.

Notwithstanding the oddity of this puritanical title, the discourse before us discovers no common share both of genius and taste. Enthusiastic it certainly is, in a very high degree; but it is the enthusiasm of the heart. And the same ebullition of intelligence and sensibility on any of the fine arts would have entitled our author to the appellation of a master. He is probably, however, happier in cultivating both in himself and others these devotional fervours; and we have only to wish Providence may render his pursuits, whatever they are, equal to his merits.

ART. 36. *A Sermon on the public as well as private Advantages of Hospitals. By the Rev. Thomas Willis, LL.D. Prebendary of Lincoln, and Chaplain to the Right Hon. Lord Monson.* 8vo. 1s. London, 1789.

In this sensible and elegant discourse we find many original and useful observations, both on public and private charities. The great object of the sermon is to shew that, although poverty and indigence are relieved by an hospital, riches and power are at the same time partakers of those blessings which it widely diffuses over the public at large, thus gratefully repaying the hand that feeds it. In illustrating this point our author considers hospitals as nurseries of medical science, as excitements of exemplary benevolence, as a check to the impositions of ignorant pretenders to physic, as affording an opportunity for penitential recollection, and enjoying the important benefit of clerical attendance on a bed of sickness. Such, in his opinion, are the principal good effects which hospitals produce. And we heartily agree with him that, in whatever way we are led to consider them, whether as promoting the cause of religion, or the welfare of society, they equally maintain the utility of the institution, and forcibly solicit protection and support.

**ART. 37.** *A Sermon preached in the Parish Church of Buckingham, in Recommendation of a Sunday School for the Instruction of poor Children. By the Rev. William Eyre, A. M. Curate of the said Church.* 8vo. 1s. Robinsons. London, 1789.

This sermon is by a curate; but we have seen a much worse from a bishop. The subject is trite, but the genius and philanthropy of the preacher renders it interesting.

**ART. 38.** *Slave-Trade; a Sermon preached at Stonehouse Chapel, December 28, 1788 By John Bidlake, A.B. of Christ Church, Oxford, Chaplain to the Right Hon. Earl Ferrers, and Master of the Grammar School, Plymouth.* 8vo. 1s. Law. London, 1789.

This stale topic, which has so lately been the stalking-horse of popularity, seems no longer susceptible of novelty or interest. The paroxysm with good John Bull is now nearly over; who, notwithstanding his compassion for the poor Africans, thinks it not unreasonable to commence the work of mercy in his own neighbourhood, before he go beyond sea in quest of objects; and that there is both sense and prudence in the common proverb, that charity begins at home. There is nothing singular in Mr. Bidlake's mode of treating the subject, except a strong propensity to make a sacrifice of his countrymen to the feelings of negroes. He aims much at the pathetic; but, considering the tragic scenes he describes, we think with indifferent success. And, as old Rowley says to Sir Peter in the play, on an occasion perhaps not more ludicrous, we should have liked to have seen the faces of the schoolboys on hearing their master yelping against cruelty. The following phraseology is not very consistent with pulpit simplicity: *concentration, aberration, beatified choir of celestial beings, attrition of adversity, condensation of the noxious vapours, nutritive aliment, particle of divine composition, toilsome drudgery, cutaneous affections.*

#### AGRICULTURE.

**ART. 39.** *The Gentleman Farmer's Pocket Companion, or General Remembrancer; describing the best and most practicable Methods of improving barren or waste and worn-out Lands. With the Nature and Application of the most proper Grass Seeds; shewing the great Advantage to be derived from cultivating them. Also a full Description of the several Soils most advantageous for the Propagation of artificial Grasses. To which is added a copious Account of Manures, and their Application to different Soils. By a Gentleman well versed in modern Agriculture.* 12mo. 1s. Forster. London, 1788.

All included in fifty pages small-duodecimo!—Conciseness we ever deem one of the most estimable qualities in writing; but to be *concise*, and to be *short*, are different things. A work may be *short*, and at the same time *diffuse*. It may be short in consequence of numerous omissions, though it may be diffuse by unnecessarily dwelling

dwelling on circumstances of small importance. Such, in a great measure, is the trifling subject of the present article. Works of this nature are below criticism. The attempts to impose on the public, however, by saying it is written '*by a gentleman well versed in modern agriculture,*' deserves the severest reprehension. A man of this description, who could write such a performance as the present, would well deserve a much higher degree of chastisement than the feeble lash of our censure; as, *in that case*, he must have deliberately intended to mislead the ignorant.

ART. 40. *Thoughts on the different Kinds of Food given to young Silk-worms, and the Possibility of their being brought to Perfection in the Climate of England; founded on Experiments made near the Metropolis. By S. Bertenen. 8vo. 1s. Row. London, 1789.*

Mr. Bertenen is decidedly of opinion that silk-worms cannot be reared with profit on any other kind of food except the mulberry leaf alone; but this opinion is not supported by any decisive experiments recorded in this essay. He is also firmly convinced that this delicate insect may be reared very well in the climate of England; and that the black mulberry is preferable to the white as a food for silkworms. These two facts are supported by experiments, which, though not carried the full length of demonstration, give great reason to think he is well founded in this judgment. Many useful observations occur in this tract which those who are inclined to prosecute the rearing of silkworms in Britain will do well to attend to. It contains, however, no more than useful hints, and not complete directions for rearing silkworms here; many particulars of great moment being entirely omitted.

For the *ENGLISH REVIEW.*

N A T I O N A L   A F F A I R S

For SEPTEMBER, 1789.

FRANCE.

THE French nation '*having not a law, are a law unto themselves.*' There never was an instance of so bloodless, so peaceable, so moderate an anarchy. This is one of the features that will distinguish the character of the end of the eighteenth century. In all civil dissensions and contests, during times of rudeness and barbarity, an appeal is quickly made to force. In this enlightened period, the most refined nation in Europe ap-  
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peals

peals to reason, to general expediency; to the great and immutable principles of truth and justice. Though the fate of a few individuals, as that lately of the chief magistrate of Troyes, is deeply to be lamented, yet the blood of those unfortunate men is no more than a drop of water in the ocean, compared with the carnage which, in other periods, constantly accompanied and followed civil insurrections and revolutions. In the present instance, a body of twelve hundred men discuss the great and complicated affairs of the monarchy with spirit, but with moderation; and while they are anxious to fix a civil constitution, with all possible dispatch, they are ambitious of constructing a fabric that shall be a monument, to future generations, of the virtue and wisdom of France. Men of different education, habits, and interests, sacrificing the *esprit du corps* to the public good, vie, in real patriotism, with the ancient Romans. He to whom every eye is turned, and who from the eminence of his station contemplates, at one view, all the people; he who is the first in rank, is not the second in public spirit and patriotic virtue. The King of France does not, in reality, appear to indulge a wish that is incompatible with the happiness of his people. He is ready and desirous to surrender all of the royal prerogatives that are inconsistent with the welfare and dignity of his subjects; while he watches for the general interest with paternal solicitude and wisdom. The people of France, in the course of the present commotions and deliberations, have had repeated proofs of the advantage of having a king, as well as a national assembly. The king and council have reminded the assembly, on many occasions, of particulars which they had overlooked, or concerning which they had been misinformed. We shall quote one, but a very important instance.

It had been settled by the States that there should be an abolition of tithes, and that reasonable stipends should be paid to the secular clergy in money. Here, however, many unjust sacrifices were to have been made of the rights of individuals, subjects of France as well as others; while the public in general were to have gained nothing, and all the saving would have formed a partial accession to landed property. The king points out the inequality of such proceedings. He recommends a due regard to the claims of individuals, and that the surplus tithes, after the payment of ministers stipends, shall be applied for alleviating the public burthens of *a people already too much oppressed*, to the exigencies of the state. If this be not, what is the language of genuine patriotism? The king is not afraid to encounter, for the good of his people at large, the murmurs and discontents that might be apprehended among the most powerful and distinguished class of his subjects. The appropriation of the surplus tithes to the expences of government is no loss or injury



injury to the nobility and gentry; and to the poor and industrious part of the nation it will be a great benefit.

#### DIGRESSION.

Had such a surplus revenue as this fallen into the hands of some other ministers, they would immediately have proposed to expend it in the construction of fortresses, or in an annual sinking-fund, or in any other way except in the reduction of taxes. Yet the reduction of oppressive taxes, or, what is the same thing, obviating new ones, is the wisest as well as the most generous object on which it could be expended. To what point of elevation may not the people of France arrive under the fostering influence of liberty and moderate and equal taxation? Indeed, moderate and equal taxation is the natural fruit of liberty.

#### ENGLAND.

In England, though all ranks of people enjoy the most perfect *civil* liberty, they have but little share in the legislation, or in *political* liberty. Were the people more equally represented in parliament, means would be found, of some kind or other, to restrain the propensity of all ministers to the imposition of taxes.

#### FRENCH AFFAIRS—TITHES—RESUMPTION OF BENEFICES.

It is probable that the National Assembly of France, having once tasted the sweets of ecclesiastical reformation, will not cease with this good work; but proceed from the livings of the secular, to the monasteries and territorial possessions of the *regular* clergy. Wherefore have they not taken these under their management at first? Is it that the regular clergy are more revered by the people? Henry the Eighth of England was not afraid to attack the regulars within their most sacred intrenchments. Indeed, it was the uncomplaining austerity of the regular clergy in England that proved their ruin. They opposed the king's capricious and unjust divorces: the bishops, however, indulged him, and saved their mitres.

Though it would be cruel and unjust to deprive any parish minister, or even an idle dignitary of the church of a revenue, on the public faith of which he had been led to rest his whole dependence, it is neither inconsistent with justice nor sound policy, to let incumbents in cathedral churches, monasteries, and universities, to die out, and in this manner gradually to reannex their revenues to the state. It was, in fact, to the public service that a considerable portion of them was originally appropriated. A king or other powerful chieftain made a vow to build and to endow a church, in case his arms should prove victorious over his enemies. His vow animated his troops, and

sustained his own courage. The prayers put up for him and his followers, elevating the monarch above the fear of death, rendered him brave and intrepid in the field of battle. The times of superstition are no more. A smaller number, and in some instances perhaps, a clergy less opulent, may be sufficient, in our days, for all the purposes of civil society. We do not call in question the importance of religious opinions; but religious opinions are little influenced, at least in the more northerly nations of Europe, by the circumstances of wealth and external magnificence. The sun of truth has arisen on the nations with healing under his wings. Under the benign influence of such a light there is no occasion for so many footy lamps and waxen candles. We return from this digression to that great and luminous object that perpetually recalls and arrests our attention.

## FRANCE.

The progress of the National Assembly of France, in the great business in which they have been now for some months engaged, has been uniformly favourable to liberty. They have made a formal declaration of the rights which mankind inherit, independently of political constitutions, from the hand of God and nature; they have fixed the permanency of the legislative body by perpetual and uninterrupted succession; while they have at the same time limited the existence of the different legislatures, or, as we ought to say, the different and successive parliaments of which this permanent legislation is composed, to the shortest period that is consistent with the urgency of public business in such a country as France, and with the public safety; they have resolved that the representatives of the three different orders of the state shall verify their powers, and sit, and vote, not in two or more, but in one assembly; and that the veto, or royal negative, on the acts of the legislative body, shall not be final or absolute, but only suspensive; that is to say, if the States General shall insist on the ratification of any law within a given time, and under certain circumstances to be specified, the king must ratify it.

These arrangements, particularly that respecting the royal *veto*, seems, at first view, almost to annihilate the royal authority, and to convert the French government into a republic. There are some considerations, however, which are to be thrown into the opposite scale, and which shew that the power of the French king is, or will be, yet very considerable. His demesnes, revenues, and patronage, civil, military, and ecclesiastical, will always give him a great influence in the state. And with respect to his negative not being *absolute*, but conditional and suspensive only, this circumstance will in fact give him more *actual*, though

though less *nominal* power than if it were decisive and final. The King of England possesses, according to the abstracted model of the constitution, an absolute veto; but when did any British sovereign, since the revolution, think it advisable to use it? But had this *veto* been only suspensive, it would have been used often, because it might have been used with safety. We cannot suppose that any king or minister of France will refuse his assent to any act framed by the legislature with perfect, or with very great unanimity. But if the parliament should be divided, and if contentions run high between the opposite parties, can imagination itself conceive a situation that may be more easily improved to the advancement of the royal authority? Court intrigues are not indeed greatly to be apprehended at the present crisis and from Lewis the Sixteenth; the spirit of whose management is no other than 'my beloved people, I am ready to act as you please; only let me entreat you maturely to consider whether what you would have me to do be really for your advantage.' The French nation could not have a king more fitted for the present occasion than the prince upon the throne; nor is it possible to conceive that they should entertain the most distant idea of setting him aside, unless, like the Athenians, they should resolve entirely to abolish the regal power, and to proclaim that there is none worthy to be king of France but JUPITER. Thus far we have indulged, for the present, a desire to speculate on the situation of France; a subject that is inexhaustible, but we are reminded that our own space in this publication is very limited.

#### THE OTHER NATIONS OF THE WORLD.

There has little occurred in the course of this month, after contemplating objects so new and so grand, that will appear interesting. The flame of liberty continues to extend itself eastward into Switzerland and Germany. From several appearances it is probable that the emperor is desirous of a pacification with the Turks, and that a negotiation has been opened for this purpose.

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••• Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E

E N G L I S H   R E V I E W,

For   O C T O B E R   1789.

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ART. I. *A View of the Reign of Frederick II. of Prussia; with a Parallel between that Prince and Philip II. of Macedon. By John Gillies, LL.D. F.R.S. and S.A. 8vo. 8s. boards. Cadell. London, 1789.*

ON another occasion we have expatiated upon the advantages of biography, with a view both to pleasure and instruction. Our author's scheme of comparing together illustrious men, whose lives are worthy of being thus set apart and consecrated, affords us a fresh subject of encomium. It is certainly a very pleasing and beneficial enlargement of the plan of simple biography. By comparison we estimate every sublunary object; by comparison man's natural and distinguishing capacity for improvement is invited to exert itself; by comparison are all those analogies unfolded which connect and ascertain the otherwise wandering and precarious ideas of the human mind, and furnish it with fresh hints for its progress in discovery and invention. For this reason, both in science and morality, in proportion as the mind is supplied with the means of comparing, its judgment is improved and strengthened, and its fund of knowledge enriched, not with vague and miscellaneous matter, but with compacted truths and solid axioms. An understanding stored with this sort of intelligence is, like the lord of a rich estate, composed of one united territory, with not an intervening slip of dubious land that can produce cause of anxiety to the owner, or

of litigation to his neighbours. Every thing is considered and calculated with a reference to some other circumstance, which may either be present and immediate, or existing only in the memory, and represented by the imagination. There are, therefore, two sorts of comparison by which the mind estimates the objects presented to its contemplation, one of which may be called equal, and the other unequal. It is plain that the comparison is equal in the first instance, where the objects to be compared are surveyed through the same medium, and are possessed of an equal chance of affecting the mind; and unequal when, as in the second case, the one acts with present and immediate force, the other is summoned from a distance, and affects us through the medium of a secondary influence. According to this easy principle, the mode adopted by the author of the volume before us is calculated to impress us with the truest sentiments respecting the merits and qualities of the characters held up to our view. It is by bringing them thus together, and by placing them at the same time before us in all the corresponding scenes of their lives, that we are enabled fairly to discriminate between them, and proportion our esteem and affection; whereas in the successive and changing prospects which history presents, the hero that last comes to the field takes full possession of our minds, impressions grow gradually weaker as the object becomes more remote, and the fickle lover is scarcely more inconstant amidst the various influence of contending beauty. This mode, therefore, of comparing together characters illustrious in history, is eminently instructive, impartial, and interesting; but is then most important and useful when it introduces together on the same stage the heroes of modern and ancient history. It is a sort of artificial medium, by the help of which we bring antiquity nearer to our own times, and gain a more distinct and accurate view of those august and marvellous forms of magnanimity and heroism ascribed to those early periods; by thus placing them by the side of the great characters of our own times, we perceive that fancy alone, and the reverence of past ages, had magnified them so much above modern excellence. The admirable personages in modern history will come forth with greater splendour after the comparison, and recover what they have lost by overbearing partiality and superstitious reverence. To these particular benefits we may add others of a more general nature; by the strong resemblance, and the vivacity of such pictures, the imagination is heightened and invigorated; by the analogous constitution it displays of the mind of man our views of human nature are enlarged; by the sudden effects of coincidence and contrast our thoughts are agreeably relieved and suspended; and by discovering the

the relationship and sympathy between great souls, the heart is sometimes expanded with delight, and sometimes exalted to sublimity.

The characters which our author has chosen to illustrate by comparing them together, are perhaps the most interesting of any recorded in history, both on account of their own peculiar complexion, and the nature of the events which surrounded them. In the life of the one are involved the causes and the beginnings of an entire change in the condition of the ancient world; to the other is owing a more salutary revolution, in the political state of modern Europe, than the struggles of a whole age, without his assistance, would have been able to produce. Something also peculiar in these characters distinguished them from the genius of the times in which they lived, and places them in a sort of relief that gives them a more than ordinary claim to the attention of those who love to contemplate dispositions and qualities, which are the genuine progeny of human feelings, heightened by native nobility of soul, and directed by a great and independent understanding. This description particularly applies to Frederick the Second; he appears, in a greater degree than any other, to have obeyed the counsel of his own heart and his own understanding in every concern, religious, political, and moral. He deigned, indeed, to be controlled, to be chastised in matters of taste; he consented to listen to advice from his subjects in the inferior operations of his government; but all the leading measures and principles of his administration originated in his own uncommon capacity; and the discipline of his army was not more exclusively the effort of his own genius than those peaceful establishments which cast such lustre on his reign, and rose greatly superior to the calamities and injuries of long and unequal wars. Born among a people eminently unlettered and uncivilised, he sought consolation in the company of the French scholars, critics, and philosophers. Yet the learning of this people was too ostentatious and superficial to afford him complete satisfaction; and the chaste and simple productions of antiquity were ever his favourite solace, amidst the cares of government and the fatigues of war. From this attachment to the ancients, there was bred in his mind something of the hardihood of those earlier times; and the stoical magnanimity of his end corresponded more with the exits of ancient philosophers and heroes, than the indolent resignation, inaptitude, and sorrow, attendant upon death in these vulgar and tranquil ages. He was, however, a just, and not a bigotted, admirer of antiquity; his imitation of them was seldom misplaced; and he is well known to have drawn many sage and practical



rules of government, and many excellent military arrangements, from the usages of ancient times.

Philip was equally distinguished by qualities original and complexional, and highly relieved, if we may use the expression, from the genius and character of the age in which he lived. If Frederick borrowed something from the heroic examples of antiquity, Philip seems marvellously to have anticipated the polished and artificial manners of modern refinement. A seductive and imposing demeanour, a capacity fitted equally for the diminutive arts of political chicanery, and the mightiest and most extensive schemes of ambition and conquest, refined habits of thinking, an exuberant wit, and a bewitching eloquence, were some of the leading characteristics of the Macedonian monarch; and we discern in him more of the qualities belonging to a Louis the Eleventh and a Charles the Fifth, than any of the heroes and princes of ancient history.

But the prince of modern times who combines most of the features of Philip's character was doubtless Frederick of Prussia; whom the author has fixed upon with the greatest propriety.

Both were tutored in the school of adversity, both encountered great difficulties at their accession, and surmounted them by the same means. What our author says upon this head is just and sensible:

'At their respective accession to the throne, both Philip and Frederick had great difficulties to encounter; the former to defend his title against two pretenders to the crown, and four formidable armies; the latter to consolidate his dominions, and to procure for them, among the states of Europe, that rank in reality which they enjoyed only in name. Macedon, towards the north of Greece, and Brandenburg, in the north of Germany, were countries barren and barbarous; and the inhabitants of both territories proverbial among their southern neighbours for dulness of understanding, and grossness of manners. The ancestors of Philip and of Frederick (even they whose virtues have been the most extolled by the amiable partiality of their descendants) afforded not to either of those princes examples worthy of imitation; and it had been reserved for both alike to found the greatness of their families, and to redeem their subjects from contempt. This arduous task the Prussian as well as the Macedonian performed in the first years of his reign; and the means by which he performed it were precisely those of Philip; persevering industry and rigid frugality; augmenting the number and improving the discipline of his troops; above all, an unremitted attention to increase his revenues by enlarging the sources from which they flowed.'

Both were lovers of pleasure and lovers of money, but were governed by neither; both were inventors in the art of war, both possessed the qualities of a general in the highest perfection, and

and both were alike eminent in arts and arms. 'Not only in the variety, but in the bent and cast of their genius,' says the author,

'The coincidence is remarkable. The same easy flow of animated composition, the same liveliness of fancy, which will perpetuate their sayings to the latest times; the same talent for ridicule, chastised by equal politeness; the same judgment of things, and the same discernment of characters. Born amidst the half-barbarous Macedonians and Prussians, the minds of both princes emerged from the obscurity into which fortune had thrown them; and finding nothing congenial to their own feelings in the objects with which they were surrounded, both looked abroad and discovered, the one in Athens, and the other in Paris, men whose attachment they deserved by a sympathy of character and pursuits, and who were qualified to illustrate their courts with a real splendour beyond any that wealth can purchase or power command. In his letter to Aristotle, 'I rejoice,' said Philip, 'not so much that a son is born to me, as that he is born at a time when Aristotle lives.' And his Prussian majesty discovered a solicitude, the strongest and most extraordinary, to acquire the friendship, and enjoy the conversation, of D'Alembert and Voltaire. During a long and incurable malady, the former of these celebrated Frenchmen derived his principal consolation from the correspondence of his royal friend; and the unrivalled talents of the latter were admired and praised by a prince, above resentment and above envy, after the envenomed satirist, or rather serpent, warming in the bosom of friendship, endeavoured to sting his invulnerable fame.

'Philip also found a Voltaire and a serpent in Theopompus the Chian, whose brilliant fancy and persuasive eloquence feebly atoned for the cruelty of his invective, and the wickedness of his calumny. He was the friend, the historian, the admirer, and the scourge, of the Macedonian prince. His indecency accused Philip of the same infamous passions which the impure fancy of the author of the Pucelle has imputed to the King of Prussia; while the diet of the empire arraigned Frederick for the same crimes, of rapacity, perfidy, and inordinate lust of power, which the vehement declamation of Demosthenes has arrayed in such force and splendour against the 'barbarous Macedonian.'

The turn of their minds was remarkably social, and both delighted sometimes to lay aside the incumbrance of majesty, and unbend in familiar conversation with their subjects: and as they partook in the liveliest manner of the pleasures of equal society, and the uncontrolled commerce of sentiments and opinions, they considered it more particularly as their interest to overthrow the delusions of superstition, and to treat the grave impostures of philosophers and priests with contempt and derision.

They resembled each other also in the encouragement they held out to useful industry; and the peasant and mechanic found that their labours were not forgotten amidst the brilliancy and renown of military achievements. For the strong propensity of both these princes to shews, amusements, and the pleasures of the table, the author makes this apology:

Both Philip and Frederick were passionately fond of musical and dramatic entertainments; they delighted in the company of men of wit and humour; and as such men in Greece and Macedon were often buffoons and parasites, Philip has been arraigned by the severity of Theopompus for the profligate extravagance of his companions. As both princes loved wine, and indulged habitually in the social pleasures of the table, Philip was accused as a drunkard, and Frederick as an epicure; the keen eye of malice discerning on both occasions alike, that specific calumny, which would most offend or disgust their respective contemporaries. But admitting that in such matters the Prussian, as well as the Macedonian, trespassed the bounds of manly austerity, and even deviated into the scrupulous delicacy of excessive refinement, yet it must be remembered that both princes well knew, that what is vice in men of moderate fortunes, because in them it leads to ruin, is elegance in a wealthy nobleman; and that what would be extravagance in a nobleman, however wealthy, is magnificence in a great monarch. To a king, the expences of a table and of an opera are paltry considerations; it is the dissipation of a court, not the personal luxury of the prince, that can oppress the people; and however sumptuously Philip and Frederick might fare, and however elegantly they enjoyed private life, the costliness of their domestic establishments never affected those great principles which regulated their public administration. At their keen and discerning glance, the pompous science of political economy, which has been the object of so many laws, and the subject of so many elaborate dissertations, shrunk into one simple and universal principle, 'Produce much, and consume less than you produce.' By encouraging industry and discouraging luxury; by equally protecting all ranks of the community, but especially patronising that portion which forms and perpetuates the strength and populousness of the state, the salutary purposes of national prosperity were more effectually promoted in Macedon and Brandenburg, in proportion to the means of improvement which those countries enjoyed, than they have ever been attained elsewhere, by the perplexed intricacies of finance, and the operose regulations of police.

Their vigilance and activity in promoting objects of public utility, their unexampled success in improving their dominions, their extraordinary attention to the education of their subjects, are points of resemblance upon which the author remarks with much propriety and some share of acuteness and penetration; but the similarity in the relation of these princes to foreign powers

powers is so striking in itself, and so well described by the author, that we cannot forbear extracting the whole passage:

‘ The internal condition and domestic institutions of Brandenburg were analogous to those of Macedon; and in the relation of those countries to neighbouring powers, in the foreign negotiations of their respective princes, as well as in the principal transactions of their illustrious reigns, there is a resemblance equally interesting and extraordinary. In material and ostensible resources both Philip and Frederick were extremely deficient; but this disadvantage was compensated by their own intellectual excellencies, the zeal and activity of their subjects, above all by the weakness or worthlessness of their neighbours and enemies. Towards the north of Macedon, the Thracians and Scythians, as well as the Illyrians on its western frontier, were nations fierce and warlike, but barbarous and undisciplined, impatient of subjection, but incapable of union, and alike destitute of sagacity to contrive, perseverance to conduct, or means to execute, any memorable enterprise. Towards the east of Philip’s kingdom the natives of Lower Asia were wealthy and populous, and had long flourished in the arts of peace; but they were dissolved in luxury, and degraded by despotism. On his southern frontier, that magnanimous prince doubtless encountered adversaries worthy of his arms, and experienced in the Greeks the united resistance of skill and valour. There was a Demosthenes to speak, and a Phocion to act; and other statesmen and generals well qualified to conduct, a people of soldiers and citizens in the paths of honour and security. But the unceasing animosities of contending states blinded these unfortunate republicans to the destructive designs of the common enemy; their vigour was exhausted in domestic conflicts; and their nation abounded in traitors so profligate and so daring, that the dexterity of Philip was enabled to conquer Greece by the vices of those very men whose ancestors had invincibly defended that country by their virtues.

‘ In extent, in populousness, and in wealth, the dominions of Frederick were not more considerable than those of Philip; and in contemplation of such external advantages alone, had he compared his resources with those of neighbouring powers, the prospect on all sides must have damped his ambition. Depending on his diminutive territory and scanty revenue, could he venture, without the utmost imprudence, to oppose the flourishing vigour of the house of Austria, the consolidated strength of France, and the growing greatness of Russia, not to mention the Swedes, famed for martial spirit, and the invidious jealousy of his nearest neighbours, the electors of Hanover and Saxony, respectively kings of England and Poland, and alike willing to exhaust the resources of their kingdoms in maintaining the cause of their electorates? Frederick had considered this vast disproportion between the smallness of his means, and the greatness of his designs; he had considered likewise that his territories, scattered at wide intervals from Courland to Brabant, and compressed on every side by warlike and hostile states, were peculiarly liable to devastation or conquest. But he perceived at the same time, that

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the narrow and divided districts which composed his kingdom, were peculiarly enriched by navigable rivers, adapted to the transportation of arms and magazines; and that if, trusting to the sense of honour with which he had inspired the disciplined bravery of his troops, he should adopt a system of conduct as bold as his character, and instead of being contented with safety, aspire to renown, that the particular situation of his territories would enable him, with singular advantage, to invade the dominions of his neighbours, and to spread the terror of his name through the wide extent of Germany. The exertions of nations, he well knew, depend not merely on the force which impels, but on the skill which directs, their motions; and an attentive examination and profound knowledge of those who ruled Europe during the most important emergencies of his reign, afforded motives well fitted to encourage his resolution and embolden his confidence. In Austria, the sceptre of Charles the Fifth had descended to a woman and a bigot, not indeed deficient in talents nor wanting in dignity, but disgraced by prejudice, and often domineered by passion. The pacific tameness of Lewis the Fifteenth of France still retained him the humble pupil of Cardinal Fleury, a formal old priest, in whom caution supplied the place of humanity, and who loved peace because he dreaded war. The ostentatious vanity of Augustus the Third king of Poland was governed by the frivolous emptiness of the perfidious Count Bruhl, who sacrificed the interests of his master to the gratification of his own passions. The indolent and voluptuous Anne, empress of Russia, regretted every hour dedicated to business as an hour lost to pleasure, and submitted the direction of her councils to whomever she had yielded the possession of her person. George the Second of England was, indeed, a prince of undaunted courage and most exemplary probity; but his abilities corresponded not to his virtues. His punctilious littleness was better adapted to the minute detail of a German electorate, than to the distinguished part which, as sovereign of Great-Britain, he was called to act on the theatre of Europe. Frederick soon discerned his excellencies and his defects; his partiality for his electorate was improved with patient assiduity; his youthful animosity to France was inflamed into implacable hatred; and at a season most critical, George, from a rival and an enemy, was converted into Frederick's most zealous and most steadfast friend.

In their close and impenetrable policy, and in the ease with which they assumed and supported artificial characters, the resemblance between them is remarkable; both seemed equally guided by this long-established maxim, that the sure way to govern others is first to obtain an entire dominion over ourselves. Yet although in their political characters we discern the strongest general resemblance, in the same side of the comparison we trace also the ground of much discrimination. The objects of their political exertions were, if considered in one point of view, of a nature diametrically opposite. The ambition of Philip was only to be satisfied by a total subversion of Grecian liberty. As  
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his object, therefore, was ignoble and unworthy, so were all his transactions leading to that end, founded upon principles faithless and corrupt. With the most callous assurance and indelicacy he scrupled not to employ the engines of bribery, intrigue, and perfidy, to gain his purposes, nor feared to avow his arts, and triumph in their success.

In comparison of such a character Frederick was doubtless a prince of exemplary honour and probity; and if some actions of his reign are susceptible of various constructions, yet, on the whole, he might justly boast that he had never been the first to deceive, and had always exacted from himself a rigid observance of his promises. Still, however, in the contests of negotiations and intrigues, none ever manifested more subtlety and address, or knew better than he the proper seasons for insinuation and for force. His object was always either to recover his rights, to maintain his acquisitions, or to preserve the constitution of Germany, and the balance of Europe. But this disagreement does not seem to have arisen so much from a difference of principle as from a difference of situation; and, as Dr. Gillies sensibly observes,

• This advantage, which *appears* so honourable to the modern prince, is *really* honourable to modern times; since, in this particular, the lines of resemblance were rather distorted by situation, than essentially different. Without presuming to determine what modification Frederick's morals might have undergone, had he been the contemporary of such monsters of lust and cruelty as Chares or Olympias, we may venture to affirm that Philip's transactions would have been less daring and less disgraceful, had he flourished in the eighteenth century. In the age and country where it was his lot to live, men abounded in energy, fortitude, and craft, but were strangely deficient in humanity, decency, and justice. For two centuries before and after his reign, Macedon was the theatre of perpetual revolutions, which filled the palace and the capital with civil and domestic blood. Poison and assassination were the most ordinary expedients for punishing an enemy, or removing a rival; and amidst all his artifices and intrigues, Philip is honourably distinguished by uniformly rejecting with detestation the use of the cup and the dagger. Firm in adversity, he was moderate in prosperity. When advised to destroy Athens, the seat of his most implacable adversaries, he exclaimed, 'Have I done so much for glory, and shall I demolish the principal theatre of that glory!' Demosthenes, his active and inveterate enemy, long survived the decisive battle of Chæronæa; and the treaty granted by Philip to his vanquished foes after that decisive engagement, was not less generous than Frederick's treatment of Augustus the Third, king of Poland, when that perfidious and unrelenting adversary, after being driven from his capital and stripped of his revenues, was offered such easy conditions of peace, as he could hardly have expected to obtain before his multiplied disasters. Many  
prisoners



prisoners taken in war, and many towns reduced by assault, experienced from Philip a degree of lenity of which there was hardly an example in the anterior annals of the world. In the language of an ancient orator, he could digest an affront, forget injuries, and forgive insults; and in performing innumerable acts of mercy and of bounty, his favours (as happened also to Frederick) were always enhanced by the graceful or affectionate manner in which they were conferred.

Yet there are actions upon record of both these princes derogatory and disgraceful in the highest degree, and only to be accounted for by acknowledging the extreme inconsistencies of human nature, which will often combine in the same character the noblest sentiments of honour and virtue with the lowest arts and most abject meannesses. But that, together with some ignoble qualities, the lot and inheritance of humanity, these princes possessed a greatness of soul that exalted them highly above the vulgar level of the great, is abundantly proved by the extraordinary actions of their lives. To be more thoroughly convinced of this, we need only contemplate the picture which Demosthenes drew of Philip, his inveterate enemy: ‘Struggling  
‘ against hard fortune; repairing his disasters in one place by his  
‘ successes in another; wintering in the open air amidst the  
‘ snows of Thrace; exposing his person in every encounter;  
‘ bruised in his thigh, his eye transpierced with an arrow, yet  
‘ eager to sacrifice what remained of his body and his life to ac-  
‘ complish his purpose, and secure his renown.’ The history of Frederick opposing, during seven campaigns, the confederacy of France, Sweden, Germany, and Russia, amidst the distractions of domestic losses and bodily diseases, forms a counterpart to the above panegyric.

We shall content ourselves with having drawn out for our readers this sketch of the parallel between these illustrious princes. The greatest part of the work under consideration is taken up in a view of the King of Prussia’s reign, through which we hold ourselves excused from following the author, as an article in our present Review is already dedicated to this object. We shall only say that we have read with pleasure and advantage this account offered us by Dr. Gillies; and we consider this fresh specimen of his historical talents with increased satisfaction. He has, however, a great deal yet to correct, a great deal to dismiss, and a great deal to acquire, before he will deserve to be classed with Hume and Robertson. We conceive that had these chaste and elegant writers been more his study, we should have been offended by much fewer improprieties in his *History of Greece* and his *Life of Frederick*. We think we can trace in his style a considerable stain of that idolatrous  
reverence

reverence for Mr. Gibbon's bombast, who, like another Jereboam, has made the whole nation of authors to sin by the force of his corrupt example.

We venture seriously to counsel Dr. Gillies against so depraved an imitation, and conjure him to sacrifice at the shrine of good taste as many of those holiday epithets as, by sober reflection and consultation, he can prevail upon himself to discard. An historian should be the gravest of all writers, should be calm, philosophic, perspicuous; instead of which it seems to have been the ambition of all who have attempted history, since the proud, pompous, and slovenly production of Mr. Gibbon, to encumber their periods with a heap of figurative epithets, and to oppress a vulgar thought with a crowd of ungraceful imagery and fantastic verbage.

We will produce, from the work under review, some instances of this puerile and inflated language:

Page 19, 'With the cares and the pomp of royalty it has  
' always been found difficult to conjoin the cordial delights of  
' equal society.' P. 33, 'To the important concerns of edu-  
' cation, without paying due regard to which the effects of all  
' public measures are precarious and transitory, Frederick di-  
' rected the keenest edge of his vigilance.' P. 32, 'Warmed  
' by their genial influence, the wilds of Thrace and the swamps  
' of Pomerania were converted into rich fields waving with  
' yellow harvests, while the obscure banks of the Oder and the  
' Axios were adorned by flourishing cities, seats of the arts, and  
' habitations of peace.' P. 67, 'The country itself, notwith-  
' standing its royal appellation, formed an undescribed species of  
' hermaphrodite monarchy, which partook rather of the mean-  
' ness of an electorate, than of the dignity of a kingdom.'  
There are many passages in the author which are far from being clear and intelligible; of which description we will produce an instance or two. P. 3, 'Yet unvaried greatness was not surely  
' his prevailing characteristic.' P. 3, 'Of a man accustomed  
' to give free scope to the exercise of such comparative medi-  
' tations, the Memoirs of Frederick II. of Prussia, copiously re-  
' lated by himself, and by a felicity equally rare, carefully pub-  
' lished under the auspices of his illustrious successor, could not  
' fail to excite the attention in a very uncommon degree, since  
' the enterprises of him whose transactions they describe, accord  
' far better with the tumultuous conflicts of Alexander and of  
' Cesar, than with the regulated tameness of the eighteenth  
' century.' In this passage the words 'and by a felicity equally rare,' are in a kind of orphan situation, having no relation with any other part of the period. What will the reader think of the following passage? P. 22, 'Estimating things by their  
' intrinsic

‘intrinsic worth, not by their appearance or their name, Frederick valued the most obscure labourer as a person more important to the state, than the supercilious hypocrisy of the most dogmatical theologian, who, with meekness and charity in his mouth, conceals pride and interest in his heart; or the ostentatious garrulity of the petulant lawyer, and ever-promising financier, whose boasted dexterity, admired by the multitude, enables them at best but to confound sense, pervert justice, and array in the garb of science arts of a similar kind, and only something worse than the pilfering tricks of the pedlar.’ It is plain that in this passage ‘supercilious hypocrisy’ is personified, and that the words, ‘of a similar kind,’ are followed and connected by the word ‘*than*.’ In one place he speaks of the artificial characters and the deep policy of Philip and Frederick; and, in p. 28, he calls it the *natural* and *cordial* administration of these princes. In p. 52 we read ‘the most interesting link in the whole chain of comparison.’ This is surely a faulty allusion, for parallels do not run in the same line, and consequently not in the same chain.

Many of Dr. Gillies’s expressions are much too poetical, as, ‘warmed by their genial influence’—‘waving with yellow harvests’—‘blooming resources’—‘dull ear’—particularly the verb *to shew* used in a neuter sense, as in p. 50, ‘And I much fear that the military glory of those renowned conquerors must not be examined too nicely, lest that which at a distance *shows* an inestimable diamond, prove, on a nearer survey, but a sparkling bauble.’ Sometimes the author is so poetically inclined as to appear almost ambitious of rhyme, as in p. 289, ‘gladden us with joy, and sadden us with sorrow.’

But if the author is frequently too prodigal and magnificent in his use of language, he is sometimes mean and parsimonious. P. 258, ‘Distributed provisions gratis.’ P. 65, ‘Having learned that important event at Rheinsberg, when he was himself confined by the ague, he made use of the bark, contrary to the advice of his physicians, and hastened to undertake an enterprise, the success of which was to decide the fortune and glory of his reign.’—‘To describe the operations which afford great military or great political results often *resembles explaining* the machinery by which the decorations of a theatre are moved and varied.’ P. 260, ‘To play a safe game.’

All artifices of style, when vulgarised by frequent repetition, grow disgusting and contemptible. Dr. Gillies is constantly affecting that French inversion adopted with such success by Hume and other sober writers, who knew the discreet and economical use of figures and inflections. The sort of sentence to which we allude run, thus: P. 45, ‘Firm in adversity, *he* was moderate

‘ moderate in prosperity,’ instead of *he* was firm in adversity and moderate in prosperity. P. 501, ‘ In a still and unengaged attitude, neither moved by external impulse, nor agitated by internal emotion, his appearance was interesting, though sedate.’ The word *outbreak* we never saw, except in Dr. Gillies’s book, p. 408; nor the words *cool* and *inflamm* in a neuter sense in any but an inaccurate writer.

The author often affects the antithesis, but seldom sustains it with neatness and propriety; and we may apply to the present work what we have said in another place, that his antitheses are a sort of mock encounter, like many of our modern duels, in which men meet, parley and flourish, and at last expend their ammunition in the air.

We shall dismiss the consideration of the volume before us with this general remark: it is evidently the production of an ingenious and reflecting mind; but the language is, for the most part, unworthy of the thoughts, and unadapted to the nature of the work.

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ART. II. *Archæologia; or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VIII. 4to. 1l. 1s. White. London, 1787.*

[ *Concluded.* ]

‘ III. *Observations, by the Rev. Mr. Pegge, on the Stanton-Moor Urns and Druidical Temple.*’

THE scene of this discovery is in the Peak of Derbyshire, and the discoverer was Major Rooke. The major sent an account of his discoveries, with drawings, to the divine; and the latter, with his usual facility of inquiry, drew up these remarks upon both.

‘ I do not recollect at present,’ says Mr. Pegge, ‘ one single instance besides this, among all the discoveries that have been made in this island relative to *hydriotaphy*,’ an affected word for *urn-burial*, introduced by Sir T. Brown, and now adopted by our author, ‘ wherein one urn was found inclosed, or buried as it were, within another.’ Urns inclosed in marble or stone, are not uncommon at Rome\*. One, inclosed in stone, was

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\* Montfaucon’s Travels, 2d edition, by Henley, p. 83, &c.

found at Aldchester in our own island\*. Nor is it material, whether the outward or the inward urn be marble, be pottery, or be glass. The inward is still an urn inclosed, and the outward is still an urn inclosing it. And Mr. Pegge himself subjoins in the *very next* words, what directly refutes his own position. ‘Meric Casaubon informs us,’ he says, ‘that *vessels* of various kinds have been found *within* or *near* the larger urns dug up at Newington in Kent.’ Some vessels were found *within* the larger urns, and some *near* them. *Those* therefore were urns inclosed within urns. And an urn of pottery inclosing another urn of pottery, is only like the marble repository for an *alabaster* urn at Rome, or the stone repository for a glass urn at Aldchester.

‘The Britons,’ as Mr. Pegge remarks, ‘if not before, yet certainly after, they were romanized, used urn-burial.’ Mr. Pegge is one of those writers, who, in order to avoid any hasty assumption of principles, are perplexed with doubts at every turn :

—————*Dum procellas*  
*Cantus horrescit, nimium premendo*  
*Littus iniquum.*

We say not this from any disrespect to Mr. Pegge. We esteem him as a knowing, an active, and an inquiring antiquary. But we wish to caution him against that phlegmatickness of spirit, which is apt to hang upon his mind, and to check the exertions of vigour within him. Mr. Pegge is not an eagle, but let him not degrade himself into a wren or a tom tit. The barrows upon Salisbury plain appear from that fullest of all demonstrations, a Roman road shaving off a part of a great barrow, to have been prior to the Romans. And yet in one of these has been found ‘an urn full of bones ;’ as in another of them have been found the fragments of an urn †.

‘One has good reason to imagine,’ adds Mr. Pegge, ‘considering where the urn was found, viz. in the midst of so many druidical monuments as are to be seen on Stanton-Moor, it appertains to them,’ the Britons. From a view of the two urns, the inclosing and the inclosed, they appear plainly *not* to be *Roman*. But did they belong to the Britons, before or after

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\* See a little history of Aldchester, at the end of Kennet’s Antiquities of Ambrosden, &c. The present reviewer remembers to have seen the stone-repository, some years ago, at the vicarage-house of Ambrosden.

† Stukeley’s Stonehenge, plate IV. and p. 9, 44, and 45. See also p. 16.

the Romans came? This Mr. Pegge does not pretend to conjecture. Yet the solution is easy. If not Roman in their appearance, they did not belong to the Roman Britons. The outer urn is also of 'coarse clay;' the inner too was 'covered with a piece of clay,' as a lid to it\*. And though both Mr. Pegge and Major Rooke have not noticed the urns to be *unburned*, which we have no doubt but they are, and thereby prove themselves undeniably to be British manufacture, like the urn on Salisbury plain †; so the zigzag moldings and circular channels upon the Stanton urns, are very similar to those on the Salisbury, and unite in proving all to be British ‡.

We have dwelt the more upon this point, as we wish such inquiries no longer to stand lingering in the darkness of doubt, but to push out into something like the light of knowledge. We now turn to the druidical monuments themselves. That these *are* druidical, cannot be doubted. These, as appears from the plan and the description together, are nearly in the form of an unequal triangle. Two of them are at equal distances, 225 *paced* yards, from a stone that is traditionally called *the king*; which is 34 *paced* yards west of what is called 'the druidical temple' above, and is popularly denominated (from the nine stones, we suppose, that compose it) 'the nine ladies.' So at Rollright in Oxfordshire, we remember, and at a little distance from the acknowledged temple there, is a single stone, that has equally the appellation of *king*. This coincidence in the temples and the tradition, is very striking. And it is improved, by the tradition supposing the stones at Rollright to have been knights and soldiers, and by denominating them ladies at Stanton. Four other monuments also range in a line, three of them 260 *paced* yards from each other, and the other at only 100. 'Surely,' adds Mr. Pegge, '—there is something very mysterious in these arrangements: One can never suppose these druidical monuments could be thus *fortuitously* placed; that would be too wonderful a coincidence; but upon what plan, design, or system, the druids proceeded in forming this group of British antiquities, I cannot pretend to explain; let others, more sagacious, divine, taking this along with them at the same time, that No. 1 and 6 are pretty near north and south of each other.'

The *fortuitous* arrangement of these monuments, was surely too absurd and ridiculous an idea, even to be hinted at for rejection. Nor is the *artificial* arrangement too mysterious for

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\* Stukeley's Stonehenge, p. 62, and No. 3 of plate. † Ibid, p. 44.  
‡ Stukeley's plate 32 and p. 44, and the present plate.



explanation. The monuments are all barrows, or circles designed for the reception of barrows. All have a reference to the temple, as the barrows near Stonehenge equally have to it. The circles are three in number, and form one line, which runs by the king-stone of the temple, and is the base of the triangle. Two barrows form one of the sides, while the third side is left defined only by the extreme points of the others. The circles are the graves of some principal persons, no doubt; and the barrows are the burying-places of their inferiours. These have been thrown into the form of a triangle we suppose, that the upper angle might answer to the temple, the base should run near to the temple and along the leading-stone of it, and all should mark the holy inclosure around it. Many fantastical reasons may at any time be alledged, for preferring one mathematical figure to another. Where fancy alone is consulted, suggestions are numberless. And that even the form of a triangle, however planned and executed at first, was not finally adhered to; is plain from a third barrow in the line of barrows, added to the southern circle of the base, and so breaking in upon the triangular arrangement. Where fancy presides, there is little fixedness.

We shall notice only one particular more, concerning these remains. In a barrow within one of the circles Major Rooke found an urn of coarse thin clay, full of burnt bones; and upon them lay a very singular druidical remain, in appearance of mountain pitch, very hard and light — : considering the figure, which is that of a heart, and the perforation at top evidently made with a tool; we cannot but esteem it a British amulet. This is a relick truly singular. We believe it to be an *unique*. And we therefore point it out to the curiosity of our readers.

We thus dismiss an essay, which we consider as too poor and petty for the name of the author; as exhibiting few marks of learning, and still fewer of sagacity.

IV. *An Account of some Stone Coffins, and Skeletons, found on making some Alterations and Repairs in Cambridge Castle. By the Rev. Robert Masters, &c.*

In August 1785, workmen were employed in rendering Cambridge Castle more commodious and healthful; and these, in levelling some ramparts on the south side thereof, discovered two coffins of stone, under the wall of the old stone staircase, now unfortunately demolished to make way for a modern one of brick. Two skulls were also found under the old stone stairs (near which, as I observed before, the coffins were found)

‘ found) leading to the apartments over the gateway.’ And two skeletons were likewise found that summer, in removing some part of the ramparts on the north side. ‘ The present ‘ goal here,’ says Mr. Masters, ‘ was only *the gateway* to the ‘ old castle (as its structure evinces, which stood at some ‘ distance from it, as the small remains of it, still visible behind ‘ the Bridewell, plainly shew.’ The gateways of all our old castles, and of all our old manour-houses, were regularly the *prisons* of them, we believe. The *gateway* at Westminster still continues so; and we know of one manour-house, where tradition fixes a prison over the front-gate. But, as Mr. Masters additionally observes, ‘ I cannot help thinking, the room over ‘ the gateway was made use of *as a chapel* to the castle; and ‘ the ground on the east, north, and south, consecrated for a ‘ place of burial.’ There was always, we believe, a room either immediately over the gateway, or close upon one side of it, set apart as a chapel *for the prisoners*; because, in the manour-house to which we have alluded before, we remember the chamber directly over the gateway, to have been denominated *the jailor’s chapel* by tradition. And as Mr. Masters may in vain perhaps refer the subject to the ingenious and truly respectable ‘ Mr. King, who has made such curious and acute inquiries ‘ into the structure and allotment of apartments, in such kind ‘ of fabrics;’ but who has taken no notice of this circumstance in our ancient castles; we have ventured to supply the defect in his inquiries, and to gratify the curiosity of Mr. Masters, by these few suggestions.

In one of the coffins, under the head of the skeleton, and in a cavity cut into the stone there, was found a plate, with an ‘ inscription’ upon it; ‘ by which both the name of the person, ‘ and time of burial, will, I make no doubt, be ascertained;’ but which appears plainly to us to be merely a series of unmeaning scrolls, a kind of cabalistic charm, such as used (we believe) to be very lately put into bags of Smyrna cotton, when they were made up for exportation; and such as seem to have been peculiarly common to the human mind, against the terrors of the grave.

‘ V. *A Second Letter from Mr. Masters—on the Stone Coffins ‘ found in repairing Cambridge Castle.*’

This relates the discovery of three more coffins of stone. Two of these were still nearer to the staircase of the gateway. The covering only of the third was laid open. But a part of this actually ‘ went under the old wall of the staircase.’ And the circumstance serves to explain, what was unexplained before.

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The bodies not only 'seem,' but appear, 'to have been deposited there, *before* that building was erected;' and, what is more, the whole ground appears to have *then* been the cemetery of the castle, and to have had the gateway erected upon a part of it; the wall of the staircase running directly across one of the coffins. So little attentive were the builders, to the remains of the dead deposited in the ground! Yet the interred were no common dead. There was by the side of one of the skeletons, 'a stick of three quarters of an inch in diameter.' And this, 'now mere touchwood (of which I have a piece about half a yard long) was probably *an ensign of office*, and might denote his being *constable or keeper* of the castle.'

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ART. III. *Accounts and Extracts of the Manuscripts in the Library of the King of France. Published under the Inspection of a Committee of the Royal Academy of Sciences at Paris. Translated from the French. 8vo. 2 vols. 12s. boards. Faulder. London, 1789.*

THE present work is indebted for its origin to the munificence of the French king, who, in the year 1785, instituted an establishment for the purpose of examining the vast collection of manuscripts in the royal library. His design in this institution was, to revive the study of the learned languages and historic records; to discover to France the literary treasure she possesses; to point out to her the use of them; and to make all Europe participate of whatever, in that great and celebrated repository of valuable productions, can contribute to the advancement of learning. For carrying this liberal design into execution, it was ordained, by the royal authority, that for the future eight academicians should employ themselves to make public, by exact accounts and judicious extracts, the manuscripts of the king's library; to translate, and even to publish in their original languages, the pieces they should think worthy to be printed at large; that three of the academicians should examine the Oriental, two the Greek and Latin, and the other three the manuscripts which concern the history of France, and in general the antiquities of the middle age; and that each of them should receive an annual appointment for this particular business. The king's intention also was, that the employment on these manuscripts should not be exclusively confined to the eight who were to have an appointment for their trouble, but that all the other academicians should consider themselves as invited to assist in the work, and be admitted to the committee, to lay before them the result of their researches.

In order to afford this institution all the extent and utility it is capable of, his majesty was desirous that the execution should not be confined to the Academy of Belles Lettres, nor to the manuscripts in his library alone; but that the learned, both of the capital and provinces, should be invited to make known likewise the manuscripts preserved in the public and private repositories to which they have access, and to transmit the fruits of their researches, under cover of the minister, to the perpetual secretary of the academy, who is directed to report the same to the committee, by whom they may be published.

It is impossible to mention the history of such an institution without expressing a wish that the present work may excite an emulation in those, under whose province it more immediately falls, to imitate so excellent an example. Immense stores of information are yet locked up in various libraries of Europe; and few countries, perhaps, can boast of more valuable repositories of this kind than our own. While we eagerly adopt the most frivolous fashions of the French nation, we have too long neglected to follow them in their nobler and more useful institutions. The Academy of Belles Lettres, so glorious to the memory of Lewis the Fourteenth, by whom it was established, has now subsisted upwards of a century, without having ever excited amongst us so much as the least attempt at emulation. Let us not prove equally indifferent about imitating this second example of improvement, which, for its liberality and auspicious influence on literature, merits the highest commendation.

We are not to suppose that all the manuscripts in the French king's library are alike worthy of notice, or can afford materials equally curious and interesting; but perhaps there are none of them which do not, in some respects, merit the attention of the learned; and even if there should be found a large number, from which nothing useful can be extracted, it will still be rendering a considerable service to point out such as are useless, and thereby to spare other inquirers many laborious and fruitless researches. Neither must we imagine that the academicians, employed in this work, have begun their extracts from the most important manuscripts. They could not make a selection from works, the greater part of which was absolutely unknown to them. They could have no other lights than the titles, and these are too often deceitful guides. It is therefore, in some measure, chance alone which has determined the materials of the present collection; and all that can be required from the compilers is, that they proportion the extent of the selection to the importance of the work; and that they do not insert, as far as can be avoided, any article but such as is useful or curious.

The printing a selection from the manuscripts in the Oriental languages, makes the use of Oriental characters necessary, in a variety of instances; the Baron de Breteuil, convinced of this, and being informed that there were many sorts of these different characters in the royal printing-house, where they had been neglected for near a century, directed a search to be made for them, and engaged M. de Guignes to examine and put them in order. This academician has not confined his plan strictly to the intentions of the minister, but availed himself of every circumstance that could increase the utility of his labours; of which he has given a large historical essay, abounding with information on the subject, in the beginning of the work.

The first manuscript of which an account is given by M. de Guignes, is entitled 'The golden Meadows, and the Mines of precious Stones; an Universal History, by Aboul-Hassan-Aly, son of Al-Khair, son of Aly, son of Abderrahman, son of Abdallah, son of Masoud-El-Hadheli, surnamed Masoudi; a writer of the twelfth century.' It is contained in Arabian manuscripts, No. 598, in quarto, of 274 pages; No. 599, in quarto, of 394 pages; and No. 599, A, in folio, of 984 pages: all three on Oriental paper. This work, we are told, is much esteemed in the East, whether on account of its antiquity, the author having lived in an age when the Arabians still continued to cultivate many sciences; or on account of the variety of the objects, or the extent of the inquiries contained in it. It is doubtless this which determined Masoudi to give it the singular title which it bears; and besides, it is the custom of the Orientals to give such titles to their works. We think it unnecessary to specify the particular condition of those several manuscripts. It is sufficient to say that, as historical works, they are obscure, desultory and imperfect, and mixed with many Oriental fables, unworthy of notice.

The next manuscript of which we meet with an account, by M. de Brequigny, is 'The Journal of Burcard,' master of the ceremonies to the pope's chapel, from Sixtus IV. to Julius II. Burchard held many employments at the court of Rome, and was, towards the end of his life, bishop of Horta. He gives a particular detail of what passed from the death of Sixtus IV. to the election of his successor. We shall select, for the gratification of our readers, some extracts from this part of the work:

'As soon as the pope was dead, Burcard, as master of the ceremonies, was, with his colleagues, called to assist at the funeral. He then paints the extreme confusion that reigned in the palace immediately after he expired. His body having been exposed on a table, they were long before they were able to obtain the necessary things

to wash and clothe it agreeable to the custom : the domestics employed themselves in plundering the furniture ; every thing was carried off in a moment. Burcard, mean time, in vain applied to the persons on whom the pope had conferred the greatest favours to procure water, wine, spices, and linen ; at the end of the four hours, a kitchen boy brought him some water in a kettle, which was used to wash dishes in ; a barber, to whose shop he repaired, lent him a basin ; they were obliged to make use of the shirt he died in to dry his body, and could not procure another. Burcard clothed him in his pontifical habit, and confesses that, in this confusion, he forgot the pope had formerly worn the habit of the order of St. Francis, and in this habit he ought to have been clothed after his decease, as had been practised on the death of Alexander V. For want of a pastoral cross, they were obliged to cross the stole on his breast ; a sapphire ring, of the value of three hundred ducats, was put on his finger ; and so little could they trust to the respect of those who came near him, that guards were placed to prevent their stealing the ring. Thus he was inclosed in a bier of walnut wood, and interred the 18th of August, in the church of St. Peter, which he had chosen for his sepulture.'

The author afterwards specifies the conditions which the new pope, before his election, solemnly engaged to observe. ' But,' says our author,

' The most singular, perhaps, of all the articles was, that the future pope should grant previously to all the cardinals an entire and unreserved absolution of all the crimes they might hereafter commit, however enormous ; and even if they were of such a nature that they could not be pardoned, except by an express declaration, the demand of such a promise seemed to contain a tacit, and not very honourable, acknowledgment of the necessity they thought they should stand in of it.'

Burcard's account of the marriage of Charles the Eighth with Anne duchess of Bretagne, an event which astonished Europe, is different from that of other historians. We shall give the anecdote in the words of the commentator :

' We know that Charles had promised to espouse the daughter of Maximilian, king of the Romans, and that Maximilian had married the Duchess of Bretagne, by proxy indeed, but with every formality that was thought necessary to render the marriage indissoluble.

' Charles, however, persuaded Anne to consent to espouse him, without respect to this tie. A double dispensation was necessary ; for, besides the obstacle I have just mentioned, Charles was related to the duchess in the fourth degree. Some historians say he was beforehand assured of these dispensations ; but Burcard tells us that the courier of Charles, sent to demand them, arrived at Rome the 5th of December, 1491, and brought advice that the marriage was already consummated ; but it was not in reality until the morrow ;



and it is known that the dispensations were not granted by the pope until ten days after. Burcard appears much offended at this marriage. In his journal he gives the duchess the title of Queen of the Romans; and in the table of contents this affair is pointed out under this odious title, *signal adultery of the King of France.*

Another anecdote, of a different nature, is worthy of being related:

‘Many persons were taken into custody the same year at Rome, who had forged a great number of bulls and apostolic letters; one of them confessed to fifty at least. They all belonged to the apostolic office, and associated together; they first caused some letters to be drawn up, which were easily procured; afterwards, having erased the ink with a certain liquid, except the signatures, and such parts of them as they thought proper to leave, in the place of the obliterated clauses they inserted such things as they had agreed with the persons who employed them. To facilitate their operations, they had different sorts of ink, some of which were easily taken out. They were paid according to the importance of the service, and were sometimes content with one hundred ducats; but confessed they had received as far as two thousand for a single act. They had carried on this trade for two years, when one of them was discovered, and betrayed his accomplices. They manufactured dispensations of all kinds, and declared they had made one for a priest of the diocese of Rouen, who was married, to enable him to keep his wife. They had some powerful protectors, but the pope was inflexible; the guilty were hung, and their bodies thrown into the fire. One of them was a priest, the other had only received the tonsure. Burcard, who relates this affair at length, does not tell us that they obliged them to confess all the acts they had forged, and which it became necessary to destroy. How many of these cases may there be, in which that wise precaution has been neglected, and consequently how many false acts must have been handed down to posterity? It is not therefore without reason that the diplomatists are on their guard against charters which are presented to them; since, independent of those which modern rogues continue to fabricate, we have reason to believe there still exists a great number which their predecessors have forged.’

The subsequent extract delineates the licentiousness and ferocious manners, as well as the trifling laws that prevailed at Rome, at the end of the fifteenth century;

‘There was in that town, in 1498, a courtesan, that is, says Burcard, an honest town girl. They used to call her Corsetta; she had at her house a moor, who passed for, and wore the habit of a woman, and caused himself to be called Barbara the Spaniard. It was thought necessary to punish the criminal commerce that subsisted between them; they were both condemned to be led through the streets of the town; Corsetta dressed in a black velvet gown, sweeping the

the ground, but without a sash; the Moor in a woman's dress, the arms tied behind the back, above the elbow, and so indecently put on, that under an appearance of correcting manners, they were scandalously outraged. After this punishment, the courtesan was set free, but the unhappy Moor was, a few days after, committed to the flames, with circumstances that create horror. Here we see one of the culprits punished with death, and the other only by shame. The disguising of the sex was then looked upon as the capital crime, whilst the real crime remained almost unpunished.'

A part of Burcard's Journal has been published before, but other parts remain hitherto sequestered in the repositories of manuscripts. The information they contain is, in some particulars, valuable to history; and they afford a few anecdotes, which, though not of much importance, are gratifying to curiosity. We shall here suspend the farther prosecution of this work until another opportunity.

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ART. IV. *An Account of the principal Lazarettos in Europe; with various Papers relative to the Plague; together with further Observations on some foreign Prisons and Hospitals; and additional Remarks on the present State of those in Great-Britain and Ireland. By John Howard, Esq. F. R. S. 4to. 12s. Cadell. London, 1789.*

[ *Concluded.* ]

**I**T is impossible to take leave of Mr. Howard without doing him the justice to make two more very important and interesting extracts. The one will contain his remarks upon the principal defects of London hospitals, and his hints for the construction and regulation of hospitals in general; the other will exhibit his arguments in favour of penitentiary houses:

‘ I shall beg leave to subjoin a few general observations concerning defects in the London hospitals, premising, that I fear the public attention to them is much relaxed of late years, in consequence of the newer establishments of dispensaries, which have multiplied so as to injure the funds of the older institutions.

‘ The securities and fees required at admission into many of the hospitals bear hard upon the poor, and absolutely exclude many of those who have the greatest occasion for charitable relief. The nurse's fees in particular open a door to many impositions.

‘ The visits of governors are too often only a matter of form, the visitor hurrying out of an offensive room, and readily acquiescing in the reports of nurses, &c. Hence I apprehend many instances of neglect in surgeons and their dressers, as well as other officers, go unnoticed.

‘ I have never found any clergyman administering consolation and admonition to the sick; and prayers are usually attended by very few.

‘ Whitewashing the wards is seldom or never practised; and injurious prejudices against washing floors, and admitting fresh air, are suffered to operate.

‘ Bathing, either hot or cold, is scarcely ever used; I suppose because it would give trouble to the attendants.

‘ There are no convalescent wards or sitting rooms; so that patients are often turned out very unfit for work, or the common mode of living.

‘ The admission of great quantities of beer for the patients from alehouses by alledged or pretended orders from the faculty, is a great and growing evil. Every proper article of diet should be provided by the hospital, and no other, on any account, be admitted.

‘ It is a pity that, for want of attention to these circumstances, such noble institutions should be rendered of much less public utility than was intended by their generous founders and supporters.

‘ I gave in my last publication some hints on the construction and regulation of hospitals, most of which were collected from the observations I had made abroad; I shall now take the liberty of repeating them, with a few additional observations.

‘ The situation of an infirmary or hospital should be on elevated ground, near a stream of water, and out of a town. The wards, if only one for each sex, to be from twenty-five to thirty feet high, arched, and without apartments over them; otherwise the building to consist of only two stories beside the cellars, and the area extended as far as necessary upon this plan, that the inconvenience of higher rooms may be avoided. The first floor raised four or five steps from the ground; and the ascent made easy to the entrance. The wards fifteen feet high to the ceilings, and distinct ones for medical and chirurgical patients. Two doors to each ward, one of them iron latticed, or canvass. Staircase of stone, spacious, convenient, and easy, as in Italy, Marseilles, Malta, &c. No room to contain more than eight beds. The windows lofty and opposite, or large circular apertures (as at Leeds infirmary), opening into passages not less than six feet wide; hasps and staples to the upper sashes to prevent their being shut at improper times; one of the windows should open from the ceiling to the floor, either as folding-doors, or like those at Guy’s hospital; a stone gallery for more readily opening and shutting the windows, as in the Italian hospitals. The ceilings lathed and plastered, and proper apertures in them. The fire-places in the middle of the longer side of the wards; the beds in spacious recesses, as at Toledo and Burgos; or to each bed a recess, with curtains, as at Genoa, Savona, &c. The bedsteads iron, painted, and with a screw, that the backs may be easily raised or lowered; the beds on varnished boards or laths, with hair mattresses. In each ward a cistern, basin, and towel, for the patients. Vaults on the outside of the wards, and water-closets, as at Guy’s hospital: for every improvement that may render such places less offensive should be carefully adopted in all houses containing a number of inhabitants. Airy rooms and refectories

ries for convalescent patients; one spare and unfurnished ward; each ward to be taken in succession, and called the spare ward. The kitchen, washhouse, brewhouse, and bakehouse, out of the house; but if the kitchen be in the house, it should be lofty, as in Christ's hospital (not under ground), and the entrance through the servants' hall. A convenient bath, with an easy descent into it. A piazza and spacious walk to induce patients to take the air and exercise. The wards washed once a week; scraped and lime-whited at least once a year. (The machines at Northwich for supplying the salt-mines with fresh air, being on a simple construction, would be of admirable use in hospitals, especially if situated in close and confined places). The patients washed at their admission in the cold or warm bath, and to conform strictly to the rules of nicety and cleanliness.

‘It may be proper to suggest, that many of these ideas may be adopted with equal propriety in the construction and regulation of poor-houses.’

Before we produce the author's sensible reasoning in favour of penitentiary houses, we will premise that having the weighty opinion of Sir William Blackstone expressly on his side, and the avowed approbation of the wisest characters in the country, he proceeded cheerfully in his office of supervisor to the buildings intended for the purposes of this noble plan. At the end of two years, however, being deprived of the assistance of an excellent colleague by the death of Dr. Fothergill, and perceiving that every thing was made a subject of dispute and contention, and that no preliminary was settled, he wrote a letter to Earl Bathurst, lord-president of the council, requesting him to lay before his majesty his resignation of the office of supervisor:

‘The term *Penitentiary* clearly shews that parliament had chiefly in view the reformation and amendment of those to be committed to such places of confinement.

‘To these houses, however, I should wish that none but old, hardened offenders, and those who have, as the laws now stand, forfeited their lives by robbery, housebreaking, and similar crimes, should be committed; or in short, those criminals who are to be confined for a long term, or for life. I wish that no persons might suffer capitally but for murder, for setting houses on fire, and for housebreaking, attended with acts of cruelty. Our present laws are certainly too sanguinary, and are therefore ill executed; which last circumstance, by encouraging offenders to hope that they may escape punishment, even after conviction, greatly tends to increase the number of crimes. Yet many are brought to a premature end, who might have been made useful to the state. Indeed, I the more earnestly embarked in the scheme of erecting penitentiary houses from seeing cart loads of our fellow-creatures carried to execution, though the generous nature of our countrymen rarely permits them to perpetrate acts of cruelty,’ when at the same time I was fully persuaded that many of those unhappy wretches, by regular, steady discipline in a penitentiary house, would have been rendered useful members

members of society; and, above all, from the pleasing *hope* that such a plan might be the means of promoting the salvation of some individuals; of which every instance is, according to the unerring word of truth, a more important object, than the *gaining of the whole world*.

The penitentiary houses I would have *built*, in a great measure, *by the convicts*. I will suppose that a power is obtained from parliament to employ such of them as are now at work on the Thames, or some of those who are in the county gaols, under sentence of transportation, as may be thought most expedient. In the first place, let the surrounding wall, intended for full security against escapes, be completed, and proper lodges for the gate-keepers. Let temporary buildings, of the nature of barracks, be erected in some part of this enclosure which will be wanted the least, till the whole is finished. Let one or two hundred men, with their proper keepers, and under the directions of the builder, be employed in levelling the ground, digging out the foundation, serving the masons, sawing the timber and stone; and as I have found several convicts who were carpenters, masons, and smiths, these may be employed in their own branches of trade; since such work is as necessary and proper as any other in which they can be engaged. Let the people thus employed chiefly consist of those whose term is nearly expired, or who are committed for a short term; and as the ground is suitably prepared for the builders, the garden made, the wells dug, and the building finished, let those who are to be dismissed go off gradually; as it would be very improper to send them back to the hulks or gaols again. By this method, they may be kept most usefully employed; and at the same time, by regular labour, some degree of separation, and proper conduct of their overseers to them, they may perhaps be a little reformed; for, except their keepers, and the directors of the works, they will be no more intermixed with other people than where they are now, at Woolwich, Portsmouth, or Gosport. I have not considered this scheme superficially, though I can bear being told it is absurd. Many have been reclaimed and made useful members of society, in foreign houses of correction, and have thanked God for their confinement in them: these houses are called in Holland *Ver-beter huizen*, that is, bettering houses; and the settled object in all such houses should be, to make men better; at least, more useful subjects. Their earnings constitute, in my opinion, but a secondary consideration; for surely it is impossible to place any degree of *profit* in competition with the prospect of meliorating the minds of our fellow creatures.

The object I am sensible is great, but it is useful. If I should not be able to accomplish this good work, I would still endeavour to bring materials, and lay the foundation; that others, of more skill, may afterwards undertake the benevolent task, and carry to perfection a plan worthy of the great Sir William Blackstone, with whom I had the honour of much conversation on this subject; a man of such vast extent of capacity, as to have comprehended, in one enlarged view, the whole fabric of our laws; who was able to reduce them to a regular

regular system; and who further possessed, what is rarely united to great abilities, constancy to execute his immortal work.

‘ This great and good man Dr. Fothergill saw just before he died, to whom he then turned, and asked ‘ what progress we had made in the penitentiary houses.’ The doctor answered, that we had paid all possible attention to the sentiments of others respecting a situation; that we must soon be obliged to request the opinion of our judges concerning it; and, till this was obtained, we could not proceed much farther. **BE FIRM IN YOUR OWN**, was all that he was able to say, as he soon after departed to a better life.’

We shall now rest satisfied with having laid before our readers some of the fairest parts of this excellent man’s performance. After the consideration of the penitentiary houses, he subjoins some remarks upon the goal fever, and a sensible, manly, and affecting conclusion, in which is this dignified passage :

‘ To my country I commit the result of my past labours. It is my intention *again* to quit it for the purpose of revisiting Russia, Turkey, and some other countries, and extending my tour in the East. I am not insensible of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be *uncandidly* imputed to *rashness* or *enthusiasm*, but to a *serious, deliberate* conviction that I am pursuing the path of *duty*, and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures than could be expected in the narrower circle of a retired life.’

The rest of the volume consists of tables ascertaining the number of criminals in particular circuits, and within particular periods; their different sentences and their different crimes; and other miscellaneous, minute, and elaborate details, succeeded by a copious index. The plates, containing views and plans illustrative of the work, are twenty-two in number, and are executed in a manner worthy of so complete and noble a work. At the end of all is placed Sir Stephen Theodore Janssen’s table of convicts, &c. the title of which runs thus on the plate: ‘ This sheet contains three tables, from 1749 to 1771 both inclusive, being twenty-three years; 1st. Shewing the number of sessions at the Old Bailey, and the days continuance of each, during every mayoralty, with the number of persons sentenced to die, and for what crimes; 2d. The number of persons executed from each sessions, and for what crimes; 3d. The numbers from each sessions, either pardoned, transported, or died in Newgate, with the respective crime of each.’



We intended to have continued our observations and ~~extracts~~ no further; but if the reader is inspired with a veneration equal to what *we* feel for this great character, he cannot be displeased with having the sentiments of Mr. Howard respecting several important questions laid before him under one point of view.

On the subject of oaths, p. 74, he says ‘ I could wish, from the clearest principles of reason and sound policy, that the use of oaths were, almost in all cases, entirely abolished; and that the affirmation of the fact should be sufficient; and that he who asserted or affirmed a falsity should be punished and disgraced as a perjurer.’

In p. 169 there is this sensible note respecting solitary confinement:

‘ I wish all prisoners to have separate rooms; for hours of thoughtfulness and reflection are necessary. The gentlemen of this county, by their building this house of correction, and in various other instances, have shewn themselves so attentive and zealous in whatever may contribute to the real interests of their fellow-creatures, that I am glad to take this occasion of making some remarks on solitary confinement. The intention of this, I mean by day as well as by night, is either to reclaim the most atrocious and daring criminals; to punish the refractory for crimes committed in prison; or to make a strong impression, in a short time, upon thoughtless and irregular young persons, as faulty apprentices, and the like. It should therefore be considered by those who are ready to commit, for a long term, petty offenders to absolute solitude, that such a state is more than human nature can bear, without the hazard of distraction or despair; that it is repugnant to the act which orders all persons in houses of correction to work; and that for want of some employment in the day (as in several houses of correction) health is injured, and a habit of idleness or inability to labour in future, is in danger of being acquired. The beneficial effects on the mind, of such a punishment, are speedy, proceeding from the horror of a vicious person left entirely to his own reflections. This may wear off by long continuance, and a sullen insensibility may succeed.’

With regard to Sunday schools, Mr. Howard thus expresses himself: ‘ On catechising and plain, serious, familiar discourse, on the great practical principles and duties of religion, the beneficial effects of Sunday schools will, in a great degree, depend.’

His opinion respecting the utility of workhouses may be collected from this note:

‘ Before I conclude this subject of workhouses, I must add, that I by no means approve of the idea of parishes giving no relief to persons out of their workhouses; for, even the best establishments of this kind have something in them repugnant to the feelings of an Englishman. An ingenious writer has proposed *parish workshops* (similar to

to what I have mentioned at Vienna): and was not Mr. Henry Fielding's proposal of the same nature? 'that poor people might relieve themselves; and by repairing to them in the day-time, and receiving what they earned, they would be enabled to return to the comforts of their *own fire side*, and be at liberty to engage in any other occupation that might offer.'—'For the original institution of the poor laws is, in Judge Blackstone's words, to relieve the impotent poor, and them only; and to find employment for such as are able to work; a plan more humane and beneficial than even feeding and clothing of millions, by affording them the means (with proper industry) to feed and clothe themselves.'

'If all parishes were to procure the means of labour, both for men and women, I am persuaded it would keep many out of those places of confinement, parish workhouses; and as for such persons as have nothing but their labour by which to support themselves, they should be compelled to work, in well-regulated houses of correction, unless in cases of sickness, age, and incapacity.'

A just remark upon the political inconvenience of transportations occurs in another place:

'As I have formerly published, in a table, the number of criminals delivered from Newgate to be transported, in the years 1773, 1774, 1775, I shall here take the liberty of copying, at the end of this work, from the appendix to the draught of a bill for erecting penitentiary houses, 'the lists in the House of Commons, of all persons who, between the first day of November 1769 and the first day of November 1776, had, within any jurisdiction of England and Wales, been ordered for transportation, in consequence of conditional pardons or otherwise; which lists were returned to the house pursuant to a motion for that purpose of the 8th of November 1776.' Upon these lists the following observation is added: 'The annual average of persons sentenced to transportation during the seven years above specified, appears to have been nine hundred and sixty; and this number is less by near one half than would probably be found in similar lists for the seven years preceding; for the judges had already seen strong objections to transportation, and had discouraged the use of it, as far as was compatible with the public convenience and safety.' I perfectly concur in opinion with a great and learned writer, whom I have already quoted, 'that every effect of banishment, as practised in England, is often beneficial to the criminal, and always injurious to the community.'

The persons mentioned in this book with particular honour are, the Emperor of Germany, the Grand Duke of Tuscany, Sir William Blackstone, Dr. Fothergill, Dr. Price, the treasurer of Guy's hospital, and Mr. Blackstone the architect.

We feel a compunction in presenting to our readers a note which contains a charge of the blackest enormity against an individual, whose name is given at length, in order to be made a more conspicuous mark for public detestation. The circumstances

stances of the case, however, are so singular, that we can but entertain some little hopes that Mr. Howard has been misinformed. If it be only a story founded in calumny, what mischief it was capable of doing is already done; and the broader the light in which it is held forth, the fairer the opportunity will be of exposing its corruption and cruelty. Upon this principle we will extract the account:

• Here was a prisoner, lately the widow of an old gentleman, who left her an estate of 300*l.* *per annum*, and about 7000*l.* in mortgages. She was afterwards married in Scotland to a Mr. Milbourne of this city, who soon spent 4000*l.* but, upon some disagreement, she refused to give up the mortgages of the other 3000*l.* By an attachment from the Court of Chancery, her husband sent her to the common gaol, which confinement prevented her compliance with an order for appearance at that court in fifteen days of St. Hilary's term next ensuing. At first she was on the master's side; but the late gaoler, after cruelly seizing her clothes, &c. for chamber-rent, turned her to the common side. Her room (nine feet and an half by eight and an half) has no fire-place. She not having the county allowance, supports herself by spinning and knitting, and the occasional *kindness* of her *late* husband's relations, while her present husband is living and rioting on her estate.

• By a letter dated the 14th of October 1788, from a respectable gentleman at Carlisle, I am informed that Mrs. Milbourne is still in the gaol; and that for above two years Mr. Milbourne did not give her one farthing, her subsistence being wholly on occasional charities, and the small earnings of spinning, at which employment she could not get more than 4*d.* but now, by practice and extremely close application (when health permits) can earn 10*d.* a week. In March last her husband sent her twenty shillings, and in October 1788 (twenty-seven weeks after) the same sum. The justices last quarter sessions *commiserating* her hardships, have allowed her the county bounty; the first shilling of which this modest poor woman received the 11th of October, 1788.

ART. V. *Philosophical Transactions of the Royal Society of London, Vol. LXXV. For the Year 1785. Part I.* 4to. 8s. 6*d.* sewed. Davis. London, 1785.

THE volume of the Philosophical Transactions now before us contains some ingenious papers, among which is one by Mr. Herschel, who has, of late years, contributed so largely to the value of this annual work.

Article I. An Account of an Artificial Spring of Water. By Erasmus Darwin, M. D. F. R. S. Dr. Darwin, finding that the water in his well was impure, though in the neighbourhood, on higher ground, it was remarkably good, very judiciously

clously bored through the bed of marle under which the water of the well arose, and arrived at a lower stratum, whence issued a spring of the same quality with that in the neighbourhood. It would be difficult to render intelligible, by an abridgment, the description of the mechanical contrivances to prevent the impure water from debasing the inferior spring; but they were simple, as well as ingenious; and the mode of their operation is explained by just and accurate reasoning.

Art. II. An Account of an English Bird of the Genus *Motacilla*, supposed to be hitherto unnoticed by the British Ornithologists. By the Rev. John Lightfoot, M. A. F. R. S. This bird, which appears to be a new species of the *motacilla*, is very accurately described by the author, who distinguishes it by the epithet of *M. arundinacea*. It very much resembles the *turdus arundinaceus minimus* of Sepp, and probably, indeed, is the same. The structure of its nest is particularly curious. It is usually found suspended or fastened, like a hammock, between three or four stalks of reeds, below the panicles of flowers, in such a manner that the stalks run through the sides of the nest at nearly equal distances. The nest is tied to the reeds with dead grass, and sometimes even with thread, or packthread, emulating the work of a sempstress, as was the case of the nest exhibited in the drawing by Mr. Lightfoot.

Art. III. An Account of *Morne Garou*, a Mountain in the Island of St. Vincent, with a Description of the Volcano on its Summit. By Mr. James Anderson, Surgeon. Mr. Anderson discovered great resolution in surmounting the numerous difficulties which obstructed his progress to the top of this mountain. His perseverance was at last rewarded by a sight of what must have been curious to a philosophical observer; but as this volcano affords nothing very singular, it is unnecessary to recite the description. Though there is reason to think that many of the Antilles are the hills of an inundated continent, some of them are doubtless volcanic; and among the latter may be ranked both St. Vincent and St. Lucia.

Art. IV. A Supplement to the Third Part of the Paper on the Summation of Infinite Series, in the *Philosophical Transactions* for the Year 1782. By the Rev. S. Vince, M. A. This article admits not of abridgment.

Art. V. Description of a Plant yielding *Asafoetida*. By John Hope, M. D. F. R. S. The description of this plant is drawn up with all the usual accuracy of the ingenious author, in whom the world has lost an industrious cultivator of botanical knowledge. The plant was sent to Dr. Hope by Dr. Guthrie at Petersburg. Every part of it pours out a rich milky juice; and the smell of garlic is sensible at the distance of several feet.

It

It grows in the open air without protection, and may become a valuable object of commerce. Dr. Hope observes, that Kæmpfer's description differs from the appearance of the plant in his botanical garden; but Sir Joseph Banks alledges, in defence of Kæmpfer, that the Persian plant may have been a different species from that at Edinburgh, as Kæmpfer's accuracy has not hitherto been impeached. This suspicion, it must be acknowledged, seems not to be ill founded. The difference, however, exists only in the leaf; for the appearance of the umbel is the same; and Kæmpfer expressly mentions that he had not seen it in flower.

Art. VI. Catalogue of Double Stars. By William Herschel, Esq. F. R. S. Mr. Herschel having treated of double stars in two former papers, he has now drawn up a second collection, consisting of 434. His acuteness, as an observer, is wonderfully displayed in these inquiries. The double stars are divided into six classes, the situation of each of which is particularly described.

Art. VII. Observations of a new variable Star. By Edward Pigott, Esq. The star described in this paper is the *Antinoi*. Its period is 7 days, 4h. 38'.

Art. VIII. Astronomical Observations. By M. Francis de Zach. These observations relate to an eclipse of the moon, on March 18, 1783, to the vernal equinox, Jupiter's satellites, and to a problem which occurs in computing the orbits of comets. They are followed by some observations on the transit of Mercury, November 12, 1783. It being impossible to abridge observations of this kind, for any purpose of information, we shall only add, from the last subject mentioned, that the diameter of Mercury, which is usually reckoned 12", seemed, when over the sun, to be 8". 137, certainly less than 9".

Art. IX. Observations of a new variable Star. By John Goodricke, Esq. This Star is  $\beta$  Lyræ, and its period is said to be twelve days, nineteen hours. From the particular observations, however, it appears somewhat less.

Art. X. On the Motion of Bodies affected by Friction. By the Rev. S. Vince, A. M. The object of this ingenious author was to determine,

- ' 1st. Whether friction be an uniformly retarding force.
- ' 2dly. The quantity of friction.
- ' 3dly. Whether the friction varies in proportion to the pressure or weight.
- ' 4thly. Whether the friction be the same on whichever of its surfaces a body moves.' These are subjects on which philosophers have differed greatly in opinion; nor have even experiments afforded sufficient light to determine those points with certainty.

Certainty. Mr. Vince's experiments, though not entirely free from doubt, are less exceptionable than those of preceding inquirers; and his conclusions may be regarded as a near approximation to truth. By the first experiments it was found that, in hard bodies, friction was an uniformly retarding force. When the bodies were covered with cloth, woollen, &c. the retarding force increased with the velocity; when covered with paper, it was again uniform. From the result of these experiments, the quantity of friction may be easily determined by the laws of motion. With respect to the third question, it appears very conclusively that the quantity of friction increases in a less ratio than the quantity of matter, or weight of the body. This determination entirely decides the last question; for if the quantity of friction increases in a less ratio than the weight, there must be less friction on any given portion of the smaller surface.

Art. XI. Observations and Experiments on the Light of Bodies in a State of Combustion. By the Rev. Mr. Morgan. Light being now supposed to be a body, consisting of different parts, capable of becoming a component part of other bodies, and of being separated by a superior attraction, Mr. Morgan examines the phenomena of combustion to ascertain the manner of its separation. It appears, from the author's ingenious inquiry, that the most refrangible rays are decomposed with the least heat, and the least refrangible only with a greater; but, exclusive of the power of heat, there are other modes of retarding or accelerating the combustion of bodies. A candle, we are told, burns most rapidly and brilliantly in dephlogisticated air; the blue column of a sulphureous flame in pure air is changed into a dazzling white; and the flame of inflammable air, when mixed with nitrous air, is green. It is white strongly tinged with the indigo and violet when mixed with common air; but when mixed with dephlogisticated air, or surrounded by it, the brilliancy of its flame is singularly beautiful. These, and many other singularities in the appearance of flame, are examined and explained by Mr. Morgan with great ingenuity. He next elucidates, by decisive experiments, the appearances of electric light, the conclusions from which are equally ingenious with the former.

In respect to phosphoric light, which Mr. \_\_\_\_\_ has supposed to proceed from a slow combustion, Mr. Morgan ascribes it, with greater reason, to the light of the sun not being immediately reflected, but retained with some force, though not actually absorbed.

Art. XII. On the Construction of the Heavens. By William Herschel, Esq. F. R. S. In this paper Mr. Herschel pursues the reasoning which he had adopted in a former one on the



same subject. He supposes the groups of stars may be formed by the laws of attraction; so that distinct nebulae will be produced, each of which will comprehend a great number of stars. The forms of the nebulae will be various, according to the size of the stars, their original vicinity, and other circumstances; and when these become numerous, vacant spaces will consequently be left. This hypothesis is so consonant to what really appears, that it seems to be founded on the strongest probability. It would follow, however, from this theory, that those bodies, being impeded by no power, so far as we know, would frequently fall into each other; but, to obviate this objection, Mr. Herschel supposes them to be originally impressed with a projectile force. It is impossible to describe, in any abridgment, the wonderful phenomena pointed out by the ingenious author in the prosecution of this subject. Indeed the magnitude of the objects, the vast distance, and amazing extent of the fields of view which he mentions, fill the mind with ideas so immense, that it is lost in the contemplation; and any attempt to render them intelligible, in a summary manner, must appear very imperfect and obscure. The paper concludes with an account of some nebulae called planetary. The edges are well defined; but they preserve their brightness with very high magnifying powers. They are not bright enough for single stars, and too much so for comets in their aphelion.

Art. XIII. Remarks on specific Gravities taken at different Degrees of Heat, and an easy Method of reducing them to a common Standard. By Richard Kirwan, F.R.S. As the utility of this article consists in tables, it is incapable of abridgment. We can affirm, however, that it is executed with much ingenuity, and apparently with no less accuracy.

Art. XIV. Electrical Experiments made in order to ascertain the non-conducting Power of a perfect Vacuum, &c. By Mr. William Morgan. This paper is likewise distinguished by much ingenuity, and must impress every philosophical reader with a wish that Mr. Morgan would continue to prosecute his researches on this subject.

Art. XV. Experiments and Observations relating to Air and Water. By the Rev. Joseph Priestley, LL.D. F.R.S. These experiments are a valuable supplement to those of Lavoisier; with whom, though Dr. Priestley agrees in the result of his experiments, he differs in the conclusion drawn from them. He still contends for the existence of phlogiston in inflammable air; but seems to admit the doctrine generally adopted, that water is produced by the union of these kinds of air.

These fifteen articles constitute the first part of the present volume; the second part shall be examined the ensuing month.

**ART. VI.** *The Life of Frederick the Second, King of Prussia. To which are added Observations, authentic Documents, and a Variety of Anecdotes. Translated from the French. 8vo. 2 vols. 14s. boards. Debrett. London, 1789.*

[ *Concluded.* ]

**A**FTER having exhibited this agreeable picture of the benefits resulting from the practical government of the King of Prussia, our author next presents us with a view of his genius for legislation, and his general proficiency in the theory and spirit of laws; in which we find him, for the most part, incompetent to the task of digesting any complete and efficacious plan. This, indeed, is a work rather to be expected from the collective experience of a long succession of ages, than the capacity of an individual, or the contemporary exertions of any combination of talents. A mixture of Roman and canon confounded with a pretended German or Saxon law, had long formed the jurisprudence of the Prussian states. A new judicial order was established in 1752, the chief virtue of which was the great celerity of its determinations. The king was not long in discovering the inadequacy of the new system; he entered into fresh projects, but found himself still as remote from the object of his wishes. The seven years war banished from his mind all schemes of reformation. In 1776 a new system was presented to the king by the chancellor Yürst, who succeeded the celebrated Coccei; but its success was no better than that which had attended former plans. The purity of the king's designs appears in these expressions quoted by our author:

‘The tribunals,’ observes the king, in his report on this occasion, ‘should be convinced that the lowest peasant, nay the meanest beggar, is a man, as well as the king, and that justice should be rendered to all. In the sight of justice all men are equal; the peasant to the prince, and the prince to the peasant, when complaints are made by one against the other. In these cases, they should act according to the rules of equity, without distinction of persons. A tribunal which commits injustice is more dangerous, and more to be dreaded, than a band of robbers. Precautions may be taken against robbers, but no man is in safety against knaves who envelop themselves in the robes of justice to satisfy their criminal passions.’

Carmer the minister of justice in Silesia was appointed chancellor, and plans of reformation were again entered upon. In 1780 the king addressed an order of the cabinet to him to draw up a new code. A new code was accordingly compiled; but the same confusion, which it was the object of all these systems to remedy, still prevailed in the Prussian tribunals. The

conclusion which our author draws from these ineffectual struggles and constant defeats, contains some just sentiments :

‘ Let us conclude from what we have observed, that, in our modern constitutions, a good code of laws is not the work of one man, but must originate in the combined knowledge of the enlightened men of a nation, when a nation is blessed with such, and not debased by the despotism which blasts all wisdom and all virtue. Let us conclude that, after making laws, a more difficult task still remains, to get the citizens to cherish and obey them. It is impossible at once to overthrow the jurisprudence and the laws which have governed a nation for a long series of years, and suddenly to establish new decrees. To effect revolutions of this nature, the first study should be to mature and prepare them in the present generation, in order to procure them a favourable reception from those which are to come.’

But the perfection of Frederick’s administration consisted in his military arrangements ; and to this he owed his decided superiority over all his neighbours. The foundation of his formidable army was laid by Frederick-William ; but the son improved upon all the regulations of the father, and produced easy and gradual reforms, always avoiding those sudden alterations which are apt to diminish the love of order and regularity, and destroys the salutary dominion of long habits and ancient rules. The author treats, at considerable length, this feature of Frederick’s administration ; he lays before us the constitution of his armies, his modes of discipline and exercise, his military laws, and his methods of conducting an engagement ; in which account the mystery of his marvellous successes in the field is explained, and we cease to wonder at the mighty struggle he maintained for seven destructive years against a conspiracy of nations.

The seventh period, which extends from 1772 to 1785, includes the partition of Poland, the war of the Bavarian succession, and the Germanic confederacy.

In 1772 an occasion offered itself to Frederick of extending his dominions without peril or bloodshed. The Empress of Russia, who had taken an active part in appeasing the troubles of Poland, determined to pay herself for her good offices by despoiling the republic of some of its provinces ; and as Prussia and Austria were the only powers whose interposition was apprehended, she formed a secret treaty with these courts, in which it was agreed that each of them should put in claims to certain territories belonging to Poland, according to the respective convenience of the parties ; and that the division should be made in concert. The three powers unveiled their projects as soon as the treaty was concluded, and proceeded in cool blood to take possession. It was in vain that the diet demurred, and Augustus remonstrated ; each power gained its point by menaces. Russia took

took for the boundary of her new dominions the river Wella, from its source to the place where it discharges itself into the Niemen, and from the head of the river Benefina to Rzeczyea, where it falls into the Dnieper.

Prussia possessed itself of Polish Prussia, and the part of Great Poland situated beyond the Netze.

The house of Austria seized upon the left bank of the Vistula, from the salt mines to the spot where the Wiroz falls into that river, at fourteen German miles from Warsaw, with all the palatinate of Belz, Red Russia, and the greatest part of Wolhinia, as far as Rucz.

Russia gained 900 square leagues, Austria 2700, and Prussia 3440. The latter territory, though very extensive, was of less importance than those of the other two powers.

The war of the Bavarian succession, which succeeded these events, takes up two years of this period, from 1777 to 1779. The King of Prussia supported the pretensions of the house of Palatine against those of Austria to this electorate, which was now vacant by the death of Maximilian Joseph, with whom the male line of his family became extinct. The war was carried on with much obstinacy till the Empress of Russia peremptorily interfered to put an end to it, threatening, in case of non-compliance, to turn her arms against Austria. The peace was accordingly signed on the 13th of May 1779, the principal article of which grants to the house of Austria a slip of Bavaria; and the Palatine house succeeded to that vacant electorate, and received a fresh investiture of the fiefs dependent on the Bohemian and Imperial crowns. Russia and France guaranteed this treaty. The empress-queen did not long survive this peace of Teschen; and the Emperor Joseph II. no sooner received his hereditary possessions, than he formed the design of uniting Bavaria to his Austrian dominions. Frederick, astonished at the insatiable ambition of this house, and this flagrant violation of the faith of treaties, instantly formed a league with the most powerful princes of Germany, for the defence of its constitutional rights. This laudable and spirited measure succeeded as it deserved; and the emperor, perceiving the determined resolution of his opponents, was constrained to stifle his ambitious projects.

The last period embraces the private and literary life of Frederick; the account of his illness and death; and his influence on the age in which he lived.

We confess we came to this part of the Memoirs with much agreeable expectation, as we had not travelled through the other periods without some fatigue and disgust. The history of wars is but a dull and wearisome theme, involving a multitude of

necessary repetitions, and furnishing but one mournful and solitary inference of a general kind. The conclusion we draw from it is, that man can cheerfully go on to pillage and to massacre, in defiance of the authority of reason and religion, in the pursuit of a vain and criminal glory, derived from the multiplied destructions of his fellow-creatures. Yet, while we are compelled to acknowledge that war is in itself a proof of the corruption of our general nature, we may still consider it as a theatre in which the noblest qualities of the human mind are exercised, and in which virtue meets with more splendid and trying opportunities of exerting itself than in the comparatively calm and equable course of common life. But this remark is particularly true of the tumultuous warfare of ancient times, which, though doubtless carried on with greater national ferocity and personal rancour than in our days, yet, from the looser principles on which the art was grounded, fortitude was encompassed with more difficulties and perils, honour was provoked by loftier occasions, and compassion was excited by more eminent sorrows and distresses. In those turbulent encounters the knot of fellowship was closest drawn (as a celebrated author expresses himself), and as personal exertions were more distinguished and important, so particular merit was more signally displayed and universally adored. Thus the history of ancient wars excite an interest and admiration greatly superior to that we feel in modern details of the same nature. The business of war is now reduced to a perfect science, and men go gravely and coolly to the bloody employment, contend without emulation, and slaughter without resentment. This mode of destroying our fellow-creatures, the delicacy and refinement of the moderns call greater humanity; but perhaps it will be difficult to prove, on rational grounds, that to destroy from motives of interest is less culpable than to do it with the plea of vengeance. We are not, however, in this place to consider the difference of these methods with a view to morality, but to history; and in this light we do not hesitate to affirm that the ancient practice had considerably the advantage. The indecisiveness of battles, the formalities of encounter, the delays of sieges and blockades, and the intricacy of negotiations, render the detail so languid and heavy, that a reader generally finds the active parts of modern history the least interesting and the least eventful.

By the rapidity of ancient battles we are so hurried along as to lose the recollection of its inhumanity and fatal effects; by the coldness and deliberation of modern warfare we gain time to reflect on its deformity. By the sudden and mighty consequences of ancient victories the attention is solemnly fixed on the progress and issue of every contest; but the balance of  
modern

modern successes generally leaves the state of things little altered after long and destructive campaigns, and an unwearied perplexity of plots and negotiations. For these reasons the story of modern wars, unless told with great conciseness, forms a cumbersome and heavy portion of biography. In this sort of tale the hero should every where maintain his consequence, and no incidents should be brought forward but those which serve to present him in a fuller and fairer light. Those great characters who make such a figure in ancient biography, are never more conspicuous than when conducting a campaign. The modern is buried under a heap of negotiations and treaties. On this head our author is extremely faulty; he has dwelt on these uninteresting and formal details with a tedious prolixity, during which we almost lose sight of the hero himself sometimes in the crowd of his generals, sometimes amidst the intricacies of leagues and alliances, in the varieties of place, the miscellany of actions and characters, the confusion of names, and the multiplicity of operations. At these times, rapid as his marches in reality were, he seems in the description to move but slowly on, incumbered and eclipsed by his equipage and attendants.

This part of his history should have been comprehended within a much smaller compass; it should only have been marked by those leading and important incidents which might have afforded a clear and unembarrassed view of this side of his character and conduct. Indeed, the principal fault we find with the performance is its length, and the idle pains bestowed in collecting a number of superfluous memorials, statements, epistles, and anecdotes. A few simple and judicious strokes would have rendered the portrait much more striking and impressive.

This mode of heaping up anecdotes at the end of the volume, appears to be the desperate resource of one who was unable to bestow them in such a manner, over the body of the work, as to form a complete whole. The business of the biographer is so to colour and shape these materials, as to produce an agreeable and harmonious effect, and to reconcile those contradictions and anomalies which the conduct of every man, superficially and partially viewed, never fails to exhibit. The history of the private life of Frederick, which is the subject of the last period, afforded ample room for the introduction of all that were interesting and descriptive. The literary memoirs of the Prussian king is not so much an account of his writings, amusements, and opinions, as a tedious and circumstantial journal of the cabals and jealousies which prevailed among the learned of the court and academy. Our author's excellence does certainly not consist in elevation of thought or elegance of sentiment; and never does he so notoriously fail as when he aims at



any fine reflection or feeling expression. This deficiency, in a great measure, disqualified him for the delineation of character; and there occur in the course of the volumes none of those bold and decisive strokes which, in our best pieces of biography, succeed as morals to every remarkable incident, and impart to every feature of character vivacity, strength, and precision. We will endeavour to convey an idea of the disposition and qualities of this great monarch, by selecting and placing before our readers some of the most interesting and curious anecdotes related at the end of these Memoirs. In the first place we will present M. Voltaire's account of the manner in which he divided his time when he lived with him :

‘ He rose at five in the morning in summer, and at six in winter. If you wish to know the ceremonies of this royal rising, what were the great and what were the smaller privileges of entering his chamber, the functions of his great chaplain, his great chamberlain, the first gentleman of his bedchamber, his chief officer, &c. I will answer you, that a lacquey came to light his fire, dress and shave him, and indeed he almost wholly dressed himself. His room was not inelegant. A rich balustrade of silver, ornamented with little Cupids tolerably well carved, seemed to enclose an alcove bed, the curtains of which were visible, but behind them, instead of a bed, there was a library: the king slept on a truckle bed with a slight mattress, concealed behind a screen. Marcus Aurelius and Julian, those apostles of Stoicism, did not sleep in a more homely manner.

‘ At seven his prime minister arrived with a great bundle of papers under his arm. This prime minister was a clerk, who lodged in the second floor of a house at Frederisdorf, from a soldier became valet de chambre and favourite, and had formerly served the king when in the castle of Cultrin. The secretaries of state sent all their dispatches to the king's clerk, who brought an extract of them, to which the king wrote his answers, in two words, on the margin; and the affairs of the whole kingdom were thus expedited in an hour. Rarely did the secretaries of state, or ministers on duty, approach him; there are some even who never spoke to him. The king his father had established such order in the finances, every thing was executed in so military a way, and obedience was so implicit, that four hundred leagues of country were governed like an abbey.

‘ Towards eleven the king put on his boots, reviewed his regiment of guards in his garden, and at the same hour the respective colonels were following his example in all the provinces. The princes his brothers, the general officers, and one or two chamberlains, dined at his table, which was as good as it could be in a country where there is neither game, tolerable butcher's meat, nor a pullet; and where the very wheat is brought from Magdebourg. After the repast, he retired alone into his cabinet, and made verses till five or six o'clock. Then came a young man named D'Arget, formerly secretary to Valory, the French envoy, who read to him. A little concert began at seven, in which the king played the flute with as  
much

much skill as the first performer; and pieces were frequently executed of his composition; for there was no art which he did not cultivate; nor could he have experienced the mortification among the Greeks, like Epaminondas, of acknowledging that he did not understand music.

Supper was served in a little hall, the singular and striking ornament of which was a picture, the design of which he had given to Pesne his painter, one of our best colourists. It was a fine figure of Priapus. . . . .

These repasts were not in general less philosophic on that account. . . . . Never did men converse in any part of the world with so much liberty respecting all the superstitions of mankind; and never were they treated with more pleasantry and contempt. God was respected; but none of those who had deceived men in his name were spared. Neither women nor priests ever entered the palace. In a word, Frederick lived without a court, without counsel, and without religious worship.'

The following passage may assist the reader's conception of his character:

'After the peace of Hubertsbourg, the king went to Morizbourg, where he gave an amicable reception to the Elector and Electress of Saxony. This journey is remarkable in the private life of Frederick. It has been a thousand times said in print that he did not like magnificence, and never quitted his boots nor the uniform of his guards. But it is from this period only that we must date the king's usage in that respect, this being, in fact, the last time he ever wore a coloured coat, or shoes. From the commencement of his reign to this moment, he was accustomed to give feasts and carousals, where he always appeared in a brocaded suit with diamond buttons, ate out of gold plate worth six or seven millions of livres, and neglected nothing at that time to give all the splendour of magnificence to his court. The seven years war made him feel doubtless that the nerves of a state are money, and especially such a state as his; and he began to augment his treasure, and extend that rigid economy to every branch of government; an attention to which has been considered by many persons as avarice, but at bottom was no more than an economy indispensable from the situation in which he stood. From this moment, then, he always wore a blue coat, and, on days of high ceremony, an uniform of embroidered velvet.

About this time his body began to bend, and his head to incline to the right side, arising probably from the fatigues of war. His constitution was but feeble, but he had formed a robust temperament by dint of activity and labour. He was of the middle size. He had large blue eyes, and a piercing look. He spoke German in a very rough manner, and incorrectly, but was perfect master of the French; and then his voice was mild and agreeable. On approaching him for the first time, if the idea of so great a man threw the person introduced into some confusion, in the very moment that he spoke, the former could not avoid finding himself at ease. He had the

the art of relieving all from their embarrassment; and it appears probable that, previous to an interview with any celebrated man, he prepared what he had to say to him. He spoke of war with the military; of verses with the poet; of agriculture with the farmer; of jurisprudence with the lawyer; of commerce with the merchant; of politics with the Englishman. If ever he talked with a shoemaker, a circumstance by no means extraordinary, his conversation turned doubtless on the quality of leather, and the best manner of making shoes.

‘ He was fond of asking questions, of communicating information, and, above all, of jesting. The women were often the subject of his raillery, and he took a delight in throwing out satires against them, much in the style of Boileau and of Juvenal. His married courtiers had to expect frequent pleasantries respecting the talents of their wives; and when poor Count S——, who had certainly the most virtuous wife in Berlin, became angry at these sarcasms, the king was highly amused, and redoubled the attack. He often asked women after their natural children; and talked of their victories to princes who never saw the firing of a musket.

‘ He had no opinion of physicians, and liked to act the part of a doctor himself. If he talked with any one labouring under a disorder, he never failed to prescribe a regimen and remedies. He sent pills to Voltaire, and all sorts of powders and other drugs to the princess Amelia his sister, and other persons whom he esteemed.

‘ His mode of receiving four physicians for whom he sent in 1785, to replace his own who was just dead, has been considered as rather severe. After asking them their names, he said to one, ‘ Your father was a priest;’ to a second, ‘ Your father was a scoundrel;’ to another, ‘ How many have you sent into the other world?’ The latter was his usual question to every physician the first time he spoke to him. He had sent to Dresden for an English doctor, called Baylies, to bring inoculation into fashion in his dominions. On his arrival, he sent for him and asked his favourite question of ‘ How many have you dispatched into the other world?’ Baylies, who was as warm as witty, immediately replied, ‘ Not so many as you, fire!’ Frederick, who liked better to play upon others than to be joked with, turned his back on him, and never saw him from that moment.’

Of his love of justice we shall offer the following instance :

‘ When Frederick built the palace of Sans-Souci there happened to be a mill which greatly straitened him in the execution of his plan, and desired to know how much the miller would take for it. The miller replied that, for a long series of years, his family possessed this mill from father to son, and that he would not sell it. The king employed solicitations, offering to build him a mill in a better place, besides paying any sum which he might demand. The obstinate miller persisted in his determination to preserve the inheritance of his ancestors. The king, irritated at this resistance, sent for him, and said to him angrily, ‘ Why do you refuse to sell your mill, notwithstanding

withstanding all the advantages which I have offered to you?' The miller repeated all his reasons. 'Do you know,' continued the king, 'that I can take it, without giving you a farthing?'—'Yes,' replied the miller, 'if it was not for the chamber of justice at Berlin.' The king was extremely flattered with this answer, which shewed that he was thought incapable of an act of injustice. He acquiesced in the miller's refusal, and changed the plan of his gardens.'

That he was not a stranger to generous feelings is proved by this anecdote :

'A corporal of the guards, remarkable for much vanity, but extremely brave, used to wear a watch-chain attached to a musket-ball in his fob, being unable to buy a watch. The king, choosing to joke with him one day, observed to him, 'Corporal, you are a good economist to have been able to buy a watch; it is six by my watch, tell me what o'clock it is by yours.' The soldier, guessing the king's intention, draws his ball out of his fob, saying, 'Sire, my watch informs me not whether it be five or six o'clock; but it reminds me, every moment, that it is my duty to die for your majesty.'—'There! friend,' answered the king much affected, 'take this watch, that you may see the hour likewise in which you are to die for me.' The present was set round with diamonds.'

We have a striking instance of his magnanimity in the following passage :

'A reduced officer, who had served as a brave man in quality of lieutenant-colonel during the seven-years war, attended every day in the king's antichamber to demand a pension. The king had often said to him, 'Have a little patience, I cannot yet do any thing for you.' The officer did not give up the point, but, wherever he could find the king, besieged him with his demands. Frederick, wearied with this importunity, ordered him to be refused admission for the future. In the mean while there appeared a most violent satire against the king; and Frederick, contrary to his usual forbearance, offered fifty louis-d'ors to any person who should discover the author. The next day the lieutenant-colonel presents himself at the palace, and is refused entrance. He insists upon not being excluded, declaring that he has something of importance to communicate to his majesty. He is announced, therefore, and enters. 'Have I not already told you,' exclaims Frederick on seeing him, 'that I can do nothing at present for you?'—'I do not ask any thing,' replies the officer. 'But your majesty has promised fifty louis to any person who shall discover the author of the new pamphlet written against you; I am the author. Punish the criminal, but pay that money to my wife, that she may get bread for her unhappy children.' 'The devil confound you!' says the king, 'you shall go to Spandau.' 'Sire, I submit to whatsoever your majesty thinks fit to order respecting me; but pay the fifty louis.'—'In an hour's time your wife shall have them. Stop a moment.' The king sits down to a table,

table, writes a letter, and gives it to the officer, saying, 'You will deliver this letter to the commandant of Spandau, and tell him I forbid him to open it before dinner.' After this, he orders the officer to be conducted to Spandau. He arrives, presents the letter to the commandant, and tells him the king's order. During the dinner, the poor man remained under the most dreadful apprehensions. At length the letter is opened, and the commandant reads as follows :

'The bearer of this letter is named commandant of the fortress of Spandau. His wife and children shall be with him in a few hours with fifty louis. The late commandant of Spandau will repair to Berlin, where a better place is destined for him.' Let the reader judge of their mutual surprise !'

Two other anecdotes paint his good nature in very strong colours :

'Frederick one day, looking out of the window, perceived one of his pages take a pinch of snuff from his box, which was lying on the table. He did not interrupt him, but, on coming from the window, said, 'Is this snuff box to your taste?' The page, ashamed, did not know what to answer. Frederick repeated the question, and the page observing at length that he thought it very handsome, 'Well then,' replied the king, 'take it; it is not large enough for two.'

'A young officer sometimes quitted his uniform, though such a deviation from military dress was severely prohibited, and put on a green coat to go on parties of pleasure.' Imagining the king was absent, he went, thus clad, to walk with his mistress in the gardens of Sans-Souci. At the winding of an alley, however, he perceives the king, who distinguished him by his regimental sword, which he had imprudently put on. 'Who are you?' says Frederick to him. 'Sire,' replies the young man recovering from his fright, 'I am an officer; but I am walking here *incognito*.' The king laughed, and said, 'Well, well, take care the king does not see you!' and went on.'

The following story may vouch for his perseverance and resolution :

'Towards the end of his life he sometimes slept longer than he intended; a circumstance which put him greatly out of humour; and he ordered his valets-de-chambre to awaken him at four o'clock, and even to force him to get up, in spite of whatever he might say in the morning, to prevent the execution of such an order. A servant, who had lived but a short time with him, entering his chamber one morning to fulfil this command, the king said to him, 'Let me sleep a little longer, I am so tired!'—'Your majesty commanded me to come early.'—'Only a quarter of an hour longer.'—'Not a minute, sire; it is four o'clock, and you must get up'—'Good!' says the king, rising; 'you are a fine fellow; this is the way in which I like to see men do their duty.'

The curiosity of man is never so much excited as when he contemplates the last actions of dying heroes. At this season  
every

every trifling incident strikes forcibly on the mind, and makes a deep and lasting impression. The author, therefore, could not be too minute in this part of his relation; and we confess ourselves indebted to him for the pleasing and affecting picture he has drawn of the parting moments of this extraordinary prince. As mere worldly motives and interests generally lose their dominion over us at this period, the native disposition will often manifest itself; and if a love of ostentation still maintains any power in our minds, it is an ostentation built on views of immortality, and is gratified, for the most part, by making a more splendid and solemn shew of virtue to serve as a lesson to posterity. We will extract a part of this account:

‘ At length his disorder terminated in a dropfy, and he was no longer able to lie in bed. He remained day and night in an arm-chair with springs, which could be moved at pleasure. By degrees his legs swelled, and became so stiff that he could no longer stir them. The swelling continued to mount. His appetite was good, but his sleep was irregular. Sometimes he slept in eating and drinking; and one day, having called his footman to give him a glass of water, he lifted him up with his left arm to place him in a proper attitude to carry the glass to his mouth; but at the moment when his lips were approaching it, the king fell asleep, and the servant, who was afraid of replacing him in his chair, supported him in this manner during two hours, when he at length awakened, and asked whether he had slept a quarter of an hour.

‘ Nearly a month preceding his death, the swelling in his feet giving him violent pain, he sent for the surgeon, and ordered him to make an incision in his legs, thinking thus to alleviate the pain. This the surgeon refused, apprehending that the operation would hasten the king’s death. Nature, however, seconded the wishes of the patient; his right leg opened, and it was followed by a great quantity of matter. This afforded the king great ease, and gave some hopes to those who interested themselves in his health; but the physicians were of a different opinion, and now concluded that there was no longer any resource. In fact, his weakness became excessive, and the king, who till now had always enjoyed a very great appetite, entirely lost it.

‘ He remained three weeks in this condition, during which time he transacted (as we have observed) his affairs, as if in the enjoyment of perfect health. Some days before his death he dictated to his aides-de-camp the plan of the exercises at the reviews in Silesia, and entered into all the details of the movements and choice of ground. He still employed himself with General D’Anhalt in new military arrangements, the raising of some free battalions, and several affairs of the same nature. He dictated to his minister Hertzberg his intentions respecting foreign affairs, and settled with the ministers de Hoym, De Werder, and the privy-counsellor Schutz of Pomerania, new plans for clearing out lands, improvements, and manufactures. He intended to build several new villages, and was  
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in expectation of three hundred Spanish sheep for which he had sent to improve the breed in his dominions. Some days before he died these sheep were to arrive at Potzdam, and he looked for them with impatience, ordering some of them to be brought to him at Sans-Souci, where, as he expressed himself, 'he would receive their visit.' The 15th of August, the day before his death, he gave orders for the garrison of Potzdam to exercise out of the town.

On the 16th he was so weak as not to be able to pursue his ordinary occupations. From the morning his throat began to rattle violently, and his attendants expected every instant to see him resign his breath. He was in this condition when his three cabinet secretaries presented themselves to transact business with him. On seeing them, the habit of his duties, and the desire of fulfilling them, seemed to stimulate his endeavours to collect all his remaining force, and he made a sign to them to wait, as if it had been his intention soon to call them. This effort was the last; for he soon after fell into a state of stupor. At ten, General Rodhich came to ask for the word; but the king remained in this situation till the evening, about which time Engel, surgeon major of the first battalion of guards, touched his legs, which were cold up to the knees. During this operation he heaved a sigh, and put his finger to his mouth. The persons who were accustomed to serve him comprehended that he wanted some fennel water, which he generally drank of when he found himself weak. It was presented to him, and he tremblingly advanced both his hands and took the glass. Engel having retired behind the king towards the door of the antichamber, the king asked in a broken voice, 'What does Engel think of my legs?' They answered that he had found them as before. At this reply the king shook his head, as if to say that it was all over, and at the same time muttered a few words which nobody could comprehend. Some moments after he asked what o'clock it was; and, on being answered that it was nine, he said, 'Well then, I am going to rest!' His voice and his respiration became gradually more feeble, as it usually happens in the *senium Philippi*; and on Thursday the 17th of August, nineteen minutes after two in the morning, his head fell on the stomach of M. Strizky, his servant, and he thus gave up his last breath, without any convulsion or other symptom of pain.

When this great prince expired he had no person near him but Neuman and Scheening, two hussars of his chamber, and a few servants. In the antichamber were the Baron de Hertzberg, his cabinet minister, lieutenant-general Goertz, and the grand equerry, Count Schwerin. During his whole illness no physician ever sat up with him; two servants only passed the night in his chamber, whom he treated with the greatest gentleness, was afraid of fatiguing them, and never suffered the slightest expression of peevishness or impatience to escape him. When his oppression incommoded him, he called the servant who was near him with a low voice, for fear of awakening the persons asleep in the next room, and begged him to raise his head a little.

Perhaps

Perhaps from the selection we have made of the most important and characterising particulars of these volumes, the reader will be able to make up his mind as to the qualities and merits of this great prince. Much useful and interesting matter, however, we leave behind us; and we can particularly recommend those parts which contain a developement of the principles and arrangement of Frederick's administration during those intervals of peace he so profitably employed.

Of the translator we can say but little in commendation; his great inequality of style makes it impossible either to praise or condemn, without a sort of compunction. We find in it most of the characters of good and bad writing; and these opposite qualities are so curiously intermixed, that we can hardly single out a passage that merits entire approbation or unqualified censure. If any general distinction can be made, it should be perhaps in favour of the merely narrative over the descriptive and sentimental parts of the work. Upon the whole, there is something callous and inanimate in his style; and if he struggle to raise and enliven it, its gaiety resembles the supposititious smiles of a fashionable coquet, unimpressed by genuine feeling, and uninspired by native vivacity. In a word, there is so mortifying an indifference in the execution of the whole work, that it holds forth a serviceable, though difficult, lesson to critics, since here they are required to commend without worth, and to censure without severity. Those faults of the translation which are flagrant and unpardonable, occur so seldom that we cannot inflict upon them the degree of chastisement due to habitual vices; and those which in themselves are less atrocious, deserve censure on account of their prevalence. To speak generally, the language is destitute of spirit, precision, and delicacy, while the utmost labour is betrayed by the translator to infuse into it a portion of elegance and dignity much above his genius to obtain. This struggle after something beyond his capacity to reach, often imparts to his style a preposterous air of clownish imitation; and his vanity imposes on him obscurity for splendour, inaccuracy for ease, incumbrance for dignity, and affectation for grace. We will produce some few specimens, and let the reader judge for himself.

Page 6, preface, ' Freely to canvass events, of which the  
' dates are recent, at once bespeaks a want of policy, and the ig-  
' norance of danger. Better is it to wait till the ravages of time  
' shall have annihilated the pride which is perpetually too vul-  
' nerable, and the captious vanity which it is so difficult to avoid  
' offending. And where, likewise, is the possibility of describ-  
' ing the whole scenery, whilst a part of it continues hidden by  
' an impenetrable curtain? Nor is this all: it appears indis-  
' pensably

' pensably requisite to prolong the completion of so arduous a  
 ' task until the scyons which Frederick the Second has planted  
 ' in the particular constitution of his own states shall have pro-  
 ' duced their fruits; and until the links which he has added to  
 ' the chain which forms the more extended constitution of Eu-  
 ' rope, shall have been either consolidated or broken. Then  
 ' only can causes be ascertained by their effects; and then only  
 ' must the historian hope justly to appreciate the character of the  
 ' hero whom he chooses for the subject of his investigation. It  
 ' is at this period alone that he can indulge the idea of disco-  
 ' vering (what the *true* portraitures of even the most distin-  
 ' guished characters will present) abilities and virtues, which it  
 ' is as fair to covet as it is laudable to imitate their advantageous  
 ' activity; and errors and vices which, howsoever they may  
 ' have dazzled, are always to be condemned, detested, and  
 ' avoided.' P. 7, preface, ' And yet perhaps some benefits may  
 ' arise from that particular anticipation which, not lingering for  
 ' the approach of any future era, at once enters upon a series of  
 ' details respecting the life and character of this extraordinary  
 ' monarch. The object of the author is to collect into one mass  
 ' all the interesting anecdotes which it is possible to interweave  
 ' with a biographical relation of such peculiar importance.'  
 P. 7, preface, ' On no occasion has he ventured to introduce  
 ' his own opinion without the utmost consciousness that he is not  
 ' exempt from fallibility. Could he presume at all, it must be  
 ' upon the fearless freedom with which he develops a multitude  
 ' of circumstances, to preserve them in the light in which they  
 ' struck him at the first glance, and where they still continue to  
 ' attract his observation. Such is the privilege and such the  
 ' duty of an impartial writer; and, notwithstanding that, upon  
 ' this ground he may be led into mistakes, it is even more  
 ' than probable that he will remain guiltless of a voluntary false-  
 ' hood.' P. 24, 1st vol. ' The choice spirits of Reinsberg al-  
 ' ready figured to themselves a delicious life flowing with abun-  
 ' dance; they beheld nothing in future but days interwoven with  
 ' gold and flowers.' P. 127, 1st vol. ' Genuine philosophy  
 ' contemns these idle reasonings which policy adopts unfortu-  
 ' nately.' P. 30, 1 vol. ' Many years peace were wanting.'  
 P. 226, 1st vol. ' To a contention against which it was equal  
 ' in all respects.' P. 230, 1st vol. ' By the attractive motives  
 ' of their own interests.' P. 243, 1st vol. ' In this manner  
 ' had Pitt enchained the nation to his counsels, and fortune to his  
 ' administration.' P. 160, 2d vol. ' We are now upon the point  
 ' of viewing him, amidst the tranquillity of private life, ardently  
 ' advancing in the career of the sciences and arts, and cultivating  
 ' them equally with success; thus adding the wreathes of Apollo  
 ' to

‘to the triumphant laurels of Bellona.’ P. 274, 2d vol. ‘He has more; he possesses the love and admiration of every thing breathing in his country, and of all strangers who have heard the narrative of his virtues.’ P. 270, 2d vol. ‘The men pay little attention to dress, and the women, who have the art of giving an elegant turn to the most simple stuffs, catch the true point of adjustment to set off their charms, without smothering or destroying them.’ P. 276, 2d vol. ‘Germany trembled for his days, at the approach of death, and has bestowed the tribute of unfeigned tears upon his tomb.’ The author seems exceedingly attached to the word charm, and frequently makes but an indifferent use of it; as, ‘The charm of good works’—‘The charms of application’—and such like. The following are peculiar phrases: ‘Endearing frequency’—‘applied his pursuits’—‘nearly aimed a firing’—‘during the arts of peace.’

It appears as if the translator were determined never so far to forget himself as to merit entire praise; and if ever a good passage occur, he is sure to disfigure it by the obtrusion of some improper term. Take the following period for instance:

‘The year 1756 is celebrated, in the annals of Prussia, by the commencement of a war in which a host of enemies, leagued together against her, occasioned her power to totter even to its foundations; yet, notwithstanding the violence of the shock, she arose, at the expiration of seven years, all marked *incessantly* by toils and battles, entirely covered with the brilliancy of national character and renown.’

Sometimes there runs a vein of fine language for a considerable length; but unfortunately there is always a mass of much unmeaning verbeage, industriously accumulated round it; as in this passage:

‘It is also to Frederick that we owe, in some measure, the happy progress of information in the present age. Philosophy, too frequently constrained to struggle in obscurity, has at length promulgated her beneficent opinions from a throne, and given to the world the interesting example of the most brilliant and most glorious reign. We have experienced that certain opinions, on which it long seemed dangerous to touch, though they constituted the wretchedness of the human race, might be made to bend under the application of simple and natural means; the sceptre of fanaticism is broken without effort in countries on which it pressed the heaviest during the course of many centuries; and whole nations have shaken off at least the most disgraceful of their fetters.’

‘Frederick’s efforts to bestow on his people the blessing of a jurisprudence dictated by humanity and reason, have conveyed their happy influence even to southern climes. On all sides mankind are

ardently employed in reforming codes, odious laws, and barbarous constitutions; the torture has disappeared from every tribunal, blood flows less upon the scaffold, and in some countries it has ceased to flow. To correct and to amend are more the objects of research, than punishment and vengeance. The value of men is better understood, and governments, feeling that humiliation and a total neglect engender the greatest part of crimes, pay more attention to the education, the subsistence, and welfare, of the citizens. These efforts, indeed, have not yet produced the happy revolution to be expected from them, but they have set the mind afloat. Justice, rectitude, and truth, are the objects of general research; and, by dint of feeling, there is every reason to believe they will be at length discovered.'

We shall now dismiss both the writer and translator, with confessing ourselves among the number of those who are under obligations to them for much entertainment.

After all, if it be thought that our criticism is too long, and that the volumes were unworthy of the pains we have bestowed upon them, we have a ready answer; let such objectors be reminded of the spirit and design of this monthly publication, which does not proceed upon the sanguine idea of correcting the author whose works are under review, but that of holding out lessons of caution, and objects of imitation, to others. We consider it as a hopeless attempt to conquer the obduracy of literary pride, and are far from imagining ourselves able to oppose the suggestions of self-conceit, the compliments of profane judges, and the flattery of mistaken friends; but we are comforted in the hope of prevailing so far by consistency and perseverance in our criticisms as to purify and preserve the public taste; and, by exposing to each the errors of his neighbours, to protect him from the contagion of those defects which an high notion of his own talents might render him too infatuated to perceive in himself, and, if perceived, too proud to acknowledge.

ART. VII. *An Essay on Phlogiston and the Constitution of Acids. A New Edition. By R. Kirwan, Esq. To which are added, Notes exhibiting and defending the Antiphlogistic Theory, and annexed to the French Edition of this Work by Messrs. de Morveau, Lavoisier, de la Place, Monge, Berthollet, and de Fourcroy. Translated into English. With additional Remarks and Replies by the Author.* 8vo. 5s. boards. Johnson. London.

[ *From a Correspondent.* ]

SOME time has elapsed since our review of the first edition of this work; during which period theoretical chemistry has been materially improved. A change of time will not uncommonly

commonly produce a change of sentiment; and though we originally espoused the phlogistic doctrine, and, on that account perhaps, may find it somewhat difficult to divorce ourselves entirely from so old and so habitual a favourite, yet we will not be so uncandid as not to confess that, from an impartial survey of what has been advanced by subsequent authors, we feel the panegyric warmth of our former opinion cooled down to a more moderate temperature.

The novelty of a systematic treatise on phlogiston by so great a character as Mr. Kirwan, seemed at first to attract general attention, if not general admiration. The antiphlogistians in consequence, finding themselves likely to sink in public estimation, felt themselves called upon to meet their formidable antagonist in the open field of controversy. This gave birth to the notes of Messrs. Lavoisier, Morveau, Berthollet, de la Place, Monge, Fourcroy, &c. which were annexed to the French edition of Mr. Kirwan's Essay. This work, together with the French annotations, now translated into English, with about *seventeen pages* of additional remarks and replies by Mr. Kirwan, constitute the whole publication now under consideration. Having thus before us a full and comprehensive view of this great philosophical controversy, we shall proceed to examine what sort of progress has been made by Mr. Kirwan, or by his opponents, in defence and establishment of their respective theories.

An ingenious display of numerous facts and phenomena is not wanting, on both sides, to support their different doctrines; but so long as these can, with equal plausibility, be explained in conformity to the tenets of both parties, how can the truth of either theory be decisively ascertained? Mere assertions and re-assertions in vindication of favourite hypotheses, founded on the same identical phenomena, avail but little in deciding so very nice and important a dispute, until such phenomena are strictly traced up to their original causes; which can hardly be done without calling in mathematical assistance. 'At some future time,' says the great founder and supporter of the antiphlogistic theory, 'the precision of our data may perhaps be carried to that degree, that the geometer may calculate in his closet the phenomena of particular chemical combinations in the same manner that he now computes the motions of the heavenly bodies. The views,' continues he, 'which M. de la Place entertains respecting this object, and the experiments we have projected according to his ideas, to express by numbers the forces of affinity between different bodies, give us reason already to consider this as a hope not entirely chimerical.'

In justice to the French academicians, we must acknowledge that, notwithstanding their arguments are, in some instances,



superficial, and in others even erroneous, yet, for the most part, they discover more connection, and less embarrassment, in their mode of reasoning than is generally exhibited by their phlogistic opponent.

Mr. Kirwan's *Additional Remarks and Replies* to his annotators are very laconic, and contain little or nothing important or novel, either in point of argument or matter. Perhaps the most that the philosophical reader will learn from the perusal of them is, that he still tenaciously persists in his former sentiments.

It would be going beyond our usual limits to trace these philosophical disputants step by step in their different arguments and replies. We shall therefore only point out those leading principles on which their opposite doctrines seem principally to rest.

The phlogistians suppose that the solid matter of light inflammable air is one of the constituent principles of metals; and when the steam of water is passed over red-hot iron, that its inflammable principle, or phlogiston, is expelled in an aerial state by the water, which unites to the metallic basis.

The antiphlogistians, on the contrary, are of opinion that the inflammable air comes from the water in the above process, while its other principle, the concrete matter of dephlogisticated air (oxigene), unites to the metal.

Thus they suppose that iron has greater attraction to oxigene than the matter of light inflammable air (hydrogene) has to that principle.

In order to invalidate this hypothesis of the antiphlogistians, Mr. Kirwan adduces the following experiment, which he thinks incompatible with their doctrine: 'Dr. Priestley,' says he, 'by the help of a burning-glass, heated a bit of iron in dephlogisticated air extracted from precipitate *per se*, and presently perceived the air to be diminished, and visibly absorbed by the iron, which was converted into a slag, and gained a weight very nearly corresponding to that of the air which was absorbed; but when he afterwards heated this slag in inflammable air, the inflammable air also disappeared; a considerable quantity of water was produced, the iron recovered its metallic state, and lost a weight nearly equal to that of the water it had given out. In the first experiment the phlogiston of the iron united to the dephlogisticated air, and formed water, which the iron absorbed, became a slag, and must thereby have gained the weight of the dephlogisticated air. In the second experiment, the water was expelled and converted into vapour, while the inflammable air was absorbed, and the iron thereby restored to its original state and weight.' 'In the antiphlogistic hypothesis,

thesis, it must be said, that in the first experiment the pure air united to the iron and formed a slag; but in the second, the dephlogisticated air quitted the iron, united to the inflammable air, and formed water; but this contradicts Mr. Lavoisier's table, where pure air is represented as having a stronger affinity to iron, than to inflammable air; nor can heat be said to be the cause of the expulsion of pure air from iron, and its reunion to inflammable air, since this expulsion takes place in the very circumstance in which water is said to be decomposed by the expulsion of the oxygenous principle from inflammable air, and the union of the oxygenous principle to iron.'

Does not this mode of reasoning, we would presume to ask, argue more against the phlogistic than the antiphlogistic doctrine, notwithstanding Mr. Kirwan attempts to obviate it?

‘ If it be replied,’ continues he, ‘ that we also assert that water is expelled from iron by inflammable air, in the very circumstance, in which we before asserted, that inflammable air was expelled from it by water, I shall answer that the circumstances are not the same; when water expels inflammable air from iron, the water contains much more specific heat than either iron or its phlogiston, and the phlogiston has room to escape in the form of inflammable air; but when inflammable air expels water from iron, the inflammable air is confined, and having an equal affinity to iron, and more specific heat than the condensed water, and pressing upon the iron with considerable force, by reason of its heat and confinement, it gives out its heat to the water, which is immediately converted into vapour, and condensed on the sides of the glass. In the antiphlogistic hypothesis this reason will not apply; because, according to it, the oxygenous principle has a strong affinity to iron, and the inflammable air none at all; so that there is no substance at all that tends to expel the former; and the communication of specific heat to the oxygenous principle should rather impede than promote its union with the inflammable, since this heat must be given out before that union can take place.’ We beg leave to disagree with Mr. Kirwan in the foregoing explanation. After considering the subject attentively, we think it incompatible with true and sound philosophy, and doubt not but that the intelligent and attentive chemist will readily see the fallacy of it.

M. de Fourcroy, who is the author of the note on Mr. Kirwan's section on calcination, makes the following reply:

' First,' says he, ' it is evident that the iron must have increased very accurately proportional to the quantity of vital air fixed in its oxidation. Secondly, The hydrogenous gas absorbed a part of this

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oxigene,

oxigene, with which it formed the water obtained by Dr. Priestley. Thirdly, The iron did not recover its perfect metallic state, nor resume its original weight. But how, says Mr. Kirwan, could the inflammable gas reduce the iron, or deprive it of oxigene, when, on the contrary, according to Mr. Lavoisier's table of affinities, iron has a stronger affinity with oxigene than the base of inflammable gas has, and because it is by virtue of this greater affinity that it decomposes water. If this, which at first appears to be a very strong objection, should, when attentively examined, become a new proof in confirmation of the doctrine we support, it will not, I think, be possible to deny all the advantages of this doctrine over those which preceded it. Now the question before us is exactly in this situation, as I shall proceed to shew.

It is very true that iron decomposes water by virtue of its affinity for oxigene, which is greater than that which unites it to hydrogen; but it is not less true that this affinity has a limit: in fact, iron in contact with water itself, at the highest temperature, is never oxidized further than to become black; it does not deprive the liquid of more oxigene than is required to convert it into specular iron ore, which is black, brilliant, brittle, fusible, crystallizable, or martial ethiops, when it is reduced to powder. As long as this oxide is in contact with water only, and has no communication either with air or acids, or other metallic oxides, it remains constantly in this state; and it is known that it is not saturated with oxigene, because it then contains no more than between twenty-eight and thirty pounds per quintal, whereas by other processes it can absorb a much greater quantity. It is this point of oxidation of iron by water which we call the limit of the affinity of this metal for oxigene, with relation to the adherence of the latter to hydrogen. Now iron takes oxigene from hydrogen only to this degree, and then its force of affinity for oxigene yields to that which keeps the hydrogen and oxigene united, and the iron no longer decomposes the water; hence it is, that when the internal part of the gun-barrel through which water has been passed, is converted, to a certain thickness, into black oxide, the water suffers no further alteration; for this reason likewise it is that, in the preparation of the martial ethiops of Lemery, if care be taken to keep the iron and the water from the contact of air, the metal remains in the form of a black powder at the bottom of the fluid; it is for this reason, lastly, that this black oxide or martial ethiops, is dissolved in the sulphuric and muriatic acids, almost without effervescence, and without affording hydrogenous gas. It will be no less easy from this primitive explanation, to say why hydrogenous gas reduces or revivifies the oxides of iron, by remarking that this reduction takes place only in those oxides which are more advanced in their oxidation than the black iron or ethiops, and that it stops at the moment when the oxides of iron are brought to the state of ethiops. In this manner it is that the brown, red, yellow, and white oxides of iron absorb hydrogenous gas, become of a deeper colour, and are converted into a black powder, which is attracted by the magnet, but is not pure iron, but that which we call the black oxide of this metal. The hydrogen does not take from the oxides  
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of iron any greater quantity of oxigene than that which they contained beyond their oxidation to the black colour, because this quantity has a greater affinity with the hydrogene than with the iron; but when the reduction is arrived to this point, it proceeds no further; the last portion of oxigene which the iron contains adheres more strongly to it than it tends to unite with the hydrogene; there is no other known substance but manganese, zinc, and carbone, which can deprive iron of this last portion of oxigene; and even for this purpose there is required a very elevated temperature, as the art of founding and refining of iron evinces. In the experiment of Dr. Priestley the iron was oxidized by the vital air beyond the state of black oxide, and the volume of gas absorbed must have produced a great diminution, as it is known that to saturate the oxygenous principle there is required near one sixth part by weight of the hydrogenous gas, which is only one fourteenth of the specific weight of vital air. Hence we think, as the expressions used by Dr. Priestley authorise us, that, after the reduction of this scoria of iron, there must have been a small excess of weight, beyond what was taken to be calcined in vital air. This excess of weight, after the reduction, answers to the quantity of oxigene necessary to keep the iron in the state of black oxide or ethiops. If an additional proof be required of the theory of the affinities of the metals with oxigene, comparatively with that of hydrogene for the same oxidant or acidifiant principle, we may here mention the remarkable fact, that the oxides of lead and bismuth strongly absorb the hydrogene of inflammable gas, and are completely reduced, because they are not susceptible of decomposing water when alone; whereas zinc, which possesses this last property in a most eminent degree, affords an oxide whose whiteness is in no manner altered, and which is not at all reduced by the contact of hydrogenous gas.

Thus M. de Fourcroy, in our opinion, very rationally accounts for all the phenomena which Mr. Kirwan opposes to the antiphlogistic doctrine, respecting the decomposition of water and the reduction of iron calces by the mediation of light inflammable air.

Even if light inflammable air deprived the calx of iron of the whole of its oxigene or dephlogisticated air, when exposed to a violent heat, we do not see how it could oppose the antiphlogistic doctrine in the smallest degree, or invalidate M. Lavoisier's table of affinities; considering that iron is a fixed body, and that fire weakens its attraction to dephlogisticated air, at the same time that it promotes the union of dephlogisticated air to light inflammable air. No doubt if a sufficient degree of heat could be produced, the calces of iron would be revived without the assistance of any substance whatever; therefore, with equal probability, it will follow that the steam of water, in its utmost degree of rarity, passed over the surface of iron thus heated, would suffer no decomposition.

We shall conclude this article with another quotation or two relative to the production of light inflammable air during the dissolution of iron in diluted vitriolic acid, whereby the reader may form a very clear idea of the force and consistency of their respective arguments in exhibiting and defending their different doctrines.

‘ And in effect,’ says Mr. Kirwan, ‘ if we consider the decomposition of water in this case, in a chemical point of view, it cannot but appear exceedingly improbable; every decomposition arises either from a single or double affinity; therefore, if during the dissolution of iron in the diluted vitriolic acid, water is decomposed, this must happen either by virtue of a single or of a double affinity; yet neither can be said to take place: not a double affinity, since the inflammable air escapes without uniting to the acid; not a single affinity, since there is no proof that any such affinity exists in this case; and, if it did exist, water should as easily be decomposed by iron without an acid, as when an acid is present, or rather more easily, since the affinity of water to the acid must diminish its tendency, or that of any of its component parts, to unite to any other substance; and on that account we find a variety of solutions precipitated by the vitriolic acid, merely because it attracts the water necessary to hold them in solution. I would be glad to know what part the acid acts here; in the new theory it seems to be quite idle, and contributes nothing to the solution. Why does not its oxygenous principle unite to the inflammable air of the water at the same time that the oxygenous principle of the water unites to the metal? since, by the table of M. Lavoisier, this principle has a greater affinity to inflammable air than to sulphur. How comes it that volatile vitriolic acid disengages inflammable air from iron? since its own oxygenous principle is sufficiently developed and sufficiently copious to unite to iron, without having recourse to that of water. How does fixed air expel inflammable air from iron? Do all acids help the decomposition of water, and yet remain inert?’

These are certainly very philosophical observations and queries of Mr. Kirwan; but we do not think that they appear more favourable to his doctrine than to that of the antiphlogistians. M. de Fourcroy, in order to obviate these difficulties, makes the following reply:

‘ Mr. Kirwan,’ says he, ‘ does not conceive why iron should decompose the water rather than the sulphuric acid; or why the disengaged hydrogen of the water did not deprive the sulphur of its oxygen. These phenomena appeared to him to be contrary to the theory we have established; but he does not recollect that the affinity which obtains between two bodies singly, is subject to remarkable variation by the addition of a third. Thus iron and hydrogen decompose the sulphuric acid when they act singly upon it at a high temperature; but when the iron and acid are in contact with water, the order of the affinities is immediately changed; the affinity of the  
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iron for the oxigene of the water becomes stronger than that of the metal for the oxigene of the sulphuric acid, because the latter has a very considerable affinity for the water to which it adheres, and for the oxide of iron to which it tends to unite. These two last-mentioned affinities cause the acid to remain entire, and likewise afford the reason why the hydrogene of the water does not decompose the sulphuric acid at the temperature of the solutions.'

This explanation of M. de Fourcroy is but a very inadequate solution of the above phenomenon, and will not on examination, we conceive, bear the test of sound philosophy.

We shall beg leave to differ from the French translator of Mr. Kirwan's work where he says, in his note (see p. 25 in the English translation), 'It may be observed that air in general is specifically lighter when saturated with water than when deprived of it.' In our opinion the case is quite the reverse; for water can be abstracted from a given quantity of air, and this water can be restored to it again without altering its dimensions, provided the temperature of the air be not changed; therefore it is sufficiently evident that air will acquire additional gravity by the presence of water; and that it will become lighter in proportion as it is again deprived of it.

Before we take leave of this work, we must observe that the English translator is entitled to our praise for the pains he has taken in furnishing us with the sentiments of the French academicians in our own language; a task which he appears to have executed with particular fidelity and exactness. The remarks, which he offers in his preface, concerning the limits of error in chemical experiments, certainly merit attention.

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ART. VIII. *The Principles of Moral Philosophy investigated, and briefly applied to the Constitution of Civil Society: together with Remarks on the Principle assumed by Mr. Paley as the Basis of all moral Conclusions, and on other Positions of the same Author.* By Thomas Gisborne, M. A. 8vo. 3s. 6d. boards. White. London, 1789.

THOUGH we objected to Mr. Paley's performance from its want of novelty, either in arrangement or argument, we did not enter closely into the design of his philosophy. The truth is, there must be some first principles in morals; and those of Mr. Paley (general expedience, which is much the same as universal benevolence) stand on as good, or perhaps better ground, than any other. Mr. Gisborne is, however, of a different opinion, and finds no great difficulty in exposing the uncertainty



certainty and danger of allowing discretionary powers to direct our conduct. We shall give his arguments on this subject in his own words :

‘ Before we enter into an examination of the truth or fallacy of the arguments by which this doctrine [general expediency] is supported, it may be of use to consider its nature and tendency, and to bestow a minute attention on the effects which it would be likely to produce, if universally admitted, on the conduct and happiness of mankind.

‘ A moralist, possessed, like Mr. Paley, of a sound and penetrating understanding, actuated by a sincere reverence for the scriptures, a firm attachment to virtue, and a decided abhorrence of vice; if he also concur in Mr. Paley’s principle, must maintain that in certain possible cases he should deserve not merely pardon, but approbation, from his fellow-creatures, for actions which are usually deemed the blackest crimes. He must maintain that circumstances may arise which shall entitle him to the reward of everlasting glory, at the judgment-seat of Christ, for his rapine, for his hypocrisy, for his perjuries, for his murders, for having betrayed his country, or abjured his God! He must maintain that his private opinion of future consequences is the standard which alone establishes the meaning of the plainest precepts, and the obligation of the most positive injunctions, of the gospel!

‘ From Mr. Paley’s concessions it must be allowed that no one of the cases described is too extravagant to be verified by facts, or to be authorised by general expediency. But if his previous declarations would have permitted him to assert that no crime, such as those which I have specified, can ever be generally expedient (an assertion which, on grounds very different from Mr. Paley’s, may be firmly established), his principles would still remain open to the same objections: for they would equally justify a man in the commission of any one or all of these enormities, provided he were *persuaded* of the general utility of his conduct, whether that persuasion were the result of reason, of prejudice, or of fanaticism.’

It is hardly necessary to observe that enormities like these have usually been perpetrated, not by Christians or philosophers who have reasoned on the scale of general expediency, but by fanatics, who were fancying themselves fulfilling *the will of God*.

Our author proceeds:

‘ Such would be the fruits of this doctrine when applied by a wise and virtuous moralist. What then would be its effects when applied by a man possessed of wisdom, but destitute of virtue? or of virtue, but destitute of wisdom? or equally deficient in both? Would it not be made to assume every form under the hand of artifice, and to countenance every practice under the control of passion and interest? How would it be narrowed and contracted, when submitted to the ignorance of the bulk of mankind, so little qualified to discover and appreciate the various causes of ultimate utility, to trace remote contingencies, and contemplate the designs of Providence with a comprehensive-

prehensive eye! When we are estimating the consequences which would accrue to human happiness from the general reception of Mr. Paley's principle, we must take into the account not only those conclusions which are fairly deducible from it, but those also which we may reasonably suppose will be inferred, or represented as inferred, from it, by a considerable part of mankind. We are further to pay particular attention to the use likely to be made of this doctrine by princes and men in power, as their influence over the happiness of others is so extensive and so great.'

It cannot surely be required of any one to discover general principles which a man possessed of wisdom, but not of virtue, would not pervert; and men possessed of virtue without wisdom have seldom acted wrong from judging for themselves on general expediency, but from mistaken notions of revelation.

'Let us,' continues our author, 'consider, then, whether the admission of this rule would not be extremely favourable to despotism. A monarch is told that there is no such thing as right in opposition to general expediency; and he is also told that *he* is to judge of that expediency. He can scarcely meet with a principle more likely to mislead himself; nor need he wish for one more convenient, when he is desirous of imposing upon others. If he be a good man, conscious of the purity of his views, and strongly impressed with a conviction of the blessings which would arise from the success of his plans, how easily will it vindicate, to his own satisfaction, any line of conduct which he may wish to pursue. If he be ambitious and designing, it will never fail to supply him with specious reasoning, with which he may dazzle or blind his subjects, and prevent them from opposing him with firmness and vigour.

'Nor would this principle point more directly, or lead more rapidly, to civil than to religious slavery. When the matchless benefits of true faith, and the invaluable happiness of everlasting salvation, were pressed upon him, how often would an upright monarch be persuaded that general expediency required him to abandon the heretic to the zeal of the misguided, but well-meaning priest? And how much more frequently would the tyrant and the bigot defend, upon this plea, the preconcerted sacrifice of an obnoxious sect to their rapacity and pride?

'A moderate knowledge of history will teach us that this reasoning is confirmed by numerous facts. The principle of expediency has been alleged to justify successive invasions of the civil and religious rights of mankind, too palpably unjust to be vindicated on any other plea. Was it not alleged when the Albigenes were devoted to the sword, when the fires of the inquisition were kindled? Unhappily for the world, its influence is not extinguished in modern times. Was it not the foundation of the abominable doctrines of the Jesuits, of their intriguing counsels as politicians, their unchristian compliances as missionaries? Have we not recently heard it maintained to vindicate the actions of a neighbouring despotic monarch; and those of a subject frequently more despotic, the West Indian planter?'

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In answer to this we say, it is not the wish for general expediency or universal benevolence that makes ambitious monarchs deprive their subjects of liberty, or of their lives, by engaging in unnecessary contests; that no philosopher is answerable for the sophisms of politicians, or the intrigues of churchmen, who can twist the best doctrine to any purpose; that the foundation of the Jesuit system was not general expediency, but the support of the papal power; that, aware of the importance of the former, they attempted to connect the latter with it, as all ingenious people will endeavour to sanction their maxims by the known principles of rectitude, or by popular prejudice. The same may be said of the despotic monarch and the planter. These, however, choose rather to plead the advantage of their own particular states, and not to argue on general expediency till they are drove to defend themselves from this most formidable artillery of their adversaries.

We pass over our author's proofs from revelation, because it is presupposed by Mr. Paley that in all cases where we are guided by a positive scripture rule we are implicitly to obey\*.

Nor shall we take any more notice of Mr. Paley or Mr. Gisborne's illustrations on this subject, by supposing a Christian in the situation of an ambassador, whose instructions are not full on every possible occurrence. The mode of reasoning by illustration is ever liable to misconception, and has been the source of infinite error.

Mr. Gisborne next states what he calls the original rights of individuals. These he considers,

I. Personal freedom, and such a portion of the unappropriated productions of the earth, as is necessary for his comfortable subsistence.

II. To deprive another of these is an act of injustice, and a sin against God.

III. Excepting when, according to the express command of God; in the defence of his own or another's rights; or with the consent of the individual.

IV. Every man sins against God who consents to such an abridgment of his rights as may disqualify himself for the great purposes of his creation, or who accepts such a transfer from another.

In proving this last proposition, which is in itself unobjectionable, our author involves himself in a few difficulties:

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\* Though Mr. Gisborne would urge that we have no general rule in scripture to authorise our acting on the system of general expediency, we cannot help thinking *love is the fulfilment of the law*, a fair implication that promoting the happiness of the whole is performing the will of God.

‘ It is the natural duty of every man to endeavour to preserve himself in such a state as may best enable him to fulfil the will of God ; or, in other words, to answer those purposes for which his Maker called him into being. And, since almighty wisdom bestows no gift but for an end adequate to the value of that gift, there is in every case a presumption, antecedent to reasonings on either side of the question, that each right, of which an individual finds himself possessed by the bounty of Providence, is necessary to enable him fully to accomplish the purposes of his existence ; and consequently that God wills him to retain it. He therefore sins against God if he slights this presumption, and forbears from resisting to the utmost of his power, by all requisite force, every invasion of his rights ; unless he is convinced, by a full and impartial consideration of the benefits likely to result from his forbearance as well as from his resistance, that the former measure will, upon the whole, conduce at least as much as the latter to the ends for which he was created. If his conclusions should be, that the whole or the more important of these ends will be most effectually promoted by forbearance, it is then no less his duty to forbear, than it would have been, on the contrary supposition, to resist.

‘ Similar considerations will also teach him whether he ought or ought not voluntarily to abridge or to relinquish the exercise of any of his uninvaded rights.

‘ It follows, from the observations which have been made, that he who resists in a case wherein he conceives that his duty to God requires him to abstain from self-defence, though not answerable to the aggressor for the detriment which the latter brings upon himself by his attack, is answerable for it to his Maker ; and also for the injury which he himself receives in the contest.

‘ To a more severe account may he expect to be called, for the injury sustained both by himself and by the assailant, who resists when self-defence constitutes him an aggressor ; as the robber, who by force withholds from its owner the property which he has stolen.

‘ With respect to the second branch of the proposition, it is to be observed that he who accepts from another a power of restraining any of his rights, when he has reason to believe that, by such acceptance, he in any degree disqualifies the other from fulfilling on the whole the purposes of his being, though he is not answerable to the latter for the loss which he incurs by the surrender, commits a sin in the sight of God ; for it is the will of God that every one of his creatures should accomplish the ends for which he was made : he therefore is guilty of resisting that will, who knowingly contributes to disable his incautious neighbour from fulfilling it.

‘ Since it highly concerns every individual to form, in each case, a rational judgment, whether his duty to God requires him voluntarily to surrender any of his rights, to defend them when invaded, or to accept or refuse a power over the rights of another ; he ought previously to impress upon his mind adequate ideas of the various purposes for which he was created, and to appreciate, as far as may be, their relative importance.’

In all this our readers will discover at once the necessity of every agent's judging for himself, under certain circumstances, what may be the will of God; and can he doubt, as far as relates to the moral government of the world, that it is the happiness of the whole, or, in other words, general expediency. Nor can we easily conceive how the individual who accepts from another such a power of restraining his rights, as renders the latter unfit for the purposes of his creation, is not answerable to him as well as God for retaining an unjust surrender, that must have been made through ignorance, or under circumstances of distress. But of this more hereafter.

[ *To be continued.* ]

## FOREIGN LITERATURE.

### ART. IX. SUMMARY of FOREIGN SCIENTIFIC PUBLICATIONS.

*Memoire sur les couleurs des bulles de savon. A Paris chez Bluet, librairie, rue Dauphin. A Treatise on the Colours of Soap Bubbles. By M. Gregoire. Paris.*

SIR Isaac Newton began his inquiries on colours by examining soap bubbles. He ascribed the diversity of colours which they display to the difference in thickness of the sides of the bubble, which perform the offices of a prism. M. Gregoire, on the contrary, thinks that the colours of the soap bubbles are contained in the liquor itself; and that they belong to a substance of which each particle, constantly presenting one of the three primitive colours, yellow, red, and blue, is of a different weight, accordingly as each of these colours is produced. The researches into objects like these cannot be sufficiently multiplied.

*Esame della Theoria della calore, &c. Examination of Crawford's Theory of Heat, with new Conjectures on this Subject. By M. Leopold Vacca Berlinghieri. Pisa.*

The theory of heat is a subject which particularly interests our modern naturalists. M. Vacca's dissertation, which is dedicated to his royal highness Peter Leopold, Grand Duke of Tuscany, throws upon it a very considerable light.

*Entomologie, ou Histoire Naturelle des Insectes, &c.* Entomology, or Natural History of Insects, with coloured Engravings of all the Insects known. By M. Olivier. The Fourth Number of the Plates.

The author has spent some time in England to enrich his work with a description of the insects not found at Paris. This retards the publication of the discourses which are to explain the cuts. However, the perfection of the work will make ample amends to the subscribers for this little delay, which will not influence the undertaking, since the engraving of the plates is invariably the most tedious part in a work of science like this; and since, as appears by the publication of the present number, *these* have not been delayed.

*Gedanken über die Bildung, &c.* Reflections on the Formation of Basaltes, and on the ancient Form of the Mountains of Germany. By M. A. F. de Veltheim. Brunswick, 1789.

M. de Veltheim's Reflections are extremely curious, and are a great acquisition to natural philosophy.

*Plantæ Lichenosæ, delineatæ et descriptæ à G. F. Hoffman, M. D.* Vol. I. fasc. 1 et 2. Lipsiæ, 1789. Plants of the Genus of Lichens, described, drawn, and coloured, by G. F. Hoffman, M. D. at Leipstick, and at the Author's, at Erlang in Franconia.

This beautiful work possesses a merit still superior to that of the other learned productions the author has given the publick. It is published in folio numbers, on handsome Dutch paper. The plants are exactly represented in their proper size and natural colours. The parts which escape the eye are enlarged by the lens.

*Nouvelles Expériences et Observations sur divers Objets de Physique.* A Paris, chez Barrois le jeune. New Experiments and Observations on different Objects of Philosophy. By M. Ingen-Housz. Volume the Second in 8vo.

This volume contains observations on several subjects of chemistry, on electricity, on chimnies, on a new method of suspending sea-compasses, on the manganese, on the detonation of gunpowder, &c. It is unnecessary to say how much this celebrated author advances the knowledge of every subject on which he treats.

*Observations, Expériences, et Memoires, sur l'Agriculture, et sur les Causes de la Mortalité du Poisson dans les etangs, pendant l'hiver de 1789. Par M. Varenne de Fenille.* Lyon. 1 vol. 8vo. Observations, Experiments, and Treatises, on Agriculture, and on the Causes of the Mortality of Fishes enclosed in Ponds during the year 1789.

This work is extremely interesting to agriculturers, and in general to those who reside in the country.



*Drey Briefe, &c.* Three Letters on Mineralogy. By M. Ferber. Berlin, 1789. 8vo.

These letters contain a variety of observations made by this celebrated mineralogist during his travels.

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ART. X. *Histoire secrete de la Cour de Berlin, ou Correspondence d'un Voyageur François depuis le 5 Juillet 1786 jusqu' au 19 Janvier 1787. Ouvrage posthume.*

ART. X. *Secret History of the Court of Berlin; or, Correspondence of a French Traveller from the 5th July 1786 to the 19th January 1787. A posthumous Work.* 8vo. 2 vols. 1789.

THIS work is universally attributed to the Count de M-r-b-u, but, in spite of evidence approaching conviction, we cannot believe it.

Would a French nobleman, a man of distinguished family, condescend to be the unavowed emissary of an intriguing minister? Or, if he did, would he afterwards expose the views of his employer by publishing his correspondence? Would he endeavour to gain confidence by artful flattery and insinuations, for the purpose of betraying it? Would he, without scruple or reserve, disclose the secrets of private conversation, held sacred wherever the most languid spark of honour exists? Would he be the collector of scandalous and indecent anecdotes, many of them evidently exaggerated, and many founded on surmise? Would he lay open to all the world the failings of those to whom he was obliged for countenance and support?

‘*Des chevaliers François est tel le caractère ?*’

No: the Count de M-r-b-u would never have rewarded the favours and confidence of Prince Henry of Prussia by libelling him in such terms as these:

‘You will see, by my last dispatches, that the fate of Prince Henry is already decided; that his little character has split upon the rock of his great vanity in this momentous circumstance, as in so many others; that he has shewn, at one and the same time, prodigious avidity of power, forbidding pride, insupportable pedantry, and contempt for all intrigue; while his whole life is no more than one little, mean, dirty intrigue; and he himself despicable in the eyes of men in power; with not one man about his person, except Baron Knyphausen, that is not a fool, a base fellow, or a scoundrel.’

Who would suppose the person described here to be the hero of Freyburg, the only general absolved from blame by the great

great Frederick in the seven years war, and the known protector and cultivator of the arts and sciences? As a farther specimen of the author's knack at caricaturing, we will present our readers with the following portraits.

' A picture that may give an idea of the new sovereign is that of the persons of distinction at his court. An old count (Lendorf) gentle as a shepherd swain, complaisant as a Bon-nean\*, a most shameless sycophant, an unfaithful tale-bearer, and occasionally a calumniator. A schoolboy prince (H-lst-n-b-k) smoking his pipe, drinking brandy, never knowing what he is about, nor what he is saying, always uttering more than he knows, and ready at all times to run to the parade, to the sports of the field, to the church, to a brothel, or to sup with a lieutenant, a lacquey, or la Bietz. Another prince (F—d—k of B—ns—k) known by the care he took to dishonour his sister, and still more his brother-in-law, the present king; a libertine in the reign of him who was deemed an atheist; and inspired in the reign of him who is thought a bigot; a hireling of the lodge of freemasons, from which he receives six thousand crowns annually; talking nonsense systematically, and relating as secrets mutilated tales, one half invented, and the other half of no use. A kind of crazy braggadocio (Grothaus), who has seen every thing, had every thing, done every thing, and known every thing; an intimate friend of the prince of Wales, a favourite of the King of England, sent for by congress to be their president, on condition of conquering Canada; master at will of the Cape of Good Hope; the only man capable of arranging matters in Holland; author, dancer, tumbler, farmer, botanist, physician, chymist, and by profession a Prussian lieutenant-colonel, with seven hundred crowns a year. A minister (the Count of Arnin) who dreams instead of thinking, smiles instead of answering, and disputes instead of deciding; who regrets in the evening his liberty sacrificed in the morning, and who would wish to be at the same time idle on his estate, and reputed minister. A sovereign prince (the Duke of W—m—r) who fancies himself a wit because he finds out rebuffes; a genius, because he seems as if he stifled the sallies of his imagination; a philosopher, because he has three poets at his court; and a sort of a hero, because he rides full gallop after wolves and wild bears. By such favourites judge of the man.

' Would you wish to form a judgment of his taste by his diversions? Tuesday last was the great day on which he went to feast his mind at the German theatre. He there received in

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\* The minister of Charles VII. pleasure in Voltaire's *Pucelle*.

great pomp a dramatical compliment, which concluded in these words: 'May the Divine Providence, which recompences every thing, bless and preserve our most gracious king, the august father of his people; bless and preserve us all. Amen.' The king was so delighted with the dramatic turn of this compliment, that he added a thousand crowns to the salary of five thousand he before gave the manager, and made him a present of four chandeliers and a dozen looking-glasses. His generosity was accompanied by numberless sarcasms on the French theatre.'

[ *To be continued.* ]

## MONTHLY CATALOGUE

For OCTOBER 1789.

### MISCELLANEOUS.

ART. II. *The Dramatic Pieces and Poetry of William Nation, jun. including the School for Diffidence, Miscellanies, a Collection of Songs, &c. &c.* Small 8vo. 3s. sewed. Plymouth: printed for the Author. Law, London. 1789.

MR. Nation may perhaps be considered as a great poet by the misses at Plymouth; we suspect *he* considers himself as such by entering his book in Stationer's-Hall, to preserve the valuable property all to himself. We cannot, however, agree in this point, either with the ladies of Plymouth, or with the author; we do not hold Mr. Nation to be a great poet. He writes such verses as almost any one might write, as too many do write; but his verses are not poetry. Of his merits the public may judge by the following specimen, where they will find a brace of lovers most sadly butchered by this west-country muse:

#### ' R E U B E N   A N D   M A R I N A .

- ' Yes! I must leave you,' Reuben cried,
- ' Must leave Marina dear;
- ' My sweet, my wish'd-for future bride,
- ' I shed a parting tear.
- ' Will you remember, charming maid,
- ' The love your Reuben bore,
- ' When I shall cease those Vales to tread,
- ' Those hills ascend no more?
- ' Can Reuben think I could deceive!
- ' Whilst mem'ry I possess,
- ' I must reflect on you—believe
- ' I cannot love you less.'

' Adieu!

‘ Adieu! adieu!’—The vessel sail’d  
The hapless youth on board;  
O’er him unusual grief prevail’d,  
Marina oft’ deplor’d.

Alcanzor lov’d, employ’d each art  
To make the fair his own:  
Fruitless endeavour! for her heart  
Was Reuben’s—his alone.

Ah! why did Reuben doubt her truth?  
A fiction why believe?  
Ah! how conclude—mistaken youth,  
Marina could deceive!

As Reuben on a foreign shore  
Observ’d the ebbing tide;  
Seeming the distance to deplore,  
Lorenzo he espy’d.

‘ O say, Lorenzo, is my love,  
‘ The fair Marina well?  
‘ To Reuben does she faithful prove?  
‘ O! answer—quickly tell.’

‘ From Reuben’s ear I fain would hide—  
‘ (But that the truth he’ll find)  
‘ Marina, now Alcanzor’s bride,  
‘ Effaces from her mind.’

‘ Ah! speak no more—I must be gone,  
‘ It summons me away—  
‘ Perdition!—Her I lov’d alone—  
‘ ‘Twere worse than death to stay.’—

The muse laments the horrid deed  
Of Reuben to disclose—  
Desp’rate his hand—his bosom bleeds;  
To worlds unknown he goes.

Marina heard th’ afflicting truth;  
‘ Ah! thoughtless—rash’—she cried,  
‘ It is too much—Yes, dearest youth,  
‘ I’ll follow thee.’—She died.’

We cannot give better advice to this author than what is contained in his own parody on some lines in the Fair Penitent;

‘ Were you but cautious vot’ries of the muse,  
Did you but know the dangerous path you chuse,  
How slipp’ry the ascent—you’d not in vain  
Of snarling critics and reviews complain.

Of all the various scribblers of the age,  
 How few the public favour can engage!  
 Convinc'd by reason then, the task give o'er,  
 Descending from those heights you climb'd before,  
 And, conscious of your fault, pray ne'er attempt them more.' }

ART. 12. *Sable Victims; a Barbadoes Narration. Inscribed to the Promoters of the Slave-Trade, and addressed to J. Hargrave, Esq. a Friend to Natural Liberty, By T. Nicholls.* 4to. 2s. 6d. Richardson. London, 1789.

In the production now before us the muses are again introduced, to contribute their influence towards the abolition of slavery. The author appears to be animated with the ardour both of freedom and humanity; and the poetry is such as by no means reflects discredit on that generous enthusiasm.

ART. 13. *A Dialogue betwixt a Master and a Scholar. By F. Wragg.* 12mo. 2s. 6d. Hookham. London, 1788.

In this dialogue the author has ranged through moral, physical, and metaphysical subjects, with considerable address. His observations, in general, discover a justness of conception, and he places them in a light the most suitable for establishing the principles which he would enforce. In extracts, from other writers, however, we think he is sometimes more diffuse than is consistent with colloquial recitation; and though he conducts his transitions, for the most part, with facility, we cannot approve of his pursuing such a variety of disquisitions, and those too of an important nature, in one and the same dialogue. The Rev. Dr. Thomas, who seems to have been left alone in the parlour a whole hour at least, notwithstanding the bottle of red-port which John was ordered to set before him, we are persuaded will join us in condemning the ill-timed length of a conversation which deprived him so long of the company, not only of his own son, but likewise of so intelligent a person as Mr. Wragg.

ART. 14. *The London Companion; or, Citizen's and Stranger's Guide through the Metropolis and its Environs; containing the various Streets, Lanes, Squares, Courts, Alleys, and Passages; with the most remarkable Public Buildings, Offices, Places, &c. Disposed alphabetically. To which are subjoined the most useful Hackney-Coach Fares, and Admeasurement of the principal Streets, and the Rates of Watermen. Illustrated by a Map of the Capital and a Plan of the Royal Exchange.* 12mo. 1s. 6d. sewed. Lowndes. London, 1789.

The title of this production sufficiently expresses its contents. It is doubtless an useful companion, both as a local directory, and a register of the fares of coaches. With respect to the latter of these articles, it is particularly explicit.

**ART. 15.** *New Description of Blenheim, the Seat of his Grace the Duke of Marlborough. To which is prefixed Blenheim, a Poem.* Small 8vo. 3s. sewed. Cadell. London, 1789.

We have formerly perused with pleasure Mr. Mavor's elegant poem entitled *Blenheim*, in which he has happily adorned the local beauties of that celebrated spot with the variegated embellishments of a rich and lively imagination. In the present edition it has been revised with taste and judgment. With regard to the author's *New Description of Blenheim*, it is clear, accurate, copious, and satisfactory; an excellent guide to such as visit that splendid scene, and the best succedaneum we know to those who have never seen it.

**ART. 16.** *Reading made most easy; consisting of a Variety of useful Lessons, proceeding from the Alphabet to Words of Two Letters only, and from thence to Words of Three, Four, Five Letters, &c. &c. so disposed as to draw on Learners with the greatest Ease and Pleasure, both to themselves and Teachers. The Third Edition. Recommended for the Use of Schools.* By W. Russer, Master of the Charity School in Banbury, Oxon. 12mo. 1s. Banbury: printed for the Author; Gough, London, 1789.

We formerly noticed this production in our Review for March 1788, when we recommended to the author to republish it in a larger edition. He has now adopted our advice: and we have only to repeat, in concurrence with the opinion of a number of respectable teachers, whose testimonials are prefixed to the work, that these lessons are happily calculated for facilitating the progress of young children in the reading of English.

**ART. 17.** *A true and minute Account of the Destruction of the Bastile.* By Jean Jaques Calet, a French Protestant, who had been a Prisoner there upwards of Twenty Years, and who recovered his Liberty on, and who was assisted at, the Demolition of that infamous Prison. Translated from the French. By an English Gentleman. 8vo. 1s. 6d. Stalker. London, 1789.

M. Jean Jaques Calet, the author of this narrative, was a prisoner in the Bastile upwards of twenty years. Of the frivolous cause for which he was originally committed to that horrible mansion, and of his treatment during the captivity, he delivers an affecting, and apparently genuine account: succeeded by a circumstantial detail of the transaction which levelled with the ground this odious engine of despotism, and seat of human misery. We are sorry to know that the misfortunes of M. Calet have not terminated with the destruction of the Bastile; for it appears that the present pamphlet has been written with the view of procuring the means of immediate subsistence. Humanity induces us to wish success to a publication prompted by such a motive; and we would therefore recommend this destitute author to the attention of benevolent readers.



- ART. 18. *A Caution to Gentlemen who use Sheridan's Dictionary. To which are added, for the Assistance of Foreigners and Natives, select Rules for pronouncing English with precision and elegance.* 8vo. 1s. Turner. London, 1789.

When essential errors are admitted into a work of such general use as a dictionary, they are in danger of extending a pernicious influence on literature, by contaminating the sources of language either with impropriety or inelegance. Mr. Sheridan's Dictionary, at the same time that it possesses much merit, is, in many respects, extremely liable to both these important charges, which are very justly specified by the author of the present pamphlet, in a variety of instances. He reduces the errors of the lexicographer to five general heads, each of which is described with perspicuity, and examined with judicious observation. The pamphlet likewise contains other philological remarks of a miscellaneous nature, and worthy the attention of those who wish for the attainment of accuracy in the knowledge of the English language.

## POLITICAL.

- ART. 19. *A Third Letter from Major Scott to Mr. Fox, on the Story of Deby Sing; Two Letters relative to the Expences attending the Trial of Warren Hastings, Esq. and a Letter to Mr. Burke.* 8vo. 1s. 6d. Stockdale. London, 1789.

The present Letter to Mr. Fox completes the story of Deby Sing; in the detailing of which Major Scott continues to affirm that Mr. Burke 'was guilty of cool, premeditated, and intentional misrepresentation.' The second letter, which relates to the expences attending the trial of Mr. Hastings, was lately published in some of the newspapers. In it Major Scott vindicates himself with regard to an assertion wrongfully imputed to him by Mr. Burke, at the India-House. The third letter likewise relates to the expenditure of the public money in the impeachment; on which subject Major Scott makes as usual, many pointed observations on the conduct and declarations of the managers. The fourth letter, subscribed Outis, and addressed to Mr. Burke, has, it seems, been ascribed, in one of the public prints, to Major Scott; but he affirms that he knows not even the name of the writer. The author, whoever he be, adduces some pertinent and strong observations in favour of the innocence of Mr. Hastings, and on the injustice of his accusers.

- ART. 20. *Commercial Reasons for the Non-Abolition of the Slave-Trade in the West-India Islands.* By a Planter. 8vo. 6d. Lane. London, 1789.

The abolition of the slave-trade is a measure against which a variety of commercial reasons, and those of no small weight, may be urged; but certainly the suggestion of such comes with no good grace from a planter. It is, however, to be expected, from the wisdom of the legislature, that, in determining this important question, the commercial interests of the nation will be judiciously weighed

weighed in the balance with the claims of humanity; and that means will be found to reconcile those jarring appeals by prudence, moderation, and justice.

ART. 21. *Doubts concerning the Legality of Slavery in any Part of the British Dominions.* 8vo. 6d. Stockdale. London, 1789.

Though this author veils his opinion under the modest appellation of *Doubts*, he hesitates not to affirm very confidently that slavery cannot, consistently with the laws of Britain, be tolerated in any part of its dominions. The doctrine is plausible, and perhaps, in reality, well founded; but *we* doubt, in our turn, whether the judicial authority, in the West-India islands could, according to the present system, be competent to render it effectual towards the abolition of slavery.

ART. 22. *Slavery no Oppression; or, Some new Arguments and Opinions against the Idea of African Liberty. Dedicated to the Committee of the Company that trade to Africa.* 8vo. 1s. Lowndes. London, 1789,

The author of this pamphlet urges that the Africans are naturally a people lazy, ferocious, turbulent, and brutish in their appetites; in short, that they are neither qualified for intellectual improvements, nor, if we rightly understand him, even worthy the attentions of humanity. There is reason, however, to think that his prejudice, as a planter, has improperly influenced his judgment; and we can more readily admit, but likewise with some abatement, the arguments which he advances to evince that the abolition of slavery would be in the highest degree impolitic.

ART. 23. *A short and impartial Review of the Year 1788.* 8vo. 1s. Hookham. London, 1788.

The production of some party enthusiast, whose imagination broods on the political occurrences in the end of the last, and the beginning of the present, year. The author is a fanatical worshipper of the *rising sun*; and to its genial influence (for of the moon he seems to have enough) we compassionately recommend him.

ART. 24. *An Historical Sketch of Prerogative and Influence. In a Letter to a Friend.* 12mo. 2s. 6d. Robinsons. London, 1788.

Prerogative and influence are natural attendants of the executive power; and one or other of them has, in all ages, been the prevailing object of public jealousy. The author of the present inquiry traces the history of prerogative through its various interruptions and gradations, from the Norman conquest to the Revolution in the last century, when it received the final restraints of its future exertions. At this important period succeeded the influence of the crown; the origin and progress of which the author likewise delineates with much justness of historical observation.

**ART. 25.** *An Answer to the Country Gentleman's Letter to a Member of Parliament; with a Review of the Characters of the Dukes of Norfolk, Portland, and Northumberland; the Houses of Devonshire and Russell; Lords Thurlow, Camden, Loughborough, Kenyon, and North; to which are added those of Mr. Pitt, Mr. Fox, Mr. Burke, Mr. Sheridan; Dukes of Richmond and Leeds, and the Marquis of Buckingham; Lords Chatham, Sydney, and Hawkesbury; Sir George Yonge and Mr. Dundas: with an Address to the King.* 8vo. 2s. Kearsley. London, 1789.

The Letter from a Country Gentleman shewed the author to be well acquainted with the character of parties, and the political history of the times. In the present Answer, which is a kind of parody on the former production, the country gentleman's observations are reversed; but we cannot say with any strength of argument or justness of personal application.

**ART. 26.** *A Complete Abstract of the Statute Law, as it now stands, relating to Tobacco and Snuff; containing all the Duties both of Customs and Excise, with the Drawbacks due upon the Exportation of each Article, and the Credits allowed in the Manufacture; with the Laws relating to the Importation, Exportation, Manufacture, and Sale, of each Article; and the Restrictions imposed upon, and the Privileges granted to, the Manufacturers of, and Dealers in, Tobacco and Snuff. The whole exhibited in a clear and familiar Manner.* 8vo. 2s. sewed. Johnson. London, 1789.

This Abstract affords a general view of the whole system of the laws in this country, relative to the article of tobacco; and, to render it more useful to the reader, it is furnished with a copious index.

#### DIVINITY.

**ART. 27.** *The Divinity and Pre Existence of our Lord and Saviour Jesus Christ demonstrated from Scripture, in Answer to Dr. Priestley. By John Parkhurst, M. A. formerly Fellow of Clare-Hall, Cambridge.* 8vo. 2s. 6d. Payne. London, 1789.

The peculiar species of theological temerity and dogmatism which of late years has been cherished and matured under the tutelary genius and patronage of sceptical men, provokes the friends of truth to stand forth in its defence, and to vary their posture as often as the method of attack is changed. In Mr. Parkhurst they have raised an antagonist who traces their erroneous notions to an ignorance of Scripture. It is rather unfortunate for the unitarian hypothesis that any reference in its behalf was ever made to the original language of the Old Testament, as it would seem, from the most cursory view of the present state of literature, that the best Hebrew scholars are, in general, the most orthodox Christians. There cannot be a stronger instance in point than the article under consideration. Every evasion to which Dr. Priestley has recourse in the progress of his objections to the divinity and pre-existence of Jesus Christ, is here detected and refuted with a decency, a perspicuity, and a pertinence, which do honour

honour to our author's abilities. In the postscript the assertions and quibbles of Mr. Wakefield, a strenuous abettor of the Pelagian heresy, are also examined and exposed. In short, we deem our author's talents and erudition respectable. Christianity has found him a faithful and zealous friend, the Oriental languages an intelligent interpreter, and the Church of England an able and judicious advocate.

ART. 28. *An Essay on the Transfiguration of Christ.* 8vo. 1s. Rivingtons. London, 1789.

This ingenious performance throws considerable light on a passage in the history of our Saviour hitherto not well understood. The transfiguration of Christ, according to the author, was not intended merely to surprise and amuse the disciples. The two great and leading objects to which the whole splendid transaction seems to have been directed were, to set before the eyes of those who had the privilege to be spectators, a figurative representation of a future resurrection, and of Christ's coming in glory to judge the world; and to signify, at the same time, by a species of symbolical exhibition, the cessation of the Jewish, and commencement of the Christian dispensation. These points, we think, the author has satisfactorily made out. His reasoning in both contain several hints which considerably strengthen the evidence of divine revelation. And the peculiar gloss he has given to that famous portion of the sacred narrative, renders it, in our judgment, susceptible of still farther improvement and illustration, as implied to that important purpose.

ART. 29. *Deep Things of God; or, Milk and Strong Meat; containing spiritual and experimental Remarks and Meditations, suited to the Cases of Babes, young Men, and Fathers in Christ, particularly to such as are under Trials and Temptations, and who feel the Plague of their own Breasts.* 12mo. 2s. boards. Matthews. London, 1789.

This performance, with all its shew of fanaticism, is written with much shrewdness. The thoughts, in many cases, are ingenious, and warm from the heart, and the phraseology is clear and correct. It is not for Reviewers to answer every doctrine not compatible with their own ideas, but to examine every author by the system he avows. This little work professes an exclusive attachment to the doctrines of Calvin, as taught among the *Methodists*, who are distinguished by the name of *Whitefieldites*. The author's way of stating his own opinions strikes us as not in unison with his principles. He says expressly, 'The most profligate and abandoned sinners of mankind have as free a welcome to all gospel blessings, without waiting for any amendment, as the strictest moralist upon earth.' Surely purity of heart, newness of life, and keeping our garments unspotted from the world, are gospel blessings. It would seem, from the author's idea, that the worst as well as the best may possess all the habits of true holiness as easily and instantaneously as a man changes one suit of clothes for another. The fact is directly otherwise, and in its own nature impossible. It violates all we know of divine revelation, the nature  
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of man, and the operations of grace. This is not all. Human passions are never so shocking as when mixed with the truths of God. Our author's piety is every where tinged with asperity and ill-nature. He assumes the style of a dictator, rather than a disciple of the *meek and lowly Jesus*. He regards all sorts of Christians, except those of his own communion, with dislike, and treats them with the sarcasm and bitterness of a persecutor. In private he may be a saint, but from the opinions he has published, he appears to us such a demagogue and a tyrant, as must bring a certain degree of discredit even on his own party and his own principles.

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*For the ENGLISH REVIEW.*

## NATIONAL AFFAIRS

For OCTOBER, 1789.

### FRANCE.

THE unsettled state of France is still, and in all probability will long continue to be, the grand subject of political and moral observation. Liberty, that had been forced to take shelter in the extremities of the earth, returns and raises her standard in the very centre of the civilised world, whence she will extend her dominion and influence to nations that now lie under darkness and the shadow of death. The throne of freedom being once established, the government of France will become stronger than it ever was, for any length of time in the reign of despotism, and the genius of the people still more ardent and enterprising. The chain of authority is strongest when it is voluntary. In forced obedience there is a principle of discontent and resistance, which only waits for an opportunity of innovation. There is another way in which freedom strengthens the authority of government. By encouraging industry it multiplies the public resources; it affords a fund of credit, and the means of taxation.

### FURTHER SPECULATIONS.

The French nation are by nature lively, brave, and active. Though they have laboured under tyranny for a period of two hundred years, under an arbitrary government, they are endowed by nature with the independent spirit, or, in their own language, with the *fierté* of republicans. The Dutch, on the contrary, though chance has given them a republican form of government,

government, are more tame and submissive by nature, and less sensible of the personal dignity and rights of human nature. That people, driven to despair by the oppression of the Spaniards, fought for liberty, not so much from a desire of being their own masters, as from a sense of the hardships of slavery. They would never have disputed the despotic power of Philip the Second if he had wielded his sceptre with as gentle a sway as Louis the Sixteenth of France. They were not dissatisfied with their political situation, they did not complain that they were excluded from all share in the legislation; in a word, they envied not the supreme and uncontrolled power of the monarch; but they dreaded his rapacity. The history of the republic, subsequent to its emancipation from the Spanish yoke, proves the same fact. Prince Maurice was soon found to have more numerous partisans than Barnevelt, who, like a wise and good patriot, was as anxious to preserve internal freedom as foreign independence: and there have been only a few occasions on which the great body of the people in the Seven United Provinces have not shewn a disposition to throw themselves into the arms, and to adore the family of Orange. On the whole, the phlegmatic temper of the Dutch is naturally adapted to a monarchical; the ardour of the French naturally inclines to a free and popular form of government.

## INFERENCE.

The inference intended to be drawn from this contrast between the Dutch and French character is, that if the possession of civil, and a small share of political liberty has advanced the Seven United Provinces to a very high pitch of prosperity and power, what may not be expected from the French nation when a quick and active constitution of nature is stimulated by the most perfect civil, and a large portion of political liberty, and directed in its efforts by a degree of knowledge unknown to all former ages?

But here it will no doubt be observed by an intelligent mind, that the issue of the present commotions in France is, as yet, uncertain. This must indeed be allowed. But in whatever manner it may terminate, it will for certain be favourable in one degree or other, to freedom. It may happen, it probably will happen, that a new constitution cannot be framed and firmly established on any of those models of abstract perfection which to the metaphysical genius of France, are objects of such fond contemplation. The monarchical spirit must still be mixed, perhaps it may, after various vicissitudes, even take the lead as formerly, in the affairs of the nation. But it will, beyond all doubt, be tempered and restrained by sundry checks, dictated  
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by a regard to the natural rights of the people. Experience, purchased by a long train of calamities, convinced the English nation how impracticable it was to establish a commonwealth in a country that had at all times been under monarchical government. The king was restored; but a strong and violent protest had been taken in favour of the rights of men. The doctrines of tyranny were exploded. The king, even without that formal declaration of rights, which was afterwards made on the accession of William the Third, paid respect to the sentiments of a people that had proved both their disposition and power to resist oppression. Though a great variety of opinions, and contrariety of interests, prolong debate in the National Assembly of France; though some of the members, wearied of contestation, and disgusted at practices which they conceive to be founded in views hostile to the public welfare, court a temporary cessation from trouble in retirement; the general efforts of so animated, so great, and so enlightened a nation, will not prove wholly abortive. The light of prevailing truth is not so easily obscured, nor the flame of liberty extinguished. The patriots of France have given ample pledges of their sincerity, and their determined resolution to persevere to the end. Voluntary contributions to the relief of the state were very general before a requisition was made from individuals of the fourth part, for one year, of their annual income. Had not a general enthusiasm prevailed for freedom and national prosperity and grandeur, a demand of this fourth part would never have been conceived; or, if conceived, it would never have been made; or, if made, never have been granted. That it was suggested, proposed, and so readily agreed to, is a proof that the public spirit of France has risen to a glorious pitch of elevation; and that it will soar above all obstacles that may be opposed to its progress and purposes, either from the particular interests of individuals, of bodies of men, or the latent claims of royal prerogative. We have already had occasion to remark, in a former number of this speculation, how quickly a change may be produced in the temper and tone of a nation. In the reign of Louis the Thirteenth it was usual for the military gentlemen of France to declare that both their fortunes and lives were at the devotion of the king. In the reign of Louis the Sixteenth they have transferred their devotion from a king of flesh and blood, to a government, that, as yet, exists only in idea. The ladies too, nuns and abbesses, as well as others, have joined, with all the enthusiasm of their sex, in the general voice for freedom. The jewels that formerly adorned the court of Versailles, are consecrated now to the stern virtue of a republic. The French matrons dispose of all secondary ornaments that they may obtain  
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the pearl of great price; liberty for their country, and for themselves a fair and lasting renown. The church too, though naturally more apt to receive than to give, have, in several instances, made a voluntary tender of the gold and silver furniture of their churches. The National Assembly have accepted their donation, and improved on the hint. They saw in the treasures of the church a very seasonable supply to the exigencies of the state, and called, in the hour of distress, for her blessing. Here we shall take an opportunity of observing how naturally the genius of a nation is infused into their language, and even incorporated into their forms of procedure in public business. The States General *invited* the archbishops, bishops, abbots, rectors, and vicars, in the Gallican church—not to a dinner or other entertainment, as one unaccustomed to the refined politeness of France might be apt to expect—*invited* them not to a public dinner; but to surrender their own *plates*. *Invitations* of this kind are not unusual, either with the English ministers, or the *collectors* on Finchley-Common and Hounslow-Heath. The English nation will have arrived at a high degree of refinement when such *inviting* phraseology is introduced into the proceedings of parliament and the courts of justice.

#### AFFAIR AT VERSAILLES.

The late attempt of the officers of the French king's body guard to revive in the army a passion for the personal interests and glory of the monarch, whether it was premeditated or accidental, may be considered as a second and decisive crisis in the French constitution. Had no such attempt been made, the loyalists might have imagined, as it is natural for men to magnify the number of their own friends and partizans, that the nation had been taken by surprise by a Parisian mob, and that the bulk of the nation, and particularly of the army, were on the side of monarchy. What happened at Versailles, on the arrival of the regiment of Flanders, has sounded, as it were, the temper of the army, and the kingdom in general. The guards reject the national cockade, and supply its place with that of the king. This act, with other expressions of devotion to their sovereign, is considered by the Parisians as treason against the nation. The GARDES DE CORPS are attacked. The regiment of Flanders club their arms. The Swiss guards are motionless. The popular cause is a second time triumphant. The king and royal family are carried into the very heart of Paris, passive instruments in the hands of the nation; who have now nothing to fear but the impatience of the people, and internal contests and dissensions. We shall now take our leave  
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of France, where incident succeeds incident in such rapid succession, and all things are in such fluctuation, for a longer interval than that of one month; as a longer interval seems to be in reality necessary for the useful purposes of this speculation, which aims not only to touch on the principal events of the times, but to connect them with general principles, and the vicissitudes in PUBLIC OPINION which governs the world.

#### GENERAL INFLUENCE OF THE REVOLUTION IN FRANCE.

In the present commotions in France, and the manner in which they shall terminate, all nations of the earth are, in some measure, but all European nations, very nearly interested; and that, not only in respect of the usual competitions among nations, in warlike ambition and commercial advantage, but in respect of the common cause of humanity and justice. The more the theatre of knowledge is extended, and the dominion of RIGHT increased, the more respectable the jury and the more authoritative the tribunal to which men and nations have it in their power to appeal. Such despots as the Emperor and the King of Spain have already begun to think that they are situated in a bad neighbourhood. They endeavour to check the contagious influence of liberty as much as they can, by prohibiting the importation of English newspapers. But it is difficult, indeed, to oppose the power of justice and progressive knowledge. The well of truth is continually sending forth streams which, collected into one bed, form a current that overbears and sweeps away the artificial obstructions of ignorance and error. Even physical inventions, since ingenious mechanism is opposed with success to brutal force, promote the interests of humanity and moral rectitude. Without the aid of human carriers, who might dread the vengeance of a tyrant, the productions of the press might be wafted in balloons by the wind into the most central parts of Spain and Germany; and thus, in spite of the iron hand of power,

*Virum volitare per ora.*

#### EMPEROR OF GERMANY.

The late victory obtained in the emperor's absence, which has been usually auspicious to his success, will encourage him no doubt to persevere in hostilities against the Turks, and his own subjects in the Netherlands. The Turks might weary out the utmost efforts of the Austrians and Russians, and indeed of almost all Christian Europe, if they would act only on the defensive, seize the strongest ground, drive the country before the enemy, cut off foraging parties and outposts, intercept convoys, and

and uniformly avoid all decisive engagements. This mode, no doubt, and all proper and seasonable advice, will be given to them from time to time by Colonel Fullarton, who has displayed his military capacity in the late War in India, and who is at present a volunteer in the Turkish army, and in high credit, it is said, at the court of the Grand Signior. This plan of operations will doubtless be urged by the colonel, and other European officers in the service of the Porte; but how to dispose the ardent and fanatical mussulmen to listen to such salutary advice is the question.

#### AUSTRIAN NETHERLANDS.

With regard to the Flemings, and particularly the *Brabanters*, they have degenerated exceedingly from the virtue of their Belgic ancestors. Their genius, for some years past, has not been wholly unlike that of their master; great in words and designs, but losing often the proper season of action; lofty when unopposed, but tractable when vigorously resisted.

#### THE NORTHERN POWERS.

In the course of these last forty years a transposition has taken place in the balance of Europe; or, in other words, a change in the alliances and affections of states towards one another. Formerly there was a political friendship, or joint interest, between Great-Britain, the Imperialists, the Danes, and the Russians; now Great-Britain is in alliance and friendship with the Prussians, the enemies of the Imperialists; and with the Swedes, the enemies of both Danes and Russians. This revolution the English nation may too probably have reason one day to regret. The alienation of the emperor from England, and the close correspondence and connexion which he formed many years ago with the court of Versailles, are generally ascribed to certain personal animosities that unfortunately took place between an Imperial and a British minister. The mutual coldness and disaffection that prevail between the courts of London and Petersburg, and which begin to subsist between the court of London and that of Copenhagen, are founded partly perhaps in resentment (which never ought to enter at all into politics), as far as Russia is concerned; but certainly, with regard to both Russia and Denmark, in political views, the solidity of which may well be questioned. The Danes had long been our faithful allies and cordial friends. In the American war they were friendly, and of real service to England, who were deserted by all the world besides. They never carried naval stores to our enemies, though the opportunity of gain was tempting; but they

they furnished to our navy twenty-seven thousand hardy and experienced seamen. A conjuncture arises in which the court of Denmark thinks it just, as well as politically expedient, to fulfil the terms of a treaty formed about ten years ago with that of Petersburg, by furnishing the stipulated *quota* of troops to her auxiliaries attacked by Sweden. The court of London interposes, and, with the assistance of Prussia, obliges the Danes, in the most humiliating manner, to withdraw their troops from the Swedish territories, and to acknowledge, in the face of Europe, that they are not at liberty to perform their engagements to their allies. This step, on the part of Great-Britain, is unfortunate in two respects.

First, It shews to the world the contempt in which they hold the most solemn treaties. If we were of opinion that it was against our interest that any alliance should be formed between Russia and Denmark, why did we not (for we were well aware when it was in agitation) prevent it. To neglect this alliance in its formation, but to render it null when the conditions of it were on the point of being carried into execution;—this is the height of insolence to our Danish friends, and the most marked contempt of all political engagements.

Secondly, It cannot fail to excite resentment in the breasts of both the Danes and Russians; the disadvantages to be apprehended from which it is too easy to conjecture. And, for whose sake have we sacrificed or endangered peace and friendly commerce with Russia and Denmark? For the sake of the Swedes, who keep a steady eye on the possession of Norway; and of the Prussians, who will never rest, if not resisted, until, either by conquest or by exchange, they obtain possession of Livonia. Now, Norway in the hands of Sweden, and Livonia in those of Prussia, would in the issue annihilate the commerce of Denmark, and exclude Great-Britain from that of the Baltic. But the further discussion of this important point we leave to a future speculation.

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\* \* \* Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

T H E  
E N G L I S H R E V I E W,

For NOVEMBER 1789.

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ART. I. *Observations sur les Ecrits de M. de Voltaire, principalement sur la Religion, en forme de Notes. Par M. E. Gibert, Ministre de la Chapelle Royale de St. James. 12mo. 2 tom. 6s. coufu. Payne. Londres, 1788.*

ART. I. *Observations on the Writings of Voltaire, &c.*

**V**OLTAIRE is vulnerable in many parts. He wrote too much, and on subjects too widely different to be correct; he is therefore often wrong in matter of fact, even where the truth was not concealed from him by the fanaticism of infidelity. He had not fathomed the depths of metaphysics, nor was he a profound logician; hence the many errors in his disquisitions, and the frequent unsoundness of his reasoning. If we add to this, that his passion for incredulity, of which he considered himself as the patriarch, led him to increase the number of his disciples *at any rate*, we shall not be surprised that unfair means were frequently employed, and that he often lost sight of *truth* in the eagerness of the pursuit. From these causes he has met with many adversaries, who have, with more or less abilities, exposed his errors and his crimes.

The present opponent informs us that ‘the end of his observations upon the writings of Voltaire is to fortify those who read them against the numerous sophisms, false citations and untruths, which are to be found in the works of that philo-



‘sopher; and that the best way of doing this was by following his author step by step. This he thought the best method, for two reasons: first, it would be more convenient for those who peruse the writings of Voltaire, as they would thus find an answer to the difficulties as they advanced in their reading; and, 2dly, he by this means avoided the reproach of choosing the most easy difficulties, and of passing over the most embarrassing.’

The object of Mr. Gibert is certainly highly commendable; he appears to be an industrious and laborious writer, who, by the help of those that have gone before him, has been enabled to oppose his antagonist with considerable success. But we have met with nothing of any importance in the observations which has not repeatedly appeared against the philosopher of Ferney; and as the remaining six volumes which the author proposes to publish on the same subject may fairly be supposed to be drawn from the sources which have supplied the present work, its great utility does not strike us as so apparent. ‘*Surcharge*’ ‘*le public de livres inutiles*’ is what the writer says he wishes to avoid. The resolution is to be commended; but an author, in general, is not the most discerning appraiser of his own works; and we suspect that the public would consider six volumes similar to the two now before us, merely as an addition to the mass of books, as a repetition of a tale already told.

Though we have said that this industrious writer, with the assistance he has laboriously collected, has been enabled to combat Voltaire with success, yet justice to the public obliges us to mark some points in which we think he has failed. He sometimes takes notice of matters of small or no importance, and which, were they more considerable, yet do not coalesce with the gravity and importance of his work. Why, for example, blend grammatical disquisitions with a defence of religion and morality? Whether Voltaire was, or was not mistaken with regard to the words ‘*hautain, haut, and altier,*’ did not much signify; and had it been of importance, yet the criticism is not in its place (Vid. Tom. I. p. 17). Of the same kind is the remark on Voltaire’s mistake concerning our poet laureat (Tom. II. p. 74). More instances are needless; these will point out the nature of the sections we do not approve.

2dly. To save himself the trouble of going to the fountain head, he cites authorities which must be considered as inadequate by men of learning. Mr. Gibert should have known that such books as ‘*The New Historical Portable Dictionary*’ will not pass in this country, and should pass in no country, for authority. Such compilations serve the purposes of the superficial reader, but the man who is desirous of acquiring real knowledge ‘*fontibus integris gaudet.*’

3dly. Our author sometimes discovers that he is not perfectly acquainted with his subject. Voltaire, as a proof that the Americans are a different race from the inhabitants of the old continent, asserts, what was *formerly* pretty generally believed, 'qu'excepté les Esquimaux, ils n'ont ni poil, ni barbe.' It would have totally defeated his argument had our author known, and had he replied that they have *both*. A very little reading, or a quarter of an hour's conversation with hundreds of eye-witnesses, would have enabled him to do this, which would have been more satisfactory than the causes he has assigned for their want of beard. His antagonist, in another place, says, 'The consuls and pretors had no objection to a comic theatrical exhibition of the adventure of the Two Sofias.' Mr. Gibert had certainly forgotten his Plautus when he makes the following reply, 'I shall say nothing to M. de Voltaire concerning the mirthful exhibition of the Two Sofias, which was permitted at Rome, *as I know nothing about these Two Sofias!*' Let him read the first scene of the *Amphitrio*, and then say what he pleases on the subject.

4thly. There is too much of what some persons would term *theological bile* discernible in this production. But what else could be expected from the man who says, 'I do not think I ought to affect *moderation* towards M. de Voltaire; I do not hesitate to give a free course to the *indignation* with which his writings inspire me; believing that he *deserves* every *harsh thing* that I have said.' Mr. Gibert may imagine, as he has example mostly on his side, that scolding and controversy are the same thing, that hard names give force to the argument; for our part, we think that the severest thing he could have said of Voltaire was to *prove* him in the wrong. Our author frequently condemns the rough and indecent sarcasms of his adversary, while he exposes himself to condemnation for the same fault. A long list of this kind might be produced, but one example will be sufficient to evince that we have not made a groundless charge. Voltaire, as was to be expected, is severe against Constantine. Among other things he says, 'Constantine had a father-in-law; he forced him to hang himself.' Mr. Gibert concludes his defence of the emperor with the following sentence: 'We cannot say what M. de Voltaire would have done in a similar case; for he never had a *lawful* father-in-law.' The point in question here is, Was the death of his father-in-law to be imputed as a crime to Constantine? What Voltaire would have done in a similar case is nothing to the purpose, it can neither justify nor condemn; it is therefore merely an useless sarcasm, and can only inform the reader that, though Voltaire was never married, and consequently had no *lawful* father-in-law,

in-law, yet, as a man of gallantry, he had many of another stamp; but what have we to do in this place with the gallantries of M. de Voltaire, or his left-handed fathers-in-law?

5thly. Mr. Gibert sometimes either does not understand, or wishes to misrepresent his antagonist. Speaking of the Guebres, or worshippers of fire, Voltaire says, ‘The followers of Zoroaster still exist, though without a country; *somewhat* like the Jews, and other superstitious societies, dispersed over Asia from time immemorial.’ To this Mr. Gibert replies, ‘Is there any comparison between the dispersion of the Jews and Guebres? Can the attempt to bring them over to Mahometanism be compared with the persecution suffered by the Jews? Or can the mountains of Persia, and a district of India, be compared to all the parts of our continent?’ To all this Voltaire might have fairly answered, ‘I never meant to say that there was a strict resemblance between the state of the Jews and Guebres; I have only said that there is somewhat of a resemblance; that they both remain in a state of dispersion, a distinct people, in a foreign land. This all your questions neither have disproved, nor can disprove. You have misrepresented me, and are combating your own misrepresentation.’ Our author concludes his observations on this passage with another mistake. ‘Can a period of 1100 years be termed a time immemorial?’ Here again he is disputing with himself, and not with Voltaire. If Mr. Gibert will reconsider the passage, he will find that ‘*répandues de temps immemorial dans l’Asie*,’ dispersed over Asia from time immemorial, does not refer to the Guebres, whose dispersion only took place under the successors of Mahomet, about 1100 years ago, but to ‘the Jews, and other superstitious societies,’ to whom it may be justly enough applied.

Voltaire asserts, with many good Christians, that the doctrines of the immortality of the soul and a future state of rewards and punishments, are not to be found in the law of Moses. ‘Many illustrious commentators,’ he says, ‘prove, by passages from Isaiah and Ezekiel, that Moses was well acquainted with the doctrines of the immortality of the soul and of a life to come.’ To shew that this does not contradict what he had advanced, viz. that as Moses had not divulged these doctrines, they were of course unknown to the Jews at that time. He adds, ‘but the Hebrews, to whom Moses spoke, could not have read either Ezekiel or Isaiah. To dispute concerning the secret sentiments of Moses is very useless; the fact is that, in his *public laws*, he never speaks of a life to come, nor of any other than temporal rewards and punishments.’ Such is the argument of Voltaire; here follows the observation of Mr. Gibert: ‘It

‘ It gives me pleasure to be able sometimes to sanction the assertions of M. de Voltaire with my approbation ; he is certainly in the right when he affirms that the Hebrews, who lived in the time of Moses, had not read either Isaiah or Ezekiel, who appeared, the one 800, and the other 1000 years after : but at the same time I am of opinion that, on this point, M. de Voltaire has no opponent. One may surely cite Isaiah and Ezekiel to prove that the Jews believed in a life to come, without falling under the lash of this criticism.’ This is not answering Voltaire, but destroying a phantom of the observer’s own creation :

‘ He makes the giants first, and then he kills them.’

To conclude our strictures on this publication, we are afraid, from the numerous and long citations which appear in the work (without including the text of Voltaire), that many readers will be led to consider the writer rather as a *book-maker* than an *author*.

Upon the whole, we have our doubts as to the success of this work with the public. Mr. Gibert himself seems likewise to be doubtful ; and, as a prudent man, will proceed no farther without *subscription*. ‘ The author,’ he says, ‘ wishes not to labour without *profit* – and will judge of the public opinion by the number of subscribers.’

ART. II. *The Principles of Moral Philosophy investigated, and briefly applied to the Constitution of Civil Society ; together with Remarks on the Principle assumed by Mr. Paley as the Basis of all moral Conclusions, and on other Positions of the same Author. By Thomas Gisborne, M. A. 8vo. 3s. 6d. boards. White. London, 1789.*

[ *Concluded.* ]

ON the subject of indemnification and punishment, our author’s system labours under equal inconveniencies. ‘ Suppose the injured party to have undergone bodily pain or injury, or severe anxiety of mind . . . . Indemnification in these, as in all other instances, must be rendered in property.’

‘ Every man who has sufficient reason to believe that another individual meditates an unjust attempt against him, has a right to inflict on that individual such punishment as is necessary to prevent his design.’

‘ To punish by way of inflicting vengeance for crimes already perpetrated, is to usurp the privilege of God.’

‘ No man has a right to inflict a punishment with a view of deterring others.’

Thus all the laws, human and divine, that authorise punishment for past offences, are inconsistent with our author’s principles, but are at once reconcileable to that of general expediency. For how can we reconcile the execution of any penal laws but as it may deter others from the commission of similar offences?

Having, in these few instances, shewn our sentiments of the systems before us, we shall take leave of the present articles by stating the opinion of each author on civil government, which leads Mr. Gisborne to a comparative view of the two systems.

Mr. Paley refuses to admit all ideas of any original or existing compact, between the governor and governed, as the grounds of civil government, but substitutes general expediency as the rule of action on both sides; as authorising the interference of the magistrate, and the resistance of the subject, without any regard to existing laws. As it must be admitted that the only purpose of government is for the happiness of all; it is truly a matter of surprise how so many able writers have confounded the end with the origin of the institution. Let us even suppose an original compact, which we know existed in Egypt between Pharaoh and his people, under circumstances the most unjust to the latter, are we to conclude from thence that the people are not to emancipate themselves whenever they please? Even in America, where a compact has been formed on a broader scale; or supposing any future one should exist by the most unequivocal consent of the governed; for what purpose, may we ask, were they formed?—for the happiness of the whole. Whenever, therefore, they are found unequal to that end, can we for a moment doubt the right of the governed to new model the state, provided, as Mr. Paley always excepts, that the means do not appear to be more disastrous than the imperfection of the existing government:

‘ As Mr. Paley professedly rests his most powerful objections to the doctrine, which ascribes the rights of government to the consent of the subject, on the pernicious consequences with which he apprehends that doctrine necessarily to be burthened; and recommends his own principle of civil authority as peculiarly favourable to human happiness; I shall state the characteristic features of the two systems. The reader will judge whether the respective representations be fairly drawn; and will decide whether the principle of expediency or consent is the most favourable to the just authority of government, and to the peace and welfare of the people.

‘ According to the positions which I have maintained, subjects have a right, not only to resist the legislature, whenever it proceeds

to an act of power unauthorized by the laws, but, further, to resume at any period the authority which they have delegated (unless they have entered into an express stipulation to the contrary), and to institute a new form of government, according to whatever plan they shall be inclined to adopt. These rights form a barrier against despotism, and afford ample scope for improvements in civil polity.

At the same time considerations are not wanting by which the stability of the sovereign power is secured from the danger of unnecessary changes in the constitution, and the community from the calamities of intestine discords and civil war. Every subject is bound, as long as he continues a member of the state, to obey all such laws as the state has a right to enact, and determines to continue; and in estimating the propriety of resisting the encroachments of the magistrate, or of abetting any change in the constitution, he is highly criminal in the sight of God, if a regard to the welfare of his fellow-subjects be not one of the motives which have a principal influence on his mind.

But, though the prosperity of his country must be one of the leading objects of his care as a member of civil society, he is bound, as a being accountable to his Maker, to abstain from all attempts to promote it at the expence of justice. He is to remember the sacredness of the rights of others; and this consideration will preserve him from being misled by mistaken patriotism in his conduct towards foreigners; it will preserve him from being deluded by mistaken ideas of allegiance to concur in acts of tyranny towards his fellow-citizens.

On Mr. Paley's principles, the subject has a right, and is also bound in point of duty, to resist the existing governors, whether usurpers or not, and to join in affecting a change in the constitution, then, and then only, when such steps will, in his opinion, conduce to the public welfare. According to this position, however tyrannical, unjust, or impious, the commands of government may be, if he should be ordered to destroy an innocent fellow-citizen; to ravage the territories of an ally; to embrace a religion which he knows to be idolatrous; in all these cases, if he conceives that compliance will promote general expediency, compliance is his duty. Nay, he would act as meritorious a part in betraying his country, in setting fire to her dock-yards, or in blowing up her legislature, to promote the designs of a foreign invader, if he should imagine that such a deed would, on the whole, be productive of advantage to mankind, as if, with contrary sentiments, he had hazarded his life in the breach for her defence. In like manner he is authorized to violate every law, even though he should have personally engaged by promise or by oath, on no plea whatever to disobey it; he is empowered, like Cade, to head a barbarous rebellion; like Felton, to murder the favourite of the monarch; like Damien, to assassinate the monarch himself; whenever his passion or his fanaticism induce him to believe that these outrages will in the end be sanctioned by utility. Nor is less latitude allowed by Mr. Paley to the discretion of the governor than to that of the subject. The reasoning which deduces the authority of civil government from the will of God,

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and



and which collects that will from public expediency alone, binds us to the unreserved conclusion, that the jurisdiction of the magistrate is limited by no consideration but that of general utility: in plainer terms, that, whatever is the subject to be regulated, it is lawful for him to interfere, whenever his interference, in its general tendency, appears (to the magistrate himself, as Mr. Paley afterwards says expressly) to be conducive to the common interest.' He is therefore authorised to violate at his discretion all the rights of his subjects, by whatever solemn engagements he may have bound himself to preserve them; he is obliged in conscience to trample on every law, human and divine, whenever such conduct accords with his notions of general expediency. If then he should be of opinion, that by assuming power in opposition to the will of the nation, and maintaining it by an army of mercenaries, he should promote the good of the people without impairing the happiness of mankind in general, he would be justified in his usurpation. If he should also think that lavishing the blood of his subjects in a crusade, and seizing half their property to defray the charge of the enterprise, would be an additional advantage to them, he would do no more than his duty in turning a deaf ear to their remonstrances, and in enforcing submission by the bayonet. Nay, though he should not be able to satisfy himself that these proceedings would be for the interest of his people, yet, if he should fancy that general good would in some way be promoted by them; or if he should endeavour to promote it by putting his subjects into the hand of a neighbouring potentate as vassals; by selling them for slaves to a company of foreign merchants; or by introducing among them Popery or Paganism, and enforcing its reception by inquisitorial persecution; in each of these instances, according to Mr. Paley's principle, he would merit the gratitude of mankind, and the approbation of his God.'

On this statement we shall only observe, nothing could be objected to Mr. Gisborne's ideas of the right of the subject, were it not for the little unqualified parenthesis (unless they [the governed] have entered into an express stipulation not to resume the delegated authority). This we have already shewn makes no exception at all.

Mr. Paley's, at first sight, seems also liable to a single objection—'That the magistrate may interfere whenever he conceives his interference in its general tendency will be to the happiness of the whole.' But, whoever reflects on the imperfection of human laws, will allow that, in the most perfect code, contingencies will occur which may make such an interference necessary. The executive power of Great-Britain has, in many instances, received the thanks of the legislature, or representative body, for acts by no means authorised by law, but absolutely contrary to the constitution. The same has occurred in Holland, and in all free states, not excepting Rome itself.

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As to the other objections of our author, they unfortunately all make against himself. All the wild atrocities he apprehends likely to follow from making general expediency the rule of our conduct, have, on the contrary, arisen from mistaken opinions of the will of God. Who ever pleaded general expediency for crusades; or which of the two is most likely to produce fanaticism, to introduce popery, or paganism, or inquisitorial persecution? It was surely in those days when men fancied the Almighty delighted in, or enjoined human penance, that these absurdities prevailed, and in countries where the language of general expediency would have been punished as heretical.

On the whole, we have perused Mr. Gisborne's performance with much pleasure. The language is easy and correct, the arrangement logical and agreeable, the arguments strong and pointed; but in this, as in most other cases, it is more easy to shew the imperfections of a system, than to form a new one. Till therefore our author removes all the objections against his own system, instead of barely hinting to us what it is, whilst he seems only shewing us the insufficiency of another, we shall still remain advocates for *general expediency*.

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ART. III. *Archæologia; or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VIII. 4to. 11. 1s. White. London, 1787.*

[ Continued. ]

VI. *Miscellaneous Observations on Parish Registers. By John Bowle, F. S. A.*

MR. Bowle here derives the origin of our English registers from Spain. Thomas Lord Cromwell first enjoined them. 'He had lived abroad,' says our author, 'and consequently had much intercourse with men of different countries.' This argument, however, points not particularly to Spain. But another does. Lord Cromwell's injunctions 'were set forth in September 1538;' when, from some inquiries that have been published by Spanish writers concerning the place of Cervantes's birth, registers appear to have been 'used in Spain, thirty-two years before their introduction into this kingdom.' But were they not in France too? We apprehend they were. Nor does there appear the least similarity in the *mode* of keeping the registers; between the Spanish and the English. Mr. Bowle points out none at all. And the only circumstance which

which carries the slightest air of similarity, that of recording the names of the *sponsors*; was not enjoined till the days of Cardinal Pole, and the year 1557, and is therefore supposed by Mr. Bowle himself, 'to have originated from his own suggestions.'

The origin of parish-registers then, is still to be traced from the continent to our island. From the continent, no doubt, we derived them. But from the French part of the continent, rather than the Spanish; from that which was near, which was visited, which was familiar to us, rather from that which was distant, unvisited, and unknown, we suppose them to be derived to us. And we now pursue the history of them, with Mr. Bowle, in our own country.

Lord Cromwell ordered the register to be kept, in 'one sure coffer with two locks and keys,' the parish-chest of the present day; which register the clergyman 'shall every Sunday take forth, and in the presence of the wardens, or one of them, write and record in the same all the weddings, christenings, and burials, made the whole week afore; and, that done, to lay up the book in the said coffer, as afore.' In 1603, the 70th canon, 'directs the minister and churchwardens to subscribe their name to every page; and orders the latter to send annually a true copy of the names of all persons christened, married, or buried, within one month after the 25th of March, subscribed with their hands.' In 1557 Cardinal Pole inquired in his articles concerning the clergy, whether they kept their respective registers, 'with the names of the godfathers and godmothers' recorded in them. Accordingly we find three instances of such names recorded, in the register of Thatcham, Berkshire, so early as 1579, 1565, and 1564; and one instance in that of Idmiston, so late as 1611. Under the presbyterian parliament of 1641, the birth was ordered to be registered as well as the baptism. In Barebone's parliament of 1659, when the banns of marriages were ordered to be published, 'three several Lord's days in the public meeting-house commonly called the church or chapel, or on three market-days—in the market-place next to the said church or chapel,' at the option of the parties; the register was committed 'to some able and honest person, chosen (we apprehend) by the minister and parishioners, but sworn and approved by one justice of the peace,' who 'attended the justice to subscribe the entry of every marriage.'

Mr. Bowle then proceeds to notice some remote marriages, extraordinary events in local and natural history, and even extraordinary persons, recorded in registers. From these trifles, we shall select only one for our readers. 'In the third register of the parish of Great Durnford, Wilts, is this entry, 'John Cunditt

‘ Cunditt was buried August the 2d, 1718; he and his man, and  
‘ five horses, were killed with a clap of thunder and lightning.  
‘ The day of interment induced me to suppose, that it might  
‘ be on the same day, in which John Hewet and Mary Drew  
‘ were killed by lightning at Stanton-Harcourt, as related in  
‘ Mr. Pope’s Letters. On mentioning this to a gentleman re-  
‘ sident in the next parish, he communicated this memorandum  
‘ of his grandfather’s, at the time of the event: ‘ Farmer John  
‘ Cundick, of Winterbourn, was with his man and five horses  
‘ struck dead with thunder and lightning, and another servant  
‘ wounded, July 31, 1716’ [it should be, 1718]. These extra-  
‘ ordinary accidents, certainly the same day, possibly the same  
‘ hour, must have been at least seventy miles apart.’

In this dissertation, Mr. Bowle appears strangely confused in his ideas. ‘ Various inconveniencies must necessarily have  
‘ arisen from this act,’ the act for marrying by a justice of  
‘ peace. ‘ In many cases the parties must have travelled many  
‘ miles, for the accomplishing their intentions.’ So far Mr.  
‘ Bowle is decidedly *against* the act. But in the *very next* words  
‘ he remarks, that ‘ there is no probability that Mr. Bigland, at  
‘ the time he published his observations in 1764, had *seen or*  
‘ *accurately examined* this act: it is *much to be lamented*,’ he ob-  
‘ serves p. 7, ‘ that, during Cromwell’s usurpation, *few parochial*  
‘ *registers were kept with any tolerable regularity*.’ Mr. Bowle  
‘ thus speaks in *favour* of the act, by confounding the *act* and the  
‘ *observance* of it. But he intimates the registers *not* to have been  
‘ kept *carelessly*, during Cromwell’s usurpation. Yet he *instantly*  
‘ adds thus; ‘ how far this’ assertion of Mr. Bigland’s ‘ will  
‘ hold good, I am not able to ascertain;’ when he has already  
‘ *condemned* it by an implication. ‘ As to those which I have exa-  
‘ mined,’ he *immediately* subjoins, ‘ truth commands me to say,  
‘ that they are in general *as exact as can be desired*.’ He thus  
‘ *applauds* what he has already condemned. He *directly* annexes  
‘ the *reason* of his applause. ‘ The appointment of the parish-  
‘ register to his office,’ he says, ‘ and his constant attendance  
‘ upon the justice, *are apparent in almost every instance*.’ And  
‘ yet he closes the whole thus: ‘ the *appearance of want of regu-*  
‘ *larity in many registers*, may be collected from the following  
‘ circumstances.—This being the case, it is not to be wondered  
‘ at, that *many registers were defective*; the parties were under a  
‘ necessity of going from home;’ &c. This is perhaps as  
‘ *precious* a piece of confusion as ever was exhibited to the  
‘ world.

‘ It pleased Providence upon the coming-in of the house of  
‘ Stuart, to visit this kingdom with a dreadful pestilence. In  
‘ our register is the following entry, ‘ Anno 1604, those who  
‘ died

‘ died of the plague this yere, Goodwife Willminton and John  
 ‘ Willminton died December 14, W. Willminton, Jan. 13,  
 ‘ and five others out of the latter’s house in Porten, the last  
 ‘ Jan. 28 in anno 1604.’ This is said in that wild mode of fal-  
 sifying history, which is so generally adopted by the low and  
 the vulgar; in order to abuse the house of Stuart, *because it is*  
*dethroned*, and to flatter the house of Hanover, *because it is in*  
*power*. And to the confusion of the present falsifier we remark,  
 that the plague of the register was in the *December* and *January*  
 of 1604-5; when James Ist. came to the throne on the death  
 of Elizabeth, and upon the 24th of March, in 1602-3\*.

• VII. *Letter from John Pownall, Esq. on a Roman Tile found*  
*at Reculver in Kent.*

This Letter contains an account and a sketch, ‘ of one of  
 ‘ the tiles which cover some ducts or drains, now discernible in  
 ‘ the cliff at Reculver in Kent, about eight feet below the sur-  
 ‘ face of the Roman station.’ Mr. Pownall says he calls them  
 ducts or drains, because he is ‘ unable to determine, whether  
 ‘ they were merely drains or sewers to the camp, or whether  
 ‘ they were ducts to a bath.’ From ‘ the similitude of the  
 ‘ tiles in size and shape, to those described by Mr. Lyon, as  
 ‘ used in the ducts of the Roman bath discovered under St.  
 ‘ Mary’s church at Dover †, and to those used for the like pur-  
 ‘ pose in the Roman bath discovered near Brecknock, as de-  
 ‘ scribed by Mr. Hay ‡; and from the whole of the space occu-  
 ‘ pied by these ducts or drains, being covered above the tiles  
 ‘ with a thick coat of very hard plaister, composed of mortar  
 ‘ mixed up with bruised brick, exactly similar to that used for  
 ‘ the same purpose in those baths, as described by Mr. Lyon  
 ‘ and Mr. Hay;’ Mr. Pownall is ‘ inclined to believe, that  
 ‘ these also are ducts belonging to a Roman bath, and that the  
 ‘ coat of plaister laid over the tiles was the floor of some room  
 ‘ above.’ This is said with a strange sort of distinguishing con-  
 fusedness, when ‘ a drain or sewer to the camp’ must necessarily  
 be formed in the same manner, as a ‘ duct to a bath.’ They  
 are both equally drains. But it is also said with a gross contra-  
 dictoriness, when Mr. Pownall has already declared these ‘ ducts,  
 or drains,’ to be ‘ below the surface of the Roman station.’  
 And the fact is, that these ‘ drains or ducts’ are *not* below the

• Camdeni Annales, ii. 285. edit. 1615 and 1627.

† Archæologia, Vol. IV. p. 325.

‡ Ibid. Vol. VII.

p. 205.

‘ surface

‘ surface of the Roman station. They are under the site of the Roman town. No station had drains to it. The ‘ thick coat of very hard plaister, composed of mortar mixed up with bruised brick,’ proves itself decisively to have been ‘ the floor of some room above.’ All the antiquities, indeed, that are now discovered at Reculver, are those of the town only. ‘ The Roman tile or brick,’ says Somner, ‘ here also found, some in buildings, others *by the cliff-side, where the sea hath washed and eaten away the earth* (as it daily doth, to the manifest endangering of the church by its violent encroachments) give evidence of the place’s Roman antiquity\*.’ The Roman ‘ tile or brick,’ in the side of the cliff, is a sufficient evidence of the town’s position there. ‘ Some,’ adds Somner, ‘ are remaining in and about that little stone cottage without the churchyard (of some holden to be the remains of an old chapel or oratory), and others not far off.’ This ‘ little stone cottage’ is accordingly described by Philpot, as ‘ a neglected chapel out of the churchyard, where some say was a parish-church, before the abby was suppressed and given to the Archbishop of Canterbury. †’ In ‘ digging about the church,’ adds Philpot, ‘ they find old buckles and rings §.’ For this reason, I place not the ‘ station’ or ‘ camp’ of the Romans, as Somner does, ‘ on the ground of the church ||; but considerably more to the seaward, at the point of the land, and at the north-eastern extremity of the ancient æstuary between Kent and Thanet. ‘ Great number of *cisterns, cellars, &c.*’ says Gibson, are ‘ daily discovered by the fall of the cliff—; together with—‘ great quantities of Roman *brick or tile, opus musivum,*’ floors laid in mortar mixed up with bruised brick, and faced above with *tesseræ* or small variegated stones, ‘ coins, ‘ fibulæ, gold-wire, ear-rings, bracelets, &c. *daily found in the sands;* which yet do all come from the landward, *upon the fall of the cliffs ¶.*’ All this shews the sea to be now feeding upon the very heart of the town. ‘ The sea,’ adds Gibson, accordingly, ‘ hath got all the town, except a very few houses; and ‘ the church itself is in great danger to be lost\*\*.’ And as the very ground of the church appears pretty plainly from Philpot’s discoveries above, to have been the site of a street, in which the dealers in buckles and rings resided; so all unites to prove Mr. Pownall’s ‘ ducts,’ to have been ‘ drains,’ not ‘ below

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\* Somner’s Roman Ports and Forts in Kent, edit. by Wh. Kennet, p. 78.

† P. 78.

‡ P. 83-84.

§ P. 83.

|| P. 80.

¶ C. 236, edit. 3d. See also Baffely’s Ant. Rutupinæ, p. 35-36, 36, 37-38, and 38-39.

\*\* C. 237.



‘ the surface of the Roman station,’ but under the plane of the Roman town. They had no relation, however, to any *baths* there. ‘ The *whole* of the space occupied by these ducts or ‘ drains,’ was ‘ covered above the tiles with a thick coat of ‘ very hard plaister.’ The drains of the houses ran under the floors of them. And we have entered into the explanation, in order to draw the requisite distinction between the station and the town, and to clear up what was confounded by Mr. Pownall.

But Mr. Pownall proceeds to give us ‘ a curious rude scrawl ‘ upon the tile ;’ and to remark that ‘ if these are really letters, ‘ and the Romans ever wrote in such characters, of which I ‘ never yet saw any sample,’ he should be inclined to think ‘ the inscription refers to the Legio secunda Britannica, which, ‘ after having been removed by Valentinian from amongst the ‘ Silures, was stationed at their different posts in Kent, for the ‘ defence of the coast against the Saxons.’ The scrawl is no ‘ letters.’ Nor did the Romans ever use such characters. Nor was the Legio secunda Britannica ever stationed at Reculver. It was not stationed even ‘ at—different posts in Kent.’ It was stationed only at Richborough there. ‘ Tribunus cohortis ‘ primæ Vetasiorum,’ says the Notitia, ‘ *Regulbio*: præpositus ‘ legionis 2. Aug. *Rutupis* \*.’ And Mr. Pownall is wrong in every point.

‘ VIII. *Dr. Glas’s Letter—on the Affinity of certain Words in ‘ the Language of the Sandwich and Friendly Isles in the Pacific ‘ Ocean, with the Hebrew.*’

These observations proceed on the supposed *originality* of the Hebrew language. From this, as a principle believed by himself, the doctor (who signs himself G. H. Glas) endeavours to trace up the words of the new language in the isles above, to the old language of the Hebrews. Nor has he failed in his point, according to our opinion. ‘ The Hebrew word *taooba*,’ he remarks, ‘ has the same precise signification with the word ‘ *taboo*, as used in the Sandwich and Friendly isles.’ His proofs for this assertion, are these. ‘ The Egyptians,’ says Gen. lxi. 32, ‘ might not eat bread with the Hebrews, for that is an *abomination*,’ *taooba*, ‘ to the Egyptians.’ ‘ Every shepherd,’ adds Gen. lxvi. 34, ‘ is an *abomination*,’ *taobath*, ‘ to the Egyptians.’ ‘ We shall sacrifice,’ subjoins Exodus viii. 26, ‘ the ‘ *abomination*,’ *taobath*, ‘ of the Egyptians to the Lord our

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\* Pancirollus, p. 161.

‘ God; lo! shall we sacrifice *the abomination,*’ *taoobath,* ‘ of the Egyptians before their eyes, and will they not stone us?’ All is happily confirmed by the doctor with a passage from Herodotus; which says the Egyptians ‘ sacrifice bulls and bull-calves, but it is not lawful for them to sacrifice cows—; and they all *venerate cows,* much more than all other cattle.’ And the doctor has reason to conclude, ‘ that the *cow* was the *taboo’d* animal, which it was so hazardous to sacrifice in Egypt.’

‘ IX. *Mr. Willis’s Essay on the Ikeneld Street.*’

This is merely an introductory essay, written by Mr. Bray, to the next dissertation; stating some previous accounts of the Ikeneld Street, by Dr. Stukeley, Mr. Lethieullier, and ‘ Mr. Richard Willis of Andover;’ and then presenting this larger account by Mr. Willis, extracted ‘ from papers—communicated to me by Henry Norton Willis, Esq. his grandson.’

‘ X. *An Essay towards a Discovery of the Great Ikineld-Street of the Romans.*’

Dr. Stukeley, that prince of our island antiquaries, who ventured boldly, and is therefore wrong at times; who had all the glowing soul of genius within him, and is therefore carped at by thousands, who *could never have committed his splendid faults;* carried that great road of the Romans which is called Ikeneld-Street, from Newbury ‘ to the eastern gate of Old Sarum.’ This error Mr. Lethieullier corrected, in Arch. i, p. 56; denying the existence of any such road, shewing the road that enters the east gate of Old Sarum to run from Silchester to it, and proving the road that runs in Dr. Stukeley’s line, to stretch from Marlborough to Winchester. Mr. Willis also corrected the doctor on the same point, in the same volume, p. 60; by stating from Mr. Taylor’s map of Hampshire, that the Ikeneld Street did not go from Newbury to Old Sarum, but from Winchester to Marlborough. This, and another intimation concerning the Portway, a second road of the Romans in Hampshire; he communicated to the Antiquarian Society in 1759. He had previously sent them an account of both, in 1752. ‘ As my remarks on these monuments of Roman grandeur,’ he says after 1752, ‘ were entirely new, I was so vain, as to expect from the honourable society some token, that they were pleased with my new discovery.’ But, such is the conduct even of literary societies, the antiquaries shewed little regard to his discoveries, because they clashed with the accounts of Dr. Stukeley. But ‘ the publication of Mr. J. Taylor’s map—of Hampshire,

‘ Hampshire, encouraged me to appeal to the public through  
 ‘ the—Gentleman’s Magazine.’ Nor did he stop here. He  
 also sent one of the maps ‘ for the inspection of the Society,’ and  
 ‘ a drawing of the plan of Winchester.’ And, as we are now  
 told from the minutes of the Society, the gentleman, who was  
 to communicate both, communicated neither; and therefore  
 ‘ the Society could not receive the conviction from them, which  
 ‘ Mr. Willis designed.’ The Society, however, made Mr.  
 Willis and the public some amends; by publishing his account  
 of 1759 in their first volume, and by inserting his *amplifier* ac-  
 count in the present.

Mr. Willis accordingly traces ‘ from the four remaining  
 ‘ gates’ of this city, Winchester, ‘ —~~six~~ Roman ways;’ two  
 more than in Taylor’s map, ‘ the first that ever delineated a  
 ‘ Roman way in the county.’ One of these ways ‘ now makes  
 ‘ a grand, gravel terrace-walk. It is raised in a high ridge, on  
 ‘ the summit of a high hill, and commands a view of the Isle of  
 ‘ Wight and Salisbury steeple; the former at more than forty,  
 ‘ the latter at more than twenty, miles distance. The basis of  
 ‘ this causeway, is a high bed of flint; the next stratum, is like  
 ‘ the cinder and ashes of a blacksmith’s forge; but from whence  
 ‘ such a quantity could be collected, is truly marvellous. I ana-  
 ‘ lysed it by washing it in a basin of water, and by often de-  
 ‘ canting the black ablutions whilst any colour stained the water,  
 ‘ what had looked like the cinder was left perfectly white at the  
 ‘ bottom of the basin, and resembled the small fragments of  
 ‘ marble made by the stone-cutter’s chippings, and much of the  
 ‘ same grit. The sediment of the black water, being dried,  
 ‘ made a powder like gunpowder rubbed fine, but was not at  
 ‘ all inflammable. The upper stratum is not much less won-  
 ‘ derful, though it is no more than a beautiful gravel; as no  
 ‘ parts of the country near produce such materials.’

The grand design of the essay, is to point out the real and  
 genuine course of the Ikeneld Street; and to carry it ‘ from  
 ‘ Southampton by Winchester to Gloucester.’ But what is the  
 evidence adduced for the point, by Mr. Willis? This is  
 wretchedly arranged. We will collect the scattered parts of it.  
 ‘ The Ikineld Street took its name, from its beginning at the  
 ‘ mouth of the river Ichin, and continuing its course thence to  
 ‘ Winchester parallel to that river.’ This etymology is surely  
 as poor in itself, as it is peremptory in its manner; and this  
 evidence is no evidence at all. And the only argument, pro-  
 perly speaking, is this: ‘ Horsley, p. 387, spells it Ikihenild  
 ‘ Street; in old deeds of lands in Andover bordering on this  
 ‘ street, it is called the *Hicknel* or *Hicknal* way.’ But surely  
 this argument is not sufficient, to appropriate the name of the  
 Ikeneld

Ikeneld Street to this way. What has been hitherto supposed the real Ikeneld Street, he *owns*, comes out of Hertfordshire to Dunstable in Hertfordshire, ‘where it crosses the Watlingstreet ‘by the name of the *Iknel* way;’ and then, passing through Buckinghamshire and Oxfordshire, approaches Wantage in Berkshire as ‘a raised way called *Icleton Meer*,’ and, ‘after it ‘has passed Wantage,—is called *Icleton Way* all under the hills ‘between them and Childrey, Sparsholt, Uffington,’ &c. This is surely enough to balance, and indeed greatly to outweigh, the power of a single name near Andover. But let us observe still farther on Mr. Willis’s conduct here. He takes up his road where Taylor’s map leaves it running from Winchester by Andover to Chute Park; and traces it through Wiltshire in its course to Gloucester. At Wanborough his road and the Hertfordshire road *coincide* \*. This he denies to have *crossed* his road there †; and consequently it was continued with it, either towards Gloucester on the right or towards Andover and Winchester on the left. If continued towards Andover and Winchester, it might well leave *its own* name in the *Hacknel Way* near Andover; as it had previously communicated its name to the *Icleton Way* in Berkshire, and to the *Iknel Way* in Bedfordshire. Indeed the continuance of the road, and the continuance of the name, unite to point out the course of the real Ikeneld Street; *partly* the same with Mr. Taylor’s and Mr. Willis’s, but very different in its *main* direction from Mr. Willis’s, and actually coinciding at Wanborough with what has been hitherto denominated the Ikeneld Street. And, as this brings the Ikeneld Street, from its long-supposed origin among the Senni; so it terminates it, where, as Mr. Gale says, ‘Drayton terminates it, ‘upon the solent sea,’ at Southampton.

[ *To be continued.* ]

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ART. IV. *Clarissa; or, The Fatal Seduction: a Tragedy in Prose. Founded on Richardson’s celebrated Novel of Clarissa Harlowe. By Robert Porrett. 8vo. 5s. Lowndes. London, 1788.*

THE author of this tragedy professes to have undertaken the work from a conviction of the truth of the late Mr. James Harris’s observation, ‘that tragedies, founded on domestic ‘events, are more useful to the generality of readers than the ‘catastrophes of kings and heroes.’ Admitting the truth of

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\* P. 94.

† P. 94.

Mr. Harris's remark, does it thence follow that this single circumstance is sufficient to make a good play? For this purpose we would advise Mr. Porrett to look a little higher for authorities the next time he calls on his muse, and following the advice of Horace,

———*Vos exemplaria Græca  
Nocturnâ versate manu versate diurnâ.*

HOR. Ars Poet.

A few other very useful hints may be collected from this correct poet and long-approved critic, which we could wish our author had attended to. Among the rest, *Intererit multum davusne loquatur an eros.* Let the reader peruse the following dialogue, which first introduces Clarissa, and see if he can observe any traces of Mr. Richardson's gentle heroine:

‘ *Scene CLARISSA’S Chamber in Harlowe House.*

‘ CLARISSA,—BETTY enters in haste.

‘ *Betty.* Miss, miss, miss! will you be pleas’d to walk into the parlour? there is every body, I’ll assure you, in full congregation, except your brother and sister, who are expected every moment to join them. Mr. Solmes is there, as fine as a lord, with a charming white peruke, fine lac’d shirt and ruffles, a coat trimm’d with silver, and a waistcoat standing an end with lace; quite handsome believe me! you never saw such an alteration! Ah, miss! (*shaking her head*) ’tis pity you’ve said so much against him—but no matter; you know how to come off for all that, I dare say; I only hope it won’t be too late.

‘ *Clarissa.* Impertinence! Were you bid to come up in this fluttering way? (*fans herself, and throws away the fan through vexation*).

‘ *Betty.* Bless me! how soon these fine young ladies are put into flusterations! I didn’t mean to offend, nor frighten you, I’m sure.

‘ *Clarissa.* Every body there do you say? Who do you call every body?

‘ *Betty.* Why, miss, there is your papa! there is your mama! there is your uncle Anthony, and, to crown all, there is Mr. Solmes himself, and with the air of a courtier, I assure you. He calls to me, and says (*mimicking him*), Mrs. Betty, pray give my humble service to miss, and let her know that I have the honour to wait her commands.

‘ *Clarissa.* Your late mistress I suppose bid you put on these airs to frighten me out of a capacity of behaving with such calmness as may procure me my father’s and my uncle’s compassion.

‘ *Betty.* Dear madam, how can you think so ill-naturedly of your sister. Come now, do—(*takes up the fan*)—shall I——

‘ *Clarissa.*

‘ *Clarissa*. Not quite so officious, if you please—(*snatches the fan from her*).—But what did you say, are all my friends below with him, and am I to appear before them all?

‘ *Betty*. No, madam! they do not mean to be there when you make your appearance, but will retire into the antichamber for the convenience of overhearing the charming dialogue between you and Mr. Solmes.

‘ *Clarissa*. Say I can’t go. But yet, when ’tis over, ’tis over—say I’ll wait upon—I’ll attend—I’ll—I’ll come presently—say—say any thing—I care not what—only—but stop—no—you may go, I’ll follow.

‘ *Betty*. Ha! ha! ha! What a fuss my mistress makes. [*Aside.*  
[*Exit.*

‘ *Clarissa*. (*Fans herself vehemently, hems several times, walks to and fro, and appears in great perturbation and flurry of spirits.*) Well, heaven protect me! what a passive machine is the body when the mind is disordered. [*Exit.*

Another observation we may collect from the poet before alluded to, is the propriety of bringing on the scene such events as do not offend delicacy or credulity, instead of the uninteresting method of relating them to the audience either in soliloquy or dialogue. *Segnius irritant animos dimissa per aures, &c.* There is the more reason for this where the event to be brought about is of that intricate kind that, without tracing the leading steps, it can never appear consistent with the character of the agent, and still more where the most important movements of the drama turn upon it.

Let the reader form his own judgment of the following passages:

‘ *Clarissa*. What a wonderful and most unhappy change have I experienced since my first acquaintance with Lovelace; my demeanour towards him was surely the most distant and discouraging that a man of his rank and fortune could receive; which would have been attended with a direct refusal of his addresses, had not the artful man too plainly discovered my design, and therefore studiously evaded speaking to the point. My good-natured brother and sister conclude all this to be mere artifice; but, if I may be permitted to know my own heart, I love him not; he is too unprincipled, too bold, impetuous, and presuming, to merit even my esteem. Oh! my friendly, compassionate cousin Morden, were you but here, no one would dare to molest me; the adverse winds have surely met you, or you had arrived e’er now: how unfortunate do things turn out! My too great tenderness for an unworthy brother has also been a principal cause of my present embarrassment; his life threatened by the insolent Lovelace, how otherwise could I act than by consenting to the only alternative allowed me—a private meeting! How greatly does a step of that nature shock the purity of my thoughts! God knows my heart!—I have acquiesced purely to save the shed-



ing of a brother's blood, and, if possible, to deter this Lovelace this man of violence, from farther molesting the peace of a family, which, till he was known to it, was all harmony and love—  
[*thoughtful, a noise within*] but who comes here, thus to disturb my privacy?

\* \* \* \* \*

‘ *Scene, a Room in Belford's House.*

‘ *Lovelace and Belford.*

‘ *Lov.* You shall hear, if my exulting spirits will allow me to explain myself. I am passionately in love with Clarissa Harlowe, the fairest, loveliest, most accomplish'd of her sex. Her brother possessing great influence over his father, and keeping in remembrance some pranks I played him when at college, vented his malice on me, by introducing into the family, as my rival, one Solmes; an object rich indeed, but, from his narrowness of mind and grovelling disposition, would create the most unconquerable aversion in a mind infinitely less delicate and refined than that of my incomparable fair one. These detested nuptials, insisted on with a tyranny which has few examples, have at length rendered the dear girl desperate; and by having dexterously managed a correspondence I commenced with her by desire of her family for other purposes; by having a servant in the house devoted to my interest; and by a train of lucky events too numerous for me to relate, but principally, I believe, by threatening that her brother should feel the effects of my severest vengeance in case of her non-compliance to my entreaties, I have at length prevailed over this loveliest of women to grant me a clandestine meeting at her father's garden door leading to the common; the time is at hand; the dear creature means nothing more than an interview, but I have my carriage and every thing prepared for an elopement; having previously been careful to instruct the servant in my interest how he is to act. If I succeed, and I trust to dame Fortune and my own impudence that I shall, then may I justly plume myself in having gained a conquest infinitely superior, in point of intricacy and difficulty, to the prowess of all ancient and modern heroes. Thus, at one and the same time, I attain to the summit of my wishes, and accomplish a glorious revenge over the most spiteful and malicious of my foes. The time is short. Adieu.’

This last long speech seems intended for the relief of such of the audience as are troubled with winter coughs. After this we are introduced to a banditti living in a cave, and having intelligence that a nobleman is going through the skirts of the forest with money and bills for his summer expences. This might be very well in a country so thinly inhabited as Spain, and in the days of Gil Blas, when paper remissions were not so well understood, but seems very ill adapted to England in the days of Lovelace.

It must, however, be admitted that if Mr. Porret has been a little inattentive to some of Horace's rules, there is one he has not neglected,

*Nec verbum verbo curabis reddere fidus, &c.*

We find some things in this tragedy not to be met with in Richardson, and which our author tells us are intended to produce stage effect; such we suppose are the madness of Clarissa, and the appearance of her spirit after her death. To these succeed the duel between Colonel Morden and Lovelace, which is introduced by a dispute between the combatants whether Clarissa is murdered or not. Had the quarrel been confined to the simple fact of murder, the reader might have determined for himself; but when Morden insists that Clarissa has been murdered by Lovelace, it must either be a lie as Lovelace insists, or the poor heroine must have been murdered twice.

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ART. V. *Posthumous Works of Frederick II. King of Prussia.*  
8vo. 5 vols. 1l. 4s. boards. Robinsons. London, 1789.

[ *Concluded.* ]

WE have already observed that the taste of the King of Prussia was not a little debased by his zealous devotion to the literature of the French. We have endeavoured at the same time to find excuses for his conduct in this particular, by remarking that the productions of that nation had a title to be regarded and studied above any of modern date that could fall under the contemplation of the Prussian monarch, the French being the only language, except the German, which he perfectly understood. We have qualified this accusation of French literature, by admitting the portion of credit it undoubtedly deserves: its characteristic impertinencies of style and manner cannot but forcibly occur to every reader whose taste has been purified by long acquaintance with the ancient classics, and braced with the masculine energy of English composition. As Frederick wrote with the ease and indifference of a king, his sentiments and allusions are not always chaste and polite; and this, added to the robust make of his understanding, disqualified him for those graces, those delicacies, and those finesses, which make the edge of wit and raillery so exquisite and keen as to wound before it is perceived. We may add also that the security of his high situation made him less studious of those artifices of concealment with which those who level at their superiors are anxious to screen their invectives. His satire therefore is of the broadest kind, and by no means remarkable

for any subtle and penetrating quality; yet is there a distinguished portion of strong sense and strict morality in each of his productions. After all, we must allow that kings have fewer chances than common men of perfecting their judgments on subjects of literature and taste. Surrounded with so much that dazzles, that delights, that terrifies, that allures, an opportunity is rarely afforded them of consulting the unbiassed sentiments of those with whom they converse; they hear little else than the hollow and unsafe decisions of interest and passion; they are strangers to opposition and to chastisement; their privilege is that of being perpetually amused and misled; and their grandeur is often the strut of unconscious ignorance, proud of its sacred errors and dignified absurdities. There is besides perhaps something naturally and unavoidably cold and uninteresting in the writings of monarchs; the flattery of courtiers teaches them an early lesson of selfishness and pride, while their state and eminence keep them aloof from the distresses and mortifications of vulgar life. The system of war habituates them to look with indifference on the sacrifice of individuals. The costliness and abundance ever before their eyes, almost banish from their minds the very conception of those miseries which arise from want. Thus situated it is difficult for them to write on interesting and tender subjects in a just and affecting manner; their works are therefore rarely impressed with nature and fellow-feeling, or warmed with glowing representations of private worth and private sufferings. By thus considering the true condition of a monarch, we perceive how unenviable it is in some of its proudest distinctions, and are forced to acknowledge that its very exaltation precludes it from a large portion of excellence, and affords to thinking minds sufficient proofs of the unreasonableness of complaint in those who fill the humbler allotments of life. It is but justice, however, to the memory of Frederick to confess that the medium through which we view his taste and abilities is rather extraordinary for a prince. Monarchs, for the most part, have been sufficiently aware that it is in their power to obtain the credit of literary reputation at a much cheaper rate than other men, and without that trial to which all other candidates are obliged to submit; by the experiment they may lose all, and cannot gain much. They have, therefore, generally been content with patronising the learned, and with suffering their own reputation to subsist upon the offerings of gratitude. It is by these methods they have so often acquired the glory of that universal perfection which the frail tenure of common memory is unable to retain, and the unwearied efforts of vulgar understandings are found unable to accomplish. A king, however, is repaid in no other coin than

founding eulogies and pompous attributes; and each new benefaction they confer adds some new art or science to their stock, or brings an accumulation of lustre on those already bestowed by new modifications of excellence. Frederick could not be satisfied with such unsubstantial praise; the same spirit which led him to take an equal share of danger and fatigue with every subaltern in the field, urged him also to descend into the controversies of the learned, to wield his weapon in the schools of philosophy, and to aspire after academical honours by academical contests and literary campaigns. Thus, while other princes are judged according to the testimonies of contemporary wits, Frederick has left us to determine for ourselves; and if prejudices still subsist, they are not the inherited prejudices of interest and passion, but are such as must naturally arise in the bosoms of a grateful posterity, which can never cease to remember how much the happiness and peace of Europe have been promoted by the wise and salutary reign of this extraordinary prince.

Although perhaps, for the reasons we have above suggested, there are numerous and weighty objections to be made to the literary performances of this monarch, it is probable that few, under his circumstances, would have made so good a figure in trials of taste and composition. We will now lay before the reader some specimens of his writings, taken from among his posthumous works, with a few scattered observations of our own.

The essay on the forms of government and the duties of sovereigns was sent to Count Herzberg, minister of state in 1781, accompanied by a letter, written with the king's own hand, to this effect:

‘THE following are some reflections on government which I confide to you; they have been printed in my palace, and are not intended to be made public, but to remain with you.

‘I am, &c.

‘FREDERICK.’

The answer of Count Herzberg to the king runs thus:

‘SIRE,

‘YOUR majesty has bestowed on my most respectful gratitude a very precious mark of benevolence, by intrusting to me your reflections on forms of government, and the duties of sovereigns. This excellent little book shall not, according to your gracious commands, depart from my hands; though it merits to be the manual of princes, and must hereafter so become. In this they will find ideal perfections, to which they will think it difficult to attain; but your majesty, however, has afforded an example of its reality which cannot

cannot be doubted. You have at the same time given a decisive proof by your own reign, in favour of monarchical government, which must soon become the favourite government of most nations, since your majesty has inspired cotemporary monarchs with a desire to govern for themselves, and to walk in the paths of immortality.

‘ For myself, my opinion has always been in favour of monarchy; and I am well persuaded that private persons may, under monarchical governments, exercise patriotic virtues with more real effect, though with less splendour, than under any other form. I shall ever consider it as my greatest happiness to have been born and to have lived under the reign of your majesty; nor shall I, to the last moment of existence, cease to be, with the most devoted respect,

‘ SIRE,

‘ Of all the servants of your majesty,

‘ The most humble and the most obedient,

‘ *Berlin, Jan. 26, 1781.*

‘ HERZBERG.’

This elegant epistle speaks our own sentiments with regard to this little model of a good government and a good king. It is certainly well worthy to become the manual of princes. The reflections are just and liberal, and possess a peculiar force as coming from a monarch, who had shewn that he well knew how to maintain the happiness and prosperity of his people.

Although the little production before us cannot lay claim to the merit of originality, the merit of simplicity belongs to it in an eminent degree. The conduct he prescribes for princes, is a proof of his own enlarged habits of thinking, his sublime notions of his own great office, and his solid and extensive acquaintance with the rights and interests of mankind. The duties by which he circumscribes his imaginary sovereign, were doubtless borrowed from his own experience of the real happiness, and the true advantages of that high situation to which he was born.

He knew that the solitude, jealousy, and secrecy of despotic governments made them as melancholy for the sovereign as for the people; and that the only way to arrive at the true enjoyment of power, was to admit the people to a share in his councils, and to study, as much as possible, to live after the manner of a parent with his family. ‘ \* Tout prince, qui aspire  
‘ au despotisme, aspire a l’honneur de mourir d’ennui. Dans  
‘ tous les royaumes du monde, cher chez-vous l’homme le plus  
‘ ennuyé du pays? Allez toujours directement au souverain, sur  
‘ tout s’il est tres absolu; c’est been la peine de faire tant de mi-  
‘ serables! ne faudroit-il s’ennuyer a moindres fraix?’ It was

evident also to this discerning prince, that the conduct he proposed was the only method of keeping alive some portion of this patriotism or public spirit, which, in a peculiar manner, belongs to republics \*; and which is one of those sorrowful sacrifices our mixt and imperfect condition obliges us to make for that repose and security, which, upon the whole, stamp the preference on monarchies. The best resource and compensation that resides with this latter form is a warm, open, and fatherly conduct in the sovereign. This necessarily engenders a noble and enthusiastic loyalty in the breasts of his subjects, on which there seldom fails to be erected a bulwark of national spirit and patriotic affection. Wealth, commerce, and extent of territory, are not immediately conducive to public happiness, since they maintain the wretched as well as the happy: it is in the spirit, the sentiments, and the manners, of a nation, that we are to look for the foundation of national felicity. If any objection can be made to this little treatise, it will lye, perhaps, against a deficiency which is but too common in speculations of this nature; we mean the too little stress that is laid upon the necessity of inculcating a religious sentiment among all the orders of the community. There is no careless reasoner but what must readily see, and confess, that all moral obligations are easily loosened, unless they stand upon the ground of religion. The reverence for general laws and particuar institutions must be planted in the heart, and in the conscience, which is to produce any permanent and regular subordination among a people; and though a precarious and extorted obedience may subsist a while, under an unnatural and extreme state of monarchical power, yet its case is that of the elm, which is green and flourishing at top, while its root is perishing fast, and which, without any warning, or violent invasion of wind or weather, when its last ligament has failed, suddenly succumbs before a spring shower, or a summer zephyr.

† It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose habilities the same proceed. For if the course of politic affairs cannot in any good sort go forward without fit instruments, and that which fitteth them be their virtues, let polity acknowledge itself indebted to religion, godliness being the chiefest top, a wellspring of all true virtue, even as God is of all good things.

‘*αρχὴ δ’ ἀπὸ τοῦ θεοῦ τῶν ὀρίων θεοῦ ἀπὸ τοῦ δ’ εὐσεβείας.*’ It is now time to present our readers with some of Frederick’s notions of a good government.

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\* Rousseau.

† Hooker’s Eccl. Pal. l. 5.

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‘ The ill administration of monarchical government originates in various causes, the source of which is in the character of the sovereign. Thus a prince addicted to women suffers himself to be governed by his mistresses, and his favourites, who abuse the ascendancy they have over his mind, commit injustice, protect the most vicious, sell places, and are guilty of other similar acts of infamy. If the prince, through debility, should abandon the helm of the state to mercenary hands, I mean to ministers, in that case, each having different views, no one proceeds on general plans: the new minister fritters away what he finds already established, however excellent that may be, to acquire the character of novelty, and execute his own schemes generally to the detriment of the public good. His successors do the like; they destroy and overturn with equal want of understanding, that they may be supposed to possess originality. Hence that succession of change and variation which allows no project time to take root; hence confusion, disorder, and every vice of a bad administration. Prevaricators have a ready excuse; they shelter their turpitude under these perpetual changes.

‘ Men attach themselves to that which appertains to them, and the state does not appertain to these ministers, for which reason they have not its real good at heart; business is carelessly executed, and with a kind of stoic indifference; and hence results the decay of justice, and the ill administration of the finances and the military. From a monarchy, as it was, the government degenerates into a true aristocracy, in which ministers and generals conduct affairs, according to their own fancies. There is no longer any comprehensive system; each pursues his own plans, and the central point, the point of unity, is lost. As all the wheels of a watch correspond to effect the same purpose, which is that of measuring time, so ought the springs of government to be regulated, that all the different branches of administration may equally concur to the greatest good of the state; an important object, of which we ought never to lose sight.

‘ We may add, the personal interest of ministers and generals usually occasions them to counteract each other without ceasing, and sometimes to impede the execution of the best plans, because they had not been conceived by themselves. But the evil is at its utmost, when perverse minds are able to persuade the sovereign that his welfare and the public good are two things. The monarch then becomes the enemy of his people, without knowing why; is severe, rigorous, and inhuman, from mistake; for, the principle on which he acts being false, the consequences must necessarily be the same.

‘ The sovereign is attached by indissoluble ties to the body of the state; hence it follows that he, by repercussion, is sensible of all the ills which afflict his subjects; and the people, in like manner, suffer from the misfortunes which affect their sovereign. There is but one general good, which is that of the state. If the monarch lose his provinces, he is no longer able as formerly to assist his subjects. If misfortunes have obliged him to contract debts, they must be liquidated by the poor citizens; and, in return, if the people are not numerous, and if they are oppressed by poverty, the sovereign is destitute of all resource. These are truths so incontestable, that there is no need to insist on them further,

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• I once more repeat, the sovereign represents the state; he and his people form but one body, which can only be happy as far as united by concord. The prince is to the nation, he governs, what the head is to the man; it is his duty to see, think, and act for the whole community, that he may procure it every advantage of which it is capable. If it be intended that a monarchical should excel a republican government, sentence is pronounced on the sovereign. He must be active, possess integrity, and collect his whole powers, that he may be able to run the career he has commenced.

Of the writings of Frederick, the Dialogues of the Dead may be numbered among the least happy. For all such unnatural plans some apology should appear in the execution of them. We should seem to have adopted them for the sake of some evident subserviency to the end in view, whether our purpose be satirical or moral. We fondly embrace a fallacy when the momentary deception gives brighter colours to the fancy; but no one can love a deviation from common sense and common experience for its own sake; and the mind can never be pleased with the mere contemplation of untruths, without being deceived or amused. In the Dialogues before us no end of importance seems obtained, no advantages seem derived from their form and structure; and therefore no reason or apology occurs to excuse their strangeness and irregularity. Indeed, they seem to have been adopted without any clear conception of the spirit that belongs to that form of composition. Those characters are brought together in the shades who stand in no singular relation to each other, and consequently whose conversation is no way particularly interesting. Whatever was their wit and penetration when they respectively distinguished themselves among their contemporaries on earth, a much scantier provision of sense and vivacity seems to be their allotment in their new habitations; and the conversations they hold together are of as ghostly and unsubstantial a quality as their etherial forms. After all, there is something exceedingly gross and profane in this species of drama; it is jesting on matters mysteriously solemn in themselves, and mingling buffoonery and ridicule with thoughts that should always maintain a serious influence on our manners and deportment.

Of his reflections on Charles the Twelfth of Sweden, we shall only say that particular parts are marked with a penetration, which will make them interesting to all readers independently of the curiosity we naturally feel to know the sentiments of one man respecting another, when both were the most remarkable characters of the age in which they lived. The whole, forming an instructive detail of military errors, and exhibiting a fair and judicious development of a remarkable military

tary character, may be both useful and interesting to the soldier and politician. We applaud the royal author for the tenderness with which he treats the errors of that warrior prince, and the generous apology he makes for the many inadvertencies and extravagancies of his conduct, by reminding us that, at the age of sixteen, he was called to the command of armies; and the first time he saw the enemy was when he was at the head of his forces. Thus having had no training, no tuition, and no model, he drew his maxims from no other source than the suggestions of his own impetuous temper, and undisciplined genius. This respect for the memory of a great warrior was certainly a tribute due from a monarch distinguished like Frederick for the brilliancy of his exploits; and, perhaps, the foibles of ambition deserves always to be regarded with a greater or less degree of forgiveness and favour for the sake of the many noble qualities it usually leads in its train. That severe morality diffuses but little advantage which employs satire against what is aspiring and prominent in the human soul. A short character of the King of Sweden, extracted from this little treatise, may not be disagreeable to our readers.

‘ In flight itself our hero is worthy of admiration. Any other man would have sunk under a blow so severe; but he formed new plans, found resources even in misfortune, and, a fugitive in Turkey, meditated to arm the Porte against Russia.

‘ It is with pain I behold Charles degrading himself to the rank of a courtier of the sultan, begging a thousand purses, and to perceive with what headstrong, what inconceivable obstinacy he persevered in wishing to remain in the states of a monarch who would not suffer him there to remain. I could wish the strange battle of Bender might be blotted from his history. I regret the precious time he lost in a barbarous country, feeding on vain hope, deaf to the plaintive voice of Sweden, and insensible of his duty, by which he was so loudly summoned to the defence of his kingdom, which he in some manner seemed, while absent, voluntarily to renounce.

‘ The plans which are attributed to him after his return into Pomerania, and which certain persons have made originate with Count Von Goertz, have always appeared to me so indeterminate, so monstrous, and so little consistent with the situation and exhausted state of his kingdom, that my reader will permit me, in behalf of the fame of Charles, to leave them in silence. That war, so fruitful in fortunate and unfortunate events, was begun by the enemies of Sweden; and Charles, obliged to resist their plan of aggrandizement, was only in a state of defence. His enemies attacked him because they misunderstood and despised his youth. While he was successful, and appeared to be a dangerous enemy, he was envied by Europe; but when fortune turned her back, the allied powers shook the throne of Charles, and parcelled out his kingdom.

‘ Had this hero possessed moderation equal to his courage, had he set limits to his triumphs, had he reconciled himself to the czar  
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when an opportunity of honourable peace presented itself, he would have stifled the evil designs of the envious; but, as soon as they recovered from their panic, they only thought of the means of enriching themselves by the ruins of his monarchy. Unfortunately, the passions of that man were subject to no mortification, he wished to carry every thing by force and haughtiness, and despotically to lord it even over despots. To make war and to dethrone kings was to him but one and the same act.

‘ In all the books which treat of Charles XII. I find high founding praises bestowed on his frugality and continence; but twenty French cooks in his kitchen, a thousand courtesans in his train, and ten companies of players in his army, would not have occasioned his kingdom the hundredth part of the evils which were brought on it, by his ardent thirst of glory, and desire of vengeance. Offences made so deep and so durable an impression, on the soul of Charles, that the most recent effaced all traces of those by which they had been preceded. It may be said we see the different passions which agitate the irreconcilable mind of this prince with so much violence sprout, when we observe and attend him at the head of his armies.

‘ He began by making war on the King of Denmark; he afterwards persecuted the King of Poland, without measure or limits; presently the whole weight of his anger fell on the Czar; and at length his vengeance selected the King of England as its only object; so that he forgot himself so far as to lose sight of the natural enemy of his kingdom, that he might court a shadow, and seek an enemy who was become his foe from accident, or rather from chance.

‘ If we collect the various traits which characterize this extraordinary man, we shall find him less intelligent than courageous; less sage than active; less attentive to real advantage, than the slave of his passion; as enterprising, but not so artful, as Hannibal; rather resembling Pyrrhus than Alexander; and as splendid as Condé, at Rocroi, Friburg, and Nordlinguen. But he could not at any time be compared to Turenne, if we observe the latter at the battles of the Downs and of Colmar; and especially during his two last campaigns.’

His examination of the work, entitled *Système de la Nature*, contains some just and acute observations. He sensibly animadverts upon the numerous fallacies which system-makers are apt to impose upon their own understandings in the pursuit of their chimerical combinations, and successfully exposes the inconsistencies and contradictions of the profane and extravagant author\* of the work he is employed in reviewing. The principal points on which this strange performance treats are, 1st. God and nature; 2dly. Fate; 3dly. The morality of religion compared with the morality of natural religion; 4thly.

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\* He is said either to be unknown, or known only to few, though the name of Mirabaud was affixed to the work.

Kings the origin of all the misfortunes of states. In treating the first of these subjects he comes forth an avowed atheist, and the royal critic attacks him in that character with that cogency of argument, and obstinacy of proof, which is supplied to the commonest understandings in the vindication of that mighty and prevailing truth, the existence of an omnipotent Creator and omniscient Providence. Common sense is enough to convince us that it was man who made chance, and not chance that made man; and if there be such a monster as an atheist in the world, it must be one who has taken a pride and a pleasure in resisting the evidence of his senses, in falsifying the dictates and conviction of his understanding, and in accumulating contradictions and absurdities, till at length his reason has lost its true poise and stability amidst the tumult and confusion of those industrious errors which long labour has reconciled, and established in his mind. With regard to the second point, *i. e.* the doctrine of fate, let the royal examiner speak for himself.

‘ I agree, therefore, with the author, that there is a certain chain of causes, the influence of which acts on man, and rules him occasionally. Man receives his temperament and character at his birth, with the germs of his vices and his virtues, and a portion of mind which he can neither contract nor expand, of talents and of genius, or of heaviness and of incapacity. Thus often when we suffer ourselves to be carried away by the intemperance of our passions, necessity triumphs victorious over freedom; and, as often as the force of reason vanquishes these passions, so often is freedom the conqueror.

‘ But is not man exceedingly free when various modes are proposed to him, and he examines those modes, inclines toward the one, or toward the other, and in fine determines by choosing?

‘ The author will no doubt answer me that necessity directs his choice; but I believe I perceive an abuse of the word necessity, confounded with the words cause, motive, reason, in this answer. There can be no doubt that nothing happens without a cause; but all cause is not necessity. Every man, who is in his senses, is determined by reasons that have relation to his self-love, and, I repeat, he would not be free, but a madman who ought to be chained, were he to act otherwise.

‘ Freedom therefore resembles wisdom, reason, virtue and health, which are not possessed at all times by any mortal, but only at intervals. We are at one time patient under the empire of fatality, and at another we are free and independent agents. Let us apply to Locke. This philosopher is well persuaded that, when his door is shut, he is not free to go into the street; but when it is open he is free to act as he thinks proper. The more we analyse this subject the more confused it becomes; and by over refinement we at length render it so obscure that we no longer understand it ourselves. It is particularly vexatious, to the advocates of necessity, that the activity of their lives is in continual contradiction to their speculative principles.

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• The author of the *Système de la Nature*, after having exhausted every argument his fancy can furnish to prove that necessity enchains, and absolutely directs, men in all their actions, ought therefore to conclude that we are only a kind of machines; or, if you please, of puppets, worked by the hand of a blind agent. He however is impassioned against priests, against governments, and against education; he therefore believes that the men who fill these stations are free, at the same time that he proves them to be slaves. What absurdity! What contradiction! If every thing is moved by inevitable causes, advice, instruction, laws, punishment, and rewards, become as superfluous as they are useless. This were but to say to the man in bondage, break thy chains; as well might we preach to an oak to persuade it to transform itself into an orange tree.

• But experience proves that men are capable of being corrected. From this we must necessarily conclude that they at least enjoy freedom in part. Let us abide by the lessons such experience gives, and not admit a principle which is incessantly contradicted by our actions. Consequences the most fatal to society result from the doctrine of necessity, by the admission of which Marcus Aurelius and Catiline, the president de Thou, and Ravailac, would in merit be equal. We must not consider men as so many machines, some constructed for vice and others for virtue, that are incapable of themselves either of merit or demerit, and consequently of being punished or rewarded. This saps the very foundations of morality, purity of manners, and every thing on which society rests.

• But what is the origin of that love which men in general have for freedom? How could they become acquainted with it if it were only an ideal being? They therefore must have experienced, must have felt, this freedom; for it would be improbable that they could love it, if it did not really exist. Whatever Calvin, Leibnitz, the Arminians, and the author of the *Système de la Nature* may say, they will never persuade any one that we are mill-wheels, actuated by irresistible necessity, according to its caprice."

In the third question, the author of the book examined, discloses a vicious heart and a weak understanding, by the malicious confusion he endeavours to create between the precepts of Christianity, and the abuse of those precepts by the depravity of human nature. He insolently affirms that this religion has been the cause of all the miseries of mankind, as if the infirmity of our minds were imputable to that incorrupt system, and as if the degraded morality of the priesthood were to be considered as representative of the holy instructions of our blessed Saviour. There is a generous fire in our critic's manner of arguing the fourth point, which gives him a peculiar advantage in this part of the examination, and his personal interest not more than his erect and conscious value for his own merits, enabled him to make a dignified and gallant use of the arguments which his cause so abundantly supplied.

The essay on the innocence of the errors of the understanding, contains few sentiments or remarks either new or striking.



ing. It is no very difficult or useful task to depreciate the human understanding: to suggest methods by which it may be improved, to unfold its properties and principles, and announce those dangers to which it is unceasingly exposed, is to employ our abilities nobly and profitably. Since inquiries of this sort inspire us with caution and diffidence in our progress, and teach us, by an exposition of the frame and texture of our minds to discern those parts which are sound, and those which are out of repair, what may with safety be neglected for a season, and what needs immediate attention and constant support? Our author, in maintaining the innocence of errors in reasoning, seems to be endeavouring to cast a reproach upon the original constitution of our minds, and by intimating doubts respecting the truth of our greatest discoveries in philosophy, attempts to shake the foundation of all human knowledge.

Any condition of the mind appears to us to be preferable to a state of hopeless, universal doubt, which induces a total stagnation in all the springs of science and of truth. The barriers of prejudice may in time be broken by the potent confederacy of experience and demonstration; the illusions of credulous confidence disperse on maturer reflection, and error corrected is the safest knowledge; but he who doubts of the most absolute, universal axioms of science, of the most necessary maxims of morality, and of the plainest oracles of common sense, is for ever consigned to a state of anxious ignorance and vacant solicitude; and has arrived at the great prerogative of living in perpetual suspense in regard to his nearest interests, of experiencing continued uncertainty without indifference, and compulsory indolence without the consolation of ease. We can hardly conceive, however, that such a character can exist in society; as without some portion of implicit faith, no one can maintain and defend his doubts in argument, since even in this endeavour he must resort to some axiom for his hypothesis: and, indeed, without any proofs of this sort, experience convinces us that those who affect this universal spirit of doubting, are yet obliged to act with uniform and implicit dependence on moral certainties in the daily concerns of life. Nor do we judge the human intellect to be at all worthy of the disesteem in which the author appears to hold it; a sufficient measure of understanding being assigned us for all that is connected with our true interests, and all that promotes our innocent gratifications. The evil use to which it is perverted is principally to be complained of, and the melancholy seductions of pride, ambition, and arrogance. In matters of demonstration and science, the mind is guarded in its progress by a series of irrefragable axioms and eternal truths; and what opening there is for error is occasioned by the impotence of memory alone. To correct this deficiency, or to obviate its dangerous

dangerous effects, various methods of proof are afforded us, and the judgment continually gains upon certainty by repeated trials. This is demonstrative or scientific evidence. Moral evidence reposes on more fallible foundations, that is, upon principles we derive from consciousness and common sense improved by experience, and proceeding upon this general presumption or moral axiom, that the course of nature will in future resemble the past, it decides in regard to what is yet to arrive from what has already been witnessed, and concerning things unknown from things already understood. The sources of moral evidence are experience, analogy, which is an indirect experience, and testimony, which is collective experience. All these, it is true, are fallible counsellors, but are continually correcting each other's reports and decisions, and thus are hourly acquiring consistency and approaching truth. With these two engines of rational investigation, scientific and moral evidence, we proceed in our search after hidden truths. Their junction and co-operation induce a degree of fallibility, which is more or less, according to the proportion in which they are mixt, in our researches. Thus then is human knowledge supported on one side by a train of immutable truths, and promoted on the other by a natural and invincible tendency to improvement and perfection. Answerable to this character and constitution has been the progress of man; and however particular accidents and revolutions have debased him for a time, it is clear to every one who considers attentively and impartially the different aspects of the different ages of mankind, with enlarged and philosophic views, that the intellectual and moral order of the world is mightily and providentially advanced.

In nothing did our author worse succeed than in his dramatic attempts. Nature had certainly thrown into the composition of his mind a very scanty portion of humour; and of his small stock he is so ostentatious as to render it of little value or effect. Indeed, it so happens, that most men are proudest of their qualities for which the world gives them the least credit, and are apt to exhibit their follies and deficiencies in attitudes peculiarly ludicrous and contemptible, by assuming that air of confidence and complacency which accompanies the conscious exertions of excellence. The comedy of the School of the World, is miserably defective in every point of view; we find in it neither plot, sentiment, character, or pathos: here is displayed love without passion, honour without elevation, argument without reason, incidents without consequents, gaiety without spirit, debauchery without intrigue, trick without contrivance.

In the play of Tantalus at Law, the idea of introducing the genius of the miser, under the name of Mammon, shut up in a bag, holding secret conversations with his master, and com-

plaining bitterly from time to time of the closeness of his confinement, is not destitute of comic force and pleasantry.

Of his preface to the *Henriade*, we shall only observe that we are very far from acquiescing in the praise he bestows upon it, nor do we conceive that the royal prefacer wrote the literal feelings of his mind; we conclude his commendation to mean nothing more than '*paribus me ulciscere donis.*'

With respect to the translator, it must be confessed he has not done injustice to the work; and we consider ourselves, with the body of his readers, as not a little obliged to him for the very proper freedoms he has taken with the original, in giving to his sentences that uniform and historical air, to which little attention had been paid by the royal author, remarkable for his inattention to the ornaments and delicacies of style. His own language is not destitute of force and elegance; and, considering that the mass of readers are apt, not merely to confound the merit of the translator with that of the author, but often to suppose the errors and delinquencies of the writer to be only the misunderstanding and awkwardness of his interpreter; considering also that the same negligence about language, which is looked upon as the effect of elevation of thought in a great prince, is regarded as a proof of incapacity in a common man, we cannot but allow that Mr. Holcroft has discovered both good taste and good sense in the execution of his difficult undertaking. Yet, although we think the translator is well entitled to this general praise, there are a variety of particular instances in which he is very culpable. In some places his language is confused and harsh, and in others incorrect and unidiomatical. We will lay before our readers a few of those expressions which appeared to us either inelegant or improper. 'Betokened resources, though with incertitude'—'impede catastrophies'—'to enforce them to neutrality'—'ascertained the aid'—'it is inconceivable to recollect'—'the picture of possible misfortune'—'combats that were ineffectual relative to the war'—'Headlong obstinacy'—'they un pitying massacre'—'advance their promotion'—'I neither add nor diminish *ta.*'—There are many other careless and clumsy expressions, which we will suffer to occupy no more room, but shall take our farewell of Mr. H——, with admonishing him to examine his sentences in future with more attention; for, since the care and regulation of his language is the sole duty that devolves upon a translator, a more than common share of elegance and accuracy will always be required at his hands.

ART. VI. *A general System of Chemistry, theoretical and practical, digested and arranged with a particular View to its Application to the Arts. Taken chiefly from the German of M. Wiegleb. By C. R. Hopson, M. D. 4to. 11. 7s. Boards. Robinsons, London, 1789.*

**T**HIS voluminous work contains a great number of chemical facts and observations, which are undoubtedly of considerable importance; but it requires some share of judgment, as well as patience, in the reader, to be able to separate the useful part of this publication from the useless and superfluous.

The arrangement and technical terms, together with the different theories of the editor and author, cannot fail to bewilder a novice in the science, and impress his mind with the most discouraging ideas of perplexity and obscurity.

The editor, in his preface, informs us that he has omitted the greater part of the author's theory, as well as almost the whole of his introductory part, containing a short view of Natural History, in order to make room for the additions which are now made to the original. Among these we find a Dissertation on Specific Heat, by Mr. Gadolin, forming a part of the editor's introduction. An account of the cases which follow, is chiefly taken from Fourcroy's Chemistry, excepting where the editor's theory differed materially from that of this author. The characters of the different earths are given from M. Weigleb himself, though with many alterations. All the rest, as far as page 65, as well as from p. 127 to 133, is furnished by the editor. The first chapter of the last book, (entitled Philosophical Chemistry,) as well as the general arrangement of the whole, is likewise by the editor; as are all the tables, which are exhibited in the course of the work, those only excepted that are annexed to the Analysis of Mineral Waters.

We find, from the preface, that the editor lays claim to the doctrine of the generation of acids. It occurred to him, he tells us, as early as the year 1768; and that it was communicated by him to his late friend Dr. Price of Guildford.—How far our author may be justified in his claim, remains not for us to determine; the reader will judge for himself, from the evidence which he adduces. We shall, at the same time, refer him to the author's own words respecting what he afterwards asserts relative to the doctrine of the formation of water.

This large work is divided into two parts; the first is called *pure*, the second *mixed chemistry*.

These different parts are again divided into chapters and sections. The title of the first chapter is, *The Object of Chemistry*. In this the definition of chemistry, and of a few of the technical terms, are given.

The *subjects of chemistry* are next considered in the second chapter. These are distributed (to use the author's own words) into *eight* different classes, *viz.* heat, light, air, water, earths, salts, metals, combustibles, the mephitic gases, and magnetic fluid.

Here the author must have committed a mistake; he mentions *eight* classes, and yet enumerates *ten*. "Of these substances (says he) the three first, together with the first of the *ninth class*, are elements; all the rest are compounds." Here again the reader will not be able to find out which of the gases he alludes to, unless he looks forward twenty-four pages; but from whence he is to derive this foresight we are not able to conjecture. Besides these four genuine elements, he mentions twenty-nine *spurious* or *occult* elements, *viz.* the base of sulphur; of phosphorus; of the muriatic acid; of the fluor acid; of the acid of borax; the organic base or vegetable principle; the base of gold, or earth of gold; of silver; of copper; of iron; of tin; of lead; of platina; of mercury; of zinc; of manganese; of nickel; of antimony; of bismuth; of cobalt; of arsenic: of molybdæna; of barylithium; pure siliceous earth; pure calcareous earth; pure muriæcie earth; pure barytes: pure alumite; hydrophlogium, or the base of water and inflammable gas.

The agency of heat, and its effects on different bodies, are first considered. This is explained and elucidated in a tolerably clear manner. We have next a short and well written dissertation on specific heat, by M. Gadolin, professor of chemistry, at Abo, in Finland. To this we find subjoined a table of the capacities of heat in different bodies.

*Light* is the subject of the second section. The editor here considers light as a simple body, which, when united to heat, constitutes *fire*; and light, when united to heat, and any sensibly gravitating matter, constitutes *phlogiston*.

This theory was presented to the public in the year 1781, under the title of *An Essay on Fire*.

We shall pass over the third section on *air*, and the elastic fluids in general, as containing nothing new or particularly striking.

*Water* is the subject of the fourth section. In regard to its constituent principles, the editor appears to coincide with M. Lavoisier, only he will have it, that the fire, or the light and heat, disengaged during the union of light, inflammable air and dephlogisticated air, is the phlogiston of the light inflammable air; for, says he, "As to the inflammable gas, which *M. Lavoisier* seems to consider as a simple substance, it is inconceivable how water, which is absolutely incombustible, should have so combustible a substance as inflammable gas is, for one of its component parts."

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With the same force of reasoning we might say—it is inconceivable how vitriolated tartar, or kali, which has no acid property, should contain so acid a substance as the vitriolic acid for one of its component parts.

The fifth section relates to the *earths*, in which a distant account is given of their leading and characteristic properties.

In the sixth section the *salts* are treated of: They are divided into *simple* and *compound*. *Simple* salts are either *acids* or *alkalies*. The *compound* salts are acids and alkalies united; and are divided into *double*, *triple*, and *quadruple*. The *double* salts are subdivided into *neutral*, *hyperoxea* or *superacidated* and *hypoxea* or *subacidated*. Each of these orders are further divided into *saline*, *earthy*, and *metallic* salts. The different saline bodies are arranged or classed in a scheme or table, according to the different genera, and have new names assigned them. We apprehend that Dr. Hepson will find very few admirers of the arrangement and division in this section, and still fewer of the nomenclature, which is so particularly harsh and *polysyllabic*, that, we conceive, the English reader will hardly be able to articulate such *sesquipedalia verba*.

In the seventh section are given definitions of *metallic* substances in general, to which is subjoined a list of their different names.

*Combustibles* are arranged and described in the eighth section. The exclusion of the metals, and the admission of the electric fluid into the class of combustibles, are among the peculiarities that distinguish this section. According to our own definition of combustion, and conformable to our ideas of the electric fluid, we are by no means inclined to agree with our author in the propriety of his classification; he must advance some more persuasive arguments in its favour, than he has already done, before he will be able to win our assent.

Section the ninth comprehends the *mephitic gases*; and the tenth the *magnetic fluid*, which concludes this chapter.

The *third chapter* gives us a tolerably good definition of *saturation* and *chemical analysis* and *synthesis*.

The *fourth chapter* treats of *chemical instruments*, which are divided into *active* and *passive*. The active are; *heat*, *light*, *air*, *solvents*, *precipitants*, *reagents*. The passive instruments included the whole apparatus used in chemistry. This is distributed into four classes, viz. *furnaces*, *vessels*, *instruments*, and *lutes*.

The utility of what are denominated *active instruments*, is very well pointed out; which is more than we can by any means say of what comes under the title of *passive instruments*.

The furnaces described are in no respect equal to those which are at present used in England, and the description even of those, bad as they are, is very imperfect and obscure.



We shall give the following extract as a specimen; which must sufficiently confirm the truth of what we assert, at least to such of our readers as are already acquainted with the present improved state of chemical furnaces in this country. We are obliged to quote his own words respecting the *sand* furnace, as he refers to it in the subsequent passage, which we mean to point out.

‘The *sand* furnacc, which takes its name from the sandpot, the vessel chiefly used in it, is designed for various operations, such as, digestion, distillation, evaporation, and sublimation. This furnace may be either portable or fixed, according to its size. The form of it is generally quadrangular. If, instead of a sandpot, which vessel we shall describe a little farther on, a copper caldron is set in this furnace, it may also serve for a *balneum mariae*.

‘The *reverberatory* furnace, (he in the next place observes), resembles that immediately preceding in its whole stature, excepting that across it, just over the fire-place, two strong iron bars must be fixed in the brick-work, for the purpose of supporting the retorts that are to be laid on it. It is used in the distillation of mineral and acid spirits, empyreumatic oils, volatile salts, phosphorus, and many other substances. These vessels, which are either of stone ware or glass, are exposed to a naked fire, on which account they should be coated with a composition of clay, &c. in order to prevent them from easily bursting. For the purpose of encreasing the fire a tower may also be added to this furnace. This furnace may likewise be constructed in such a manner that many retorts may be set upon it at a time, and wrought with the same fire.’

The editor has indeed afterwards, in one of his notes, spoken of *Dr. Price’s* portable furnace, but makes no sort of mention of *Dr. Higgins’s* different furnaces, from which *Dr. Price* took the model of his.

The *glass* apparatus is tolerably well described; but is too ancient in general to deserve the attention of the English chemist. The *earthen* apparatus is distinctly explained, and likewise the different purposes, for which it is intended. The description also of the *metallic* apparatus, &c. is likewise pretty accurate. Some of the lutes are complex, and the mode of applying them rather tedious and troublesome. We have further to observe, that several things are omitted which are of essential importance in furnishing an elaboratory for the complete convenience of an experimenter.

In the *fifth* chapter the various operations of chemistry are explained, such as *distillation*, *sublimation*, *calcination*, *fusion*, *solution*, *inspissation*, *precipitation*, *crystallization*, and *reduction*.—*Distillation* is very well described; yet we do not at all agree with the author in some parts of his reasoning. *Sublimation* is very philosophically described. In the elucidation of the nature of *calcina-*  
*tion,*

tion the author's reasoning and inferences, drawn from the facts which he adduces, indicate a very imperfect acquaintance with the doctrine and general principles of *pneumatic chemistry*. *Solution*, on the contrary, is illustrated in a sufficiently perspicuous and scientific manner, so much so, that one would almost suspect that it was the composition of a different author.

We shall now pass from this to the section following; which contains only a synoptical view of the operations of chemistry, which are arranged and exhibited in a table annexed thereto.

The *sixth* chapter, relative to *elective attractions*, contains nothing of particular importance.

In the *seventh* chapter are laid down general rules to be observed in chemical inquiries, which are certainly judicious and worthy of notice. This subject closes the *first* part of this volume.

[ *To be continued.* ]

ART. VII. *Senilia; or, An Old Man's Miscellany.* By the Rev. Mr. Skelton, aged Seventy-nine. Vol. VII. 8vo. 6s. boards. Sleater, Dublin. 1786.

THIS is a seventh volume of our reverend author, but no way connected with the former; it consists entirely of extemporaneous anecdotes and observations which have occurred during a long life. It is difficult to form a digest, or even to give an opinion of so miscellaneous a production; we shall only say, some of the observations are new and ingenious, many more trite, but for the most part written with spirit. We have selected the following as occurring in order, yet directed to different subjects:

‘ 27. Many good Christians, and even some eminent writers, affect to believe that our friendships and attachments, formed in this world, will be protracted into, and make a part of, our happiness in a better. How low, and contrary to the mind of Christ, is this fond imagination! Do we ever consider the connexions we form with other children, ere any of us are two years old, of consequence enough to be carried up to the age of forty or fifty? How much more trifling are those we form here in an advanced age, to such as await us in heaven, where there can be but one, namely with God, and all that is good, and that supported by infinite love, which can leave no room for lower and less ardent affections. It is true, we shall know one another, but only so as to be witnesses for or against one another, in justification of the sentence pronounced at the last day. Were the affections we feel here to be everlasting, they would be oftener an occasion of misery than happiness, inasmuch as

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possibly

possibly we might perceive that an hundred of those we formerly loved are excluded, for one that is admitted into the place we are in. God is the centre of all the happy, of all that we shall then be capable of loving; and, as to those that are shut out, we shall abhor them as enemies to God, and associates of the devil. This whimsical expectation is likewise contrary to the word of Christ. In reasoning with the Sadducees he founded his argument on an absolute denial of it in regard to man and wife, the closest and dearest of all our connexions in this life; and, *a fortiori*, on the like denial of all subordinate attachments formed here. 'In the resurrection,' he tells us, 'we shall be as the angels in heaven.' The friendships of this world, howsoever pure and exalted, would be very unfit to be carried up so far, and could but produce detachments from that tendency of heart and soul to God, and that sacred love of all that are truly his, which are to swallow up all the powers of our nature. Of all other friendships formed here below, that between man and wife, for certain reasons which I need not mention, are the least fit to be carried thither.

'28. Cunning is nothing else but the fool's substitute for wisdom. A poor shift indeed!

'29. People, quoth dame Fashion, may rail at death, if they will; but, upon my honour, mourning is a great advantage to poor gentlewomen. Here am I putting on these fables the fourth time; and after, with a little coaxing and mending, they may serve me a fifth turn, when my dear Jack shall leave me a widow. Jack is a very hard drinker, and drinks I think, but the more for my scolding; well, every body says I look handsomer in black than in colours. My blacks may therefore be of more use to me yet, than barely saving me a little money. Tongue, do thy office; and may my teeth bite my hand if it attempt to hold thee.'

This will be enough to shew the general design of the work. Mr. Skelton's name is well known by his former productions.

ART. VIII. *Philosophical Transactions of the Royal Society of London, Vol. LXXV. For the Year 1785. Part II.* 4to. 8s. 6d. sewed. Davis. London, 1785.

Art. XVI. **O**N the rotatory Motion of a Body of any Form whatever, revolving without Restraint about any Axis passing through its Centre of Gravity. By Mr. John Landen, F. R. S. Mr. Landen, in the *Philosophical Transactions* for 1777, and in *Mathematical Memoirs*, has shewn that any body, of certain dimensions and uniform density, if made to revolve freely on any axis passing through its centre of gravity, will continue to revolve about the same axis. Should the axis not be permanent, the rotatory must be disturbed, and its poles continually varying; on which account it is doubtless a matter

of consequence, respecting astronomical knowledge, to inquire into the rate of this variation in bodies of every form. The quantity of variation is denominated by our author the tract of polar evagation; to ascertain which, in given circumstances, is the object of the present paper. As it consists of mathematical reasoning, it cannot be abridged: we must however observe, that Mr. Landen opposes, with great force, the arguments of Messrs. Euler and d'Alembert, whose conclusions are different from his own. The earth being neither uniformly dense, nor exactly spheroidal, must have three permanent axes of rotation; and if to these circumstances be added the effects of other attracting bodies, it must endeavour to revolve about successive momentary axes. But if the earth's rotatory motion be disturbed by no other cause than the centrifugal force, arising from the *vis inertiae* of its own particles, its tract of polar evagation will nearly form a circle, the diameter of which is very small. But in other planets, the tracts of polar evagation may, from a similar cause, be very different.

Art. XVII. Description of a new Marine Animal. By Mr. Everard Home, Surgeon. With anatomical Remarks upon the same by John Hunter, Esq. F. R. S. This animal, which has never before been described by any writer on natural history, was violently raised from the bottom of the sea by the violent hurricane at Barbadoes in 1780. Its habitation was a brain-stone, a species of madreporæ, with which, however, it was covered by a shell, immoveably fixed in the stony case, besides two moveable shells, which protected its softer parts, not entirely defended by the brain-stone. We cannot convey an intelligible idea of the animal without the assistance of the plate; but shall lay before our readers a part of Mr. Hunter's ingenious postscript; though the imperfect state of the animal, when preserved in spirits, must render the description less particular than it otherwise would have been:

‘ The animal may be said to consist of a fleshy covering, a stomach and intestinal canal, and the two cones with their tentacula and moveable shell, which last may be considered as appendages.

‘ The body of the animal is flattened, and terminates in two edges, which are intersected by rugæ, the fascicula of transverse muscular fibres which run across the back being continued over them. Upon each of these edges is placed a row of fine hairs, which project to some distance from the skin.

‘ The fleshy covering consists principally of muscular fibres; those upon the back are placed transversely, to contract the body laterally; those on the belly longitudinally, to shorten the animal when stretched out, and to draw it into the shell.

‘ The stomach and intestine make one straight canal; the anterior end of this forms the mouth, which opens into the grooves made by

by the spiral turns of the tentacula round the stem of each of the cones; and the intestine at the posterior end opens externally, forming the anus. From the contracted state of the animal, the intestine is thrown into a number of folds.

‘ On examining the cones and the tentacula, I at first believed that the spiral form arose from their being in a contracted state; and that, when the tentacula were erected, the cone untwisted, forming a longer cone with the tentacula arising from its sides, like the plume from the stem of a feather; and that this stem was drawn in or shortened by means of a muscle passing along the centre, which threw the tentacula into a spiral line, similar to the penis’s of many birds; but how far this is really the case, I have not been able to ascertain.

‘ The internal structure of this animal, like most of those which have tentacula, is very simple; it differs, however, materially from many in having an anus, most animals of this tribe, as the polypi, having only one opening, by which the food is received, and the excrementitious part of it also afterwards thrown out; this we must have supposed, from analogy, to take place in the animal which is here described, more particularly since it is enclosed in a hard shell, at the bottom of which there appears to be no outlet; but as there is an anus this cannot be the case.

‘ It is very singular, that in the leach, polypi, &c. where no apparent inconvenience can arise from having an anus, there is not one, while in this animal, where it would seem to be attended with many, we find one; but there being no anus in the leach, polypi, &c. may depend upon some circumstance in the animal economy which we are at present not fully acquainted with.

‘ The univalves, whose bodies are under similar circumstances respecting the shell with this animal, have the intestine reflected back, and the anus, by that means, brought near to the external opening of the shell, the more readily to discharge the excrement; and although this structure, in these animals, appears to be solely intended to answer that purpose, yet when we find the same structure in the black snail, which has no shell, this reasoning will not wholly apply, and we must refer it to some other intention in the animal economy.

‘ In this animal we must therefore rest satisfied that the disadvantageous situation of the anus, with respect to the excrement’s being discharged from the shell, answers some purpose in the economy of the animal, which more than counterbalances the inconveniences produced by it.

‘ It would appear, from considering all the circumstances, that the excrement thrown out at the anus must pass from the tail along the inside of the tube, between it and the body of the animal, till it comes to the external opening of the shell, as there is no other evident mode of discharging it.

Art. XVIII. A Description of a new System of Wires in the Focus of a Telescope, for observing the comparative Right Ascensions and Declinations of celestial Objects; together with a Method of investigating the same when observed by the  
rhombus,

rhombus, though it happen not to be truly in the equatorial Position. By the Rev. Francis Wollaston, LL. B. F. R. S.— Mr. Wollaston had formerly given a plan towards ascertaining the relative situations of the fixed stars, by wires crossing each other, and forming a rhombus; but he candidly informs us that, from various causes, it has not hitherto succeeded to his expectation. In the present paper, he proposes a square inscribed in a circle, the radii of which cross its sides at right angles. This contrivance is more accurately executed by common workmen, and promises to be of advantage in the inquiry. The author's chief object being to ascertain the right ascensions and declinations of the stars, by observing their meridian passages and meridian altitudes, as well as by their comparative passage through the field of an equatorial telescope, armed with a system of wires, in a rhomboidal, he has now added another formula for computing the comparative right ascensions and declinations, when the instrument is not truly in the plane of the equator.

Art. XIX. An Account of a Stag's Head and Horns, found in Alport, in the Parish of Youghreave, in the County of Derby. By the Rev. Robert Barker, D.D. This head and horns were found, with some other fragments of the horns and bones of animals, in a quarry of the kind of stone called tuft, which is formed by the deposit left by water passing through beds of sticks, roots, vegetables, &c. The horns are larger than a pair of great size, and which is supposed to be two or three hundred years old; though, from the appearance of the sutures in the skull, the animal appears to have been a young one. They resemble what is called the thistle-nest horns, in the number of short antlers at the upper part; but exceed them in dimensions.

Art. XX. An Account of the Sensitive Quality of the Tree *Overrhoa Carambola*. By Robert Bruce, M.D. It appears that in this plant the joint of the petiolus is the irritable part; for unless the impression be so great as to bend the foot-stalk, no motion ensues. Among the phenomena mentioned by the author we find that the concentrated rays of the sun on the petiolus will produce motion; but a hole may be burnt in the leaf, without any such effect. Pressure on the universal petiolus will irritate all the leaves; and, what is a fact no less remarkable than useful in explaining the nature of the motion, when the petiolus is pressed by the pincers between any two pair of leaves, those nearest the extremity move sooner than those nearest the body of the plant.

Art. XXI. An Account of some Experiments on the Loss of Weight in Bodies on being melted or heated. By George Fordyce, M.D. F.R.S. Dr. Fordyce found that water, in a vessel hermetically sealed, gained weight by freezing. The experiment



experiment ascertaining this fact, seems to have been conducted with a degree of accuracy which will not admit of the supposition that the result was fallacious. Of the principle on which it depends, however, it does not positively determine, though he is evidently not without an opinion on the subject.

Art. XXII. Sketches and Descriptions of three simple Instruments for drawing Architecture and Machinery in Perspective. By Mr. James Peacock. No verbal description alone of these instruments could prove satisfactory to a reader; but they seem to be well adapted to practice.

Art. XXIII. Experiments on Air. By Henry Cavendish, Esq. F. R. S. and A. S. In a former paper this ingenious philosopher gave it as his opinion that the diminution produced in atmospheric air by phlogistication, was not owing to the generation of fixed air. He thought it seemed most likely that the phlogistication of air by the electric spark was owing to the burning of some inflammable matter in the apparatus; and that the fixed air, supposed to be produced in that process, was only separated from that inflammable matter by the burning. Having, at that time, made no experiments on the subject himself, he was obliged to form his opinion upon those already published; but he now finds, that though he was right in supposing the phlogistication of the air does not proceed from phlogiston communicated to it by the electric spark, and that no part of the air is converted into fixed air; yet that the real cause of the diminution is very different from what he suspected, and depends upon the conversion of phlogisticated air into nitrous acid. This is an important fact; and if clearly ascertained to proceed from the cause assigned by Mr. Cavendish, may be applied to valuable purposes in philosophy.

Art. XXIV. An Account of Measurement of a Base on Hounslow Heath. By Major-General William Roy, F. R. S. and A. S. The measurement recited in this paper is founded upon a design of great national importance, the execution of which would be no less conducive to public utility than to the interests of science. The work relates to a general survey of the whole kingdom, and appears to have been in agitation for many years; but what immediately led to the operation detailed in the present paper, was a Memoir of M. Cassini de Thury, transmitted through the French ambassador to one of his majesty's principal secretaries of state. In that memoir M. de Cassini set forth the great advantages which would accrue to astronomy by carrying a series of triangles from the neighbourhood of London to Dover, there to be connected with those already executed in France; by which combined operations the relative situations of the two most famous observatories in Europe, Greenwich

Greenwich and Paris, would be more accurately ascertained. His majesty, with his usual munificence, patronised the scheme; and the execution of it was committed to Major-General Roy, an officer of distinguished abilities in works of a mathematical nature, and who seems to have performed it with great judgment and accuracy. Our limits will not admit of giving even a general detail of the methods pursued; but they are recited with great perspicuity, and will afford much satisfaction to those readers who have a particular taste for the subject.

Art. XXV. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, in 1784. By Thomas Barker, Esq. also of the Rain at South Lambeth, Surrey; and at Selbourn and Fyfield, Hampshire. Communicated by Thomas White, Esq. F. R. S. The beginning of the year 1784 was remarkable for the severity of the weather. In February the lowest point of the out-door thermometer was 9°. In the present register, the observations were made only once a day; but, to afford proper information, they always ought to be made twice.

The volume concludes, as usual, with a list of presents, which, if equally valuable with some of the papers contained in this part of the volume, would be an important acquisition to the Society.

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ART. IX. *Essays, Philosophical, Historical, and Literary.* 8vo, 5s. boards. Dilly, London, 1789.

OF all the performances that come before us, few appear with so unpromising an aspect as essays. The modesty of the title is by some made the apology for venturing to send nonsense into the world, others having a few loose notions fluctuating in their brain, are at much pains to find leisure to give them to the world; and a large class of essayists think it their duty, if they can *write* to indulge the public with their lucubrations. Thus we have sometimes the commonest truths, which no one was ever at the trouble of disputing, dressed in agreeable and flowing language, at others the wild fancies of a visionary, who takes it into his head that he has *conceived a new idea*; and frequently we have to encounter an uninteresting ill-connected set of observations, in the attempting to peruse which, neither hunger nor the impatience of our publisher will secure us from sleeping.

The author of the work before us is reduceable to neither of these classes. In perusing his essays, we perceive evident traits of a scholar, a philosopher, and a well-read gentleman; of one who has been in the habit of making observations, and has been cautious not to commit them to paper, till he had tried them by every

every test. If we have any objection to make, it is, that we fancy we can trace a temper somewhat too sanguine, which neither a fondness for truth, justice, nor impartiality, can at all times conceal. It is, however, at least a venial fault, and perhaps to this very temper we are indebted for some of the most valuable improvements in literature and the arts.

In the first essay, we have a short, but clear and impartial account of the late disputes concerning liberty and necessity: Tho' our author does not favour us *here* with his own opinion on the subject, yet it is not difficult to collect it from a subsequent essay, in which the 21st chapter of Mr. Locke's Essay on the Human Understanding, is very severely, though, in our opinion, justly canvassed.

The second essay on Shakespeare contains much bold criticism, and shews a strong partiality in favour of that original writer. In the third, on the reign and character of Queen Elizabeth, though we cannot but applaud our author's boldness, in taking what seems at present the unpopular side of the argument; and though we are ready to admit he has allowed the Queen a few failings, yet had he admitted a few more, in our opinion, he would not have exceeded the truth. As the latter part of this essay contains some observations on a subject at present very warmly disputed, we shall offer our author's opinions upon it.

' Upon the discovery of that conspiracy in which the Queen of Scots was so deeply concerned, and for which she justly paid the forfeit of her life, many letters from different English noblemen were found in her cabinet, containing strong professions of their attachment to that princess. Of these the queen would take no notice, and by this generous policy converted many of her secret enemies into real friends. Lord Chancellor Bacon relates, that certain instructions being transmitted to the English resident at Paris, the secretary of state had inserted a clause, that the ambassador, in order to ingratiate himself with the queen mother the famous Catharine of Medicis, should take occasion to say, that these two princesses, the queens of England and France, for experience and skill in the arts of government, were equal to the greatest monarchs; but Elizabeth, indignant at this comparison, immediately ordered the direction to be erased, saying that she had used quite different arts and methods of government.

' I have always regarded the liberty which Shakespeare ventured to take with the character of Henry the VIII. in the lifetime of his daughter, as a striking proof of the mild and moderate, or rather the magnanimous, spirit of her government: it is such a liberty as certainly would not now be allowed, whatever advances may have been made in the general system of liberty in this country. To add no more, she gave a signal instance how much she rose superior to the fears and jealousies incident to weak minds, in the proposal she made to the states of Scotland, to educate the young king at her own cost  
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and at her own court, no doubt, as presumptive heir to the crown. A remarkable contrast to the conduct of Queen Anne, who, in circumstances nearly similar, could never endure the idea of seeing her successor, whose residence in England would, as she declared, keep the image of her coffin perpetually before her eyes.

It would be an endless and invidious task to adduce particular instances of the folly, weakness, meanness, and pride, of the Scottish line of monarchs; if any one is disposed to vindicate them from these imputations; let him produce instances of their wisdom, generosity, and magnanimity; for my part, I know of none. The kings of the house of Stuart seem to have been utterly incapable of that elevation of mind which cast so great a splendour over the character of their illustrious predecessor. The behaviour of Charles I. at his trial and execution may be thought an exception, and he certainly, upon that occasion, exhibited remarkable proofs of firmness and calm resignation; so did the unfortunate Mary, his grandmother, at Fotheringhay Castle; so did his descendant James, at the Abbey of La Trappe: but these are not instances of that mental dignity of which I am now speaking, but of a certain natural courage, and inherent fortitude, which the manifold difficulties and distresses in which that infatuated family have been involved, have given them frequent opportunities of demonstrating that they are by no means destitute of.

There are two observations which I think it proper to make before I conclude, in order to render complete justice to the character of Elizabeth. The first is, that there is no real foundation for the charge of avarice, so often urged by the enemies of Elizabeth, and so injurious to her reputation. To this charge it may be replied, that in the reign of Elizabeth, the revenues of the crown were extremely circumscribed, and parliament was not then in the habit of giving away millions in a breath; her economy was the pillar which supported her authority and independency. Nevertheless, it is allowed that she lived in a stile of great magnificence, far superior, certainly, to what the wretched appearance of the British court in our days can afford us any idea of. She cleared the crown, in a few years, of the heavy debts contracted by her father, brother, and sister; she remitted great sums, at different times, to Scotland, to Holland, and to France: the debt due from Holland alone, amounted at her death, to no less than 80,000*l.* for which she generously agreed to take no interest. The money advanced to Henry IV. she could never recover, being lent without adequate security; though that monarch, in a few years after the peace of Vervins, had amassed a great treasure; and the queen represented, in the strongest terms, the necessity to which she was reduced, by her long wars with Spain, and the Irish rebellion. She even went so far, as actually to refuse subsidies, when she had not immediate occasion for the money. These are facts which will admit of no dispute, and may be set in opposition to a thousand trifling stories of her too close attention to certain minute articles of expence: that a selfish or avaricious disposition should be capable of such acts of generosity, is a moral impossibility.

The second observation I have to make is, that the queen does not appear to me by any means so culpable in the affair of Davidson

as she is generally represented. It would require a pamphlet instead of a paragraph to enter into a full discussion of this question. I shall only say, that Davidson appears to me much more the dupe of Burleigh than of Elizabeth. It seems evident, that the secretary, at the suggestion of that nobleman, dispatched the warrant for the execution of the unfortunate Mary without the previous knowledge of the queen, who could not be brought to a final determination upon the matter.

‘ That her astonishment, anger, and indignation, were real, not assumed, appears from several circumstances. When the fatal intelligence was communicated, her countenance, Camden tells us, changed, her speech faltered, and she stood fixed, for some minutes, like a statue, till at length her passion vented itself in a violent burst of tears. If this was dissimulation, it must be confessed she had made a wonderful proficiency in that science indeed. Again, it is not pretended that the queen’s disposition led her to unnecessary acts of injustice and cruelty; yet Davidson was not only punished with great severity at the time, but he never could recover, in the smallest degree, any share of the Queen’s favour and regard, when it could no longer answer any end to keep up the political farce. Even Burleigh himself, Davidson’s principal adviser on this occasion, received such convincing proofs of the reality of the queen’s resentment, that he gave himself up for lost, and in great consternation begged permission to resign his employments, and retire to his estate in the country.

‘ This plainly proves, that Burleigh’s advice to Davidson was given, not with any expectation of making his court to the queen, to whose sentiments he cannot be supposed a stranger; but with a view to his own interest and security, which he never could be perfectly assured of as long as the Queen of Scots was in being. We have also the queen’s own solemn asseveration and appeal to God, in her letter to King James on the occasion, that this transaction passed without her knowledge or intention. “ She could never, surely, she affirms, be esteemed so base and poor spirited, as that if she had really given orders for this fatal execution, she could on any consideration be induced to deny them. Though sensible of the justice of the sentence, she had determined, from motives of clemency, not to carry it into effect, and could not but highly resent the temerity of those who had disappointed her merciful intentions.” Upon the whole, it seems to me most probable, that the ministers of Elizabeth, I mean Burleigh, Walsingham, and Leicester, to whom the death of the Queen of Scots was “ a consummation devoutly to be wished,” not being able to bring Elizabeth to a firm and settled resolution on that point, ventured to encourage Davidson to send off the warrant for execution without her knowledge; hoping, perhaps, that she would in her heart not be much displeased with their presumption, or, at the worst, in consequence of the snare laid for the unfortunate secretary, it was foreseen that the chief weight of the queen’s resentment would fall upon him; and they depended upon their own address, and the degree of royal favour they enjoyed, to screen them from any violent or lasting effects of the queen’s displeasure. If it can be supposed  
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that the queen herself was a party in this plot against Davidson, it must be allowed that her conduct in this instance was in the highest degree disgraceful, barbarous, and unjust; but so far as I am able to form a judgment of her disposition, she was not capable of such a degree of depravity and deceit; nor do I think there is sufficient ground to charge her with sullying, by an action of such complicated baseness, that illustrious character to which I have paid this willing, but inadequate, tribute of applause and admiration.

The two following essays are on the important topic of Christianity. A system which our author supports with many new arguments, particularly those addressed to Mr. Hume. We have, besides this, a very animated description given us of this dispensation, and some very conclusive, as well as pleasing arguments, to prove that its universal acceptance is an event which cannot but take place, and, in all probability, considering the magnitude of the object, the epoch is not very distant.

The sixth essay is on hereditary succession, on which subject, as our author differs but little from all unprejudiced people, we think he might have said less. The advantages of such an institution are evident to all sober people, and few now have the hardiness to insist on that as a right, which owes its sanction to convenience and security.

In the seventh essay on virtue and happiness, our author insists, with much warmth, that so uncertain is the degree of happiness attendant on virtue in this life, that, if we banish the idea of a future state, every individual would have a separate and detached interest, which it would in that case be his highest interest to pursue, however contrary it might be to that of his neighbour or the public. How much soever a sense of future reward may strengthen virtue, we cannot think it necessary for the cause of religion to insist, that without fear and hope, we should meet with no generous actions even with the majority of those who at present act well under the influence of these impressions. Nor do we think, in asserting this, that we undervalue the cause of religion, which must still remain the comfort of all virtuous people, and the terror of the wicked.

The first part of the essay on civil government, is chiefly directed against Mr. Soame Jennings, and abounds with just observations, and conclusive reasoning. In the second, Dr. Price's opinions are examined with a degree of severity and exactness, which should lead us to believe our author was not aware how far a heart, warm in the cause of virtue and benevolence, may be betrayed into expressions, too strong for the coldness of criticism. Dr. Price, in drawing a picture of a degenerate state of representation, had evidently in view the situation to which England was likely to be reduced, and of which a war, carried on against the sense of the people, was a strong indication. If, however, the Dr. undervalued a constitution which has been so



much admired by those who know not its imperfection; we think our author, who cannot be ignorant of them, is much too sanguine in his description of so defective a representation as we now possess.

Essay the 10th, in vindication of metaphysics, is chiefly directed against Mr. K——, and other flimsy essayists, who have an easy talent of subverting systems without reasoning upon them.

The two following essays are on style and English versification. In the former our author declines entering into an exact analysis of the subject, but contents himself with comparing the different writers celebrated for the purity and elegance of their style. He concludes with some encomiums on the English language, which we are ready with him to allow would be superior to the Latin, and at least on a footing with the Greek, could we disencumber it of a few of those monosyllables our auxiliary verbs occasion. On the subject of versification our author is more diffuse, and in many instances shows that strength of judgment and delicacy of taste which should characterize a true critic. His remarks on Lord Kaim's absurd notion, that the sense should be complete in each couplet, are longer than so idle a position required; nor do we think Mr. Pope by any means chargeable with falling into this error. Certain it is that this great refiner of English versification saw not only the propriety of sometimes running the couplets into one another, but of farther lessening the monotony of heroic verse, by frequently altering the cesura in the different lines.\* We cannot help wondering how so elegant a critic as our author should have overlooked this last circumstance. The remaining part of this essay contains observations on the versification of the most distinguished English poets. These are well chosen, and evince a genuine taste and true spirit of criticism. The last brought on the tapis is Mrs. Barbauld, on whom our author bestows much elegant and well-deserved applause.

The 12th essay is on Reason in Religion; the 13th on Education; 14th contains the remarks on Mr. Locke we have before hinted at. In these are to be found as much sound logic and close reasoning as ever distinguished the celebrated philosopher against whom they are directed; and to such as are fond of the controversy between the advocates for liberty and necessity, we warmly recommend the perusal of this essay.

The following is a review of the reign of Charles II. and contains much historical judgment, and more impartiality than the Stuarts usually meet with from either party. We shall select two passages from this essay, by which the reader will judge how far we have been right in the description of our author's character at the beginning of this critique.

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\* See Mr. Pope's Letters.

The first act passed by the new parliament, pronounced every person who dared to affirm the King to be a Papist, incapable of holding any employment in church or state; a measure which obviously tended to increase the suspicions already entertained respecting this point. The bishops, who had been previously restored to their spiritual functions, by virtue of the royal prerogative, exercised under colour of the Act of Supremacy, were now admitted to their former stations in parliament, from which they had been so long excluded. The power of the sword, which had been the immediate cause of the civil war, was solemnly relinquished, and the doctrine of non-resistance was explicitly avowed. The Crown was invested with a power of regulating, or, rather, of new modelling, all the corporations throughout the kingdom, at pleasure; and all magistrates were obliged to declare, that it was not lawful, upon any pretence whatever, to take up arms against the Crown. All these different measures, however, were but so many preludes to the famous Act of Uniformity, which took place in the same session; and which fell, like a thunderbolt upon the devoted heads of the presbyterian party; i. e. upon a class of men who constituted, at that period, at least one half of the nation. To exhibit this act in its proper colours, it must be remembered, that the Convention Parliament, which restored the King, was composed chiefly of presbyterians, and that their generosity had so far exceeded the limits of discretion, as to induce them to rely, with unsuspecting confidence, upon the royal declaration from Breda, in which they were flattered with the prospect of a general amnesty and liberty of conscience; and to reject the advice of some of the most sagacious members of that assembly, who were of opinion, that specific conditions should be proposed to the King; who, in that critical situation of his affairs, would gladly have acquiesced in any terms which the general welfare of the community had rendered it prudent or proper to insist upon. By the Act of Uniformity, however, the Church was not only re-established in all her pristine rights, but the terms of conformity were made still more rigorous than in any former period, with the express view of excluding all of the presbyterian denomination from the national communion; in consequence of which, about two thousand of the beneficed clergy voluntarily relinquished their preferments on Bartholomew-Day, 1662, when the Act of Uniformity, by a refinement of cruelty, was to take place, in order to prevent those who should resign their livings from making any advantage of their tythes for the preceding year. After making every reasonable allowance for that mixture of adventitious motives by which, in such situations, human nature will be ever in some degree actuated, this must certainly be regarded as an astonishing sacrifice of temporal interest to integrity and conscience, and as exhibiting a noble proof of the deep impression which the Christian religion is capable of making upon the heart, and of the elevation of views and conduct which, in the most trying situations, it is calculated to excite; but when we examine minutely into the reasons upon which this magnanimous secession was founded, we cannot but stand astonished at their extreme frivolousness, and futility, and our admiration is almost an-

nihilated by contempt. The leaders of the presbyterians, who were many of them men of great learning and abilities, did not object to a national establishment as such; they were far even from professing to disapprove of the government of the church by bishops; to the theological system contained in the Thirty nine Articles, they were very strongly attached; and the use of a public formulary of worship they generally regarded, not only as lawful, but expedient: To what, then, did they object? To submit to re-ordination, by which the validity of the prior ordination by a presbytery would virtually be impugned: They could not in conscience consent to kneel at the Sacrament of the Lord's Supper; nor could they make use of the sign of the Cross in Baptism; nor prevail upon themselves to bow at the name of Jesus; nor would they countenance the superstitions of the Romish Church, by wearing the ecclesiastical vestments, which they reckoned amongst the detestable abominations of that mother of harlots. It is difficult to determine whether a greater degree of bigotry was discoverable, in insisting upon these petty observances as terms of communion, or in rejecting them as anti-christian and unlawful;—this, however, is certain, that Clarendon, who was now possessed of absolute authority, must have drank deep into the spirit of Laud, to have urged a measure which had a direct tendency to alienate the minds of half the nation from the King's person and government; which plunged a great number of worthy and conscientious men into the depths of indigence and distress, and which laid an extensive foundation for a schism which still subsists, and which has been productive of very pernicious consequences; though it must be acknowledged that much good has likewise resulted from it, but of such a nature, that the faintest idea of it could never enter within the narrow views of that honest but mistaken minister.'

'The new Parliament, which met in March following, 1679, soon displayed a spirit of jealousy and opposition to the Court, at least equal to their predecessors. The impeachment of Danby was revived; but the King had previously granted him a pardon under the great seal, which he affixed to it with his own hands: But the Commons affirmed, that no pardon could be pleaded in bar of impeachment; and Danby, who had absconded, but who chose to make his appearance, rather than to incur the penalties of a bill of attainder, was immediately committed to the Tower. The House proceeded with equal violence in the prosecution of the pretended Popish plot, the existence of which still depended upon the testimony of the infamous Oates, and his still more infamous accomplices. The vote of the former Parliament was renewed; and Colonel Sackville was expelled the House for presuming, somewhat indiscreetly, to call in question its reality. Even the courts of justice upon this occasion became the mere instruments of parliamentary and popular vengeance; nor did the nation awaken from its delirium, till the scaffold had streamed with the blood of various persons of high distinction, and great numbers of rank, both clergy and laity, had fallen a sacrifice to this egregious imposture. Though it must be acknowledged that nothing was discovered, after the most inde-

fatigable

fatigable investigation of this affair, which could possibly be construed into a plot or conspiracy, by any mind not distempered by the rage of faction, yet the Parliament, as well as the nation, had sufficient grounds to apprehend that, in the event of the King's decease, the most vigorous attempts would be used by his successor, to re-establish the Romish religion in these realms, with its natural, and in this case, its inseparable concomitant, arbitrary power. It was, therefore, with the highest degree of public approbation, that the House of Commons came to an unanimous vote, "That the Duke of York's being a Papist, and the hopes of his succeeding to the Crown, had given the highest countenance to the present designs of the Papists, against the King and the protestant religion." This was regarded, and it was unquestionably intended, as the prelude to a bill for excluding him from the throne. Charles, who held his brother's understanding in just contempt, and who had little affection to his person, was, however, fully determined, and he adhered to his determination with a degree of firmness of which he was thought wholly incapable, never to give his assent to a measure which appeared to him in the highest degree violent and unjust. Previous to the introduction of this famous bill, therefore, he proposed to the Parliament, in a very gracious and conciliatory speech, a plan of limitations, which would have effectually secured the religion and liberties of the nation; and at the same time declared, that if any thing farther could be devised by the wisdom of Parliament, as an additional satisfaction, without defeating the right of succession, he was ready to consent to it. I believe it is now very generally acknowledged, that limitation, and not exclusion, ought to have been the object of Parliament; but upon this occasion, that fundamental maxim of true policy was too much neglected, that we are ever to aim not at that which is best in itself, but at the best of those alternatives which are practicable; though it must be confessed, that the King had given so many proofs of the flexibility of his temper, in the course of his reign, and of his extreme reluctance to risque a total rupture with Parliament, that there was some reason to believe he might ultimately be induced to concur in the rigorous and popular plan of exclusion. Possessed with these ideas, the House of Commons rejected with disdain the compromise offered by the King, and without any delay passed the bill of exclusion, by a great majority of votes; though, by a clause of it, the Duke was declared guilty of high treason if, after the decease of the King, he appeared within the limits of the British dominions. In the vain hope of mollifying the untoward disposition of the Commons, the King at this period passed the memorable Habeas Corpus Act; though the Duke of York affirmed to him, that with such a law in being no government could subsist. Finding, however, that no impression was to be made by any act of grace or condescension, he took a sudden resolution to dissolve the Parliament, and writs were at the same time issued for a new Parliament, which nevertheless did not meet till the succeeding summer. In the interim, Shaftesbury, now the oracle of the opposition, attended by Russel, Cavendish, Grey, and many other persons of the first distinction, publicly appeared

in Westminster Hall, and presented the Duke of York to the grand jury of Middlesex as a Popish recusant. This unprecedented act of audacity was intended by the popular party to convince the Court, as well as the world, that they were firmly resolved never to listen to any terms of accommodation with the Duke, and that his exclusion from the throne was a point, which, at all hazards, they were determined to insist upon.

At length, in October 1680, the Parliament was convened, and the session was opened with a very judicious, animated, and even affectionate speech from the throne. At this period, if at any time, Charles was sincerely desirous of living upon terms of mutual confidence and harmony with his subjects. His own excellent understanding could not but suggest to him, that the numerous difficulties and embarrassments in which he had been involved, had arisen almost entirely from his own misconduct; his love of ease, and the advanced age to which he had now arrived, were strong inducements to him to avoid those measures which had a tendency to inflame the Parliament, or to disgust the nation: and since the alliance with the Prince of Orange, he was less inclined to a close connection with Louis, whose conduct for a certain period, immediately preceding the peace of Nimeguen, he had even deemed, after all the obloquy he had incurred upon his account, highly ungrateful and injurious, and of which he still retained a deep resentment. In this speech, truly worthy of a British Monarch, he again informed the Parliament that he was willing to concur in any expedient for the security of the Protestant Religion, provided the succession were preserved in the due and legal course. After stating his pecuniary wants, for which he trusted Parliament would provide, he added, "But that which I value above all the treasure in the world, is a perfect union among ourselves. All Europe have their eyes upon this assembly; if any unseasonable disputes do happen, the world will see that it is no fault of mine; I have done all that it was possible for me to do, to keep you in peace while I live, and to leave you so when I die. But from so great prudence and good affection as yours, I can fear nothing of the kind; but do rely upon you all, that you will do your best endeavours to bring this Parliament to a good and happy conclusion." The mildness and moderation of the King were not however attended by any sensible or salutary effects. In a few days the Bill of Exclusion was again introduced, passed by a great majority, and carried up to the Lords; who, influenced chiefly by the eloquence of the Marquis of Halifax, after vehement debates, at length determined to reject it. The Commons immediately voted an address for the removal of that nobleman from his Majesty's counsels and presence for ever; and this address was soon after followed by another in the highest degree inflammatory; in which all the abuses of government, which had been the subject of complaint almost from the beginning of the King's reign, were insisted upon; and the "damnable and hellish Popish plot" is openly ascribed to that party, under whose influence it is plainly insinuated that all the measures of government originated. They likewise voted, that whoever advised his Majesty to refuse the exclusion bill, were



were enemies to the King and Kingdom, and that, till this bill were passed, they could not, consistently with the trust reposed in them, grant the King any manner of supply. No farther hopes remaining of bringing the Commons to any better temper, the King dissolved the Parliament in January 1681; but, desirous to make one more effort to effect a reconciliation with his people, he summoned another Parliament to meet at Oxford, in March. In his speech at the opening of it, he told them, in a tone of seriousness and dignity, that though he had reason to complain of the unwarrantable proceedings of the former House of Commons, no past irregularities could inspire him with a prejudice against those assemblies. He now afforded them yet another opportunity of providing for the public safety; and to all the world he had given one evidence more, that on his part, he had not neglected the duty incumbent on him. Such, however, was the infatuation of the House of Commons, that though the Ministers of the Crown proposed, by command of the King, that the Duke should be banished during life five hundred miles from England; and that, on the King's demise, the next heir should be constituted Regent, with kingly power, they deemed no expedient, but the absolute exclusion of the Duke, worthy of attention. The patience and moderation of the King, which had stood a very severe trial, now seemed at last to forsake him; and before the Commons had time to pass a single bill, he suddenly and unexpectedly dissolved the Parliament, with a full resolution not to summon another, till the spirit and temper of the times had undergone an essential alteration. The popular party were struck with consternation at this vigorous procedure; and the nation, disgusted with the obstinacy of their representatives, and pleased with the great concessions made by the King, joined in applauding the firmness and spirit with which he acted on this occasion. The desperate measures afterwards resorted to by the patriots, the fatal catastrophe which ensued, and the tragical end of Sydney, Russel, Essex, and others of the party, too plainly evinced the imprudence and folly of their preceding conduct; which indeed affords a memorable lesson to posterity, how solicitous men ought to be, who have great and laudable ends in view, to adopt rational and practicable methods of effecting them. The despotism exercised by Charles, from this period, was scarcely inferior to that of Henry VIII. though it is certain that, pressed by pecuniary difficulties, and living in the continual dread of another revolution, his gaiety of spirit forsook him, and he became silent, absent, and melancholy. It is generally believed, and with good reason, that he was meditating a change of measures, and that he had it in contemplation very shortly to summon another Parliament, from which very happy consequences would probably have resulted, when he was suddenly seized with a fit of apoplexy, and died February 6th, 1685, in the 55th year of his age, and 25th of his reign. Some remarkable circumstances attending his death, have occasioned a suspicion of poison; and Burnet, who says of himself that no man was ever more inquisitive, and he might have added credulous, seems to have given some credit to the report; but there does not appear any sufficient ground for an accusation of this



atrocious nature. I shall only add, that this monarch, whose superiority of understanding, and quickness of penetration, were no less conspicuous than his total want of virtue and of principle, might, with more propriety than almost any man, as the whole tenor of his conduct demonstrates, adopt the declaration of the unhappy MEDEA :

“ Video meliora proboq. deteriora sequor.”

Having already somewhat exceeded our limits from the variety of matter with which these essays abound, we must content ourselves with offering little more than a catalogue of the remainder, assuring our readers we have read them all with satisfaction and profit.

17th. Remarks on St. Evremond. 18th. Strictures on Walpole's characters : 19th. On Materialism, which our author concludes with some new and ingenious theories. As, however, the subject is only interesting to a small class of our readers, we shall refer such to the work itself.

20th. On Genius. 21st. Remarks on Mr. Pope's Essay on Man, in which that unfortunate poet is again accused of being the dupe of Lord Bolingbroke, an impression the world have much to lament he [Mr. Pope] ever was sensible of himself. For our own parts we cannot help thinking Mr. Pope has been much too severely handled already on this subject, and we could wish the author of these essays had spared him a little. But this would have been inconsistent with those opinions we before took notice of in essay 7th. We shall here only add, that we cannot help thinking every light we receive from religion must be more agreeable to a rational mind, as it is consistent with what we might draw from reason. Now the doctrine of a future state could never be supported without a revelation, but by admitting the goodness and justice of God. This could only be proved by what we see in this world. If, therefore, our observations went not to prove that even here the virtuous are more happy in the general scale than the wicked, what reason should we have to suppose the few exceptions we meet with would be rectified in a future world. On the contrary, might we not fairly infer, that either this must be the final state of our existence, or if there were a future one, that it could not be that of a just retribution.

In essay 22, on Christianity, we meet with some well chosen arguments against Mr. J——'s opinions on the nature of revelation. Essay 22, on the Slave Trade, contains nothing very new, and on the whole favours more of honest enthusiasm than sound argument. In short, our author seems to think the subject (we will not say how justly) below reasoning upon, and only admitting of declamation. The last essay on the national debt is replete with ingenious and well chosen remarks.

At

At the conclusion our author seems anxious to do justice to a character he had before treated a little too severely.

‘ I cannot, however, avoid remarking, that the learned and excellent man, who first awakened the attention of the nation to this interesting and important subject; the man, whose ideas Mr. Pitt appears chiefly to have adopted and acted upon; the man, who so ably and clearly explained the nature and powers of the Sinking Fund, and who so forcibly, and at length successfully, urged its re-establishment, has had no mark of public approbation or distinction conferred upon him, though titles, places and pensions, have been profusely lavished upon persons respecting whose public services the public still remain most profoundly ignorant. It has, indeed, been disputed, whether patriotism is really a virtue: if it is not, at least it must be allowed to bear a very striking resemblance to it in one respect, viz. that by a refinement of sentiment, so honourably characteristic of the present age, it seems to be universally considered as ITS OWN REWARD.’

We would, however, wish our author to cultivate the acquaintance of a soul in many respects so congenial with his own. He will then find that the character he thinks thus slighted has indeed received the only reward he is capable of wishing for in this world; the approbation of his own conscience, and all good men, and the satisfaction of seeing his country profit by his researches.

## FOREIGN LITERATURE.

### ART. X. SUMMARY of FOREIGN SCIENTIFIC PUBLICATIONS.

Straßbourg. *Der Sœugtiere funfter theil, &c.* Fifth Volume of Animals with Dugs.

**T**HIS collection is continued with great zeal and success, and will form one of the most elegant and useful books of natural history published in Germany. The present volume surpasses the former ones; besides the accuracy of the text which accompanies the plates, the descriptions are given with an unusual precision, and do great credit to the brilliant talents of Mr. Schrieber the author.

Paris. *Supplément au Dictionnaire des Jardiniers, par M. de Chazelles.* Supplement to the Gardener's Dictionary.

The author has translated Miller's Gardener's Dictionary with the assistance of several learned Englishmen residing in France. He has now given a supplement entirely his own, which

which appears by the foreign criticisms, to merit the same flattering reception in this country which Miller's Dictionary has met with on the continent.

Vienna. N. J. Edlin von Jacquin, *lehrers der Krauterkunde ander bohem Schutzu wien, Anleitung zur Pflanzenkenntniss nach Linnens Methode zum Gebrauth Seiner Theoretischem Vorlesungen.* Introduction to the Knowledge of Plants, after Linneus's Method, by M. de Jacquin, Professor of Botany in the High School of Vienna, for the Use of those who have attended his Theoretic Lectures.

This introduction comprehends the whole of the vegetable kingdom, its importance, the necessity of studying the culture of plants, and the degree of intelligence it requires. It concludes by explaining the present state of Botany; its relation with medicine, and criticisms on the present systems, all of which, according to this author, are unnatural. He has the best opinion of that of Linneus, whose defects he points out. M. de Jacquin, explains the sex of plants, treats of the nomenclature, and intersperses throughout his work particular observations, which place him very high amongst botanists.

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Order of the papers which were read at the public assembly of the Paris Royal Society of Medicine on the 1st of September last.

M. Vicq—D'Azir, read a paper containing the distribution of the prizes obtained, and announced those now offered by the society.

M. De Fourcroy—a treatise on the medical properties of vital air.

M. Vicq—D'Azir, an eulogy on M. de Mertens, foreign associate of the society at Vienna.

M. Desperriers—a treatise on the analogy of a particular disease of the jaw, with the hardening of the adipose membrane to which new-born children are subject.

M. Saillant—the consequences of observations made at the General Hospital on different kinds of epilepsy.

The assembly was closed by an eulogy delivered by M. Vicq—D'Azir, on M. Delassone, first physician to the King and Queen of France, and founder of the society.

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## ART. XI. FOREIGN INTELLIGENCE.

### NATURAL HISTORY.

[From the Abbé Rozier's *Journal de Physique*.]

THE Comte de la Cepède, keeper of the French king's cabinet, in treating of the natural history of snakes, establishes a very interesting distinction betwixt the true viviparous animals, and

and that species of the snake which brings forth its young alive.

He reckons one hundred and seventy-five kinds of snakes, of which twenty-two have not been described by any naturalist besides himself, and several others have been but lightly touched upon.

These animals, he observes, seem to be placed, in the scale of beings, after oviparous quadrupeds: they approach nearest to the lizard and biped reptiles.

He divides them into two great classes, the first of which comprehends those hitherto termed viviparous, by abbreviation vipers, the second the oviparous.

In bestowing a very particular attention, he finds that those of the first class differ essentially from the viviparous animals properly so called, since all snakes, as well as oviparous animals, birds, and fishes, are produced *by the egg*. But in vipers, the young are hatched, from the egg, in the belly of the mother, and this makes a clear distinction betwixt them and the true viviparous animals, in which the foetus, not inclosed in a shell, draws its nourishment immediately from the mother, by vessels which pass from the one to the other.

In oviparous animals, the foetus is nourished by the egg, without drawing any support from the mother. This egg either remains in the body of the parent animal, *as in vipers*, and is hatched there by the internal heat of the animal, or is laid by the mother, and the effect of hatching produced by an external heat. This heat is either that of the sun, as in the production of turtles, &c.—that of the incubation of the mother, as in birds—or that of bodies in fermentation, as in the greater part of snakes, which deposit their eggs on dunghills, or in heaps of fermenting vegetables.

Therefore as the viper, which includes the first class of snakes, differs from all other animals, seeing that it brings forth its young alive hatched from the egg in the belly of the mother, the Comte de la Cépède wishes to distinguish it both from the oviparous in which the female *produces* her egg, and the viviparous in which the young are formed by the process of foetation, without being enclosed in a shell: he, accordingly, bestows on it the title of *viparous*, as a necessary distinction.

The copulation of snakes is very tedious; otherwise the female would frequently be infertile. The male having no seminal vesicles for the secretion of the prolific liquor to be carried to the testicles, could not in a short space supply a quantity sufficient for fecundation. 'Tis the same with turtles and other oviparous animals. The prolonged continuance of this congress of the sexes, in snakes, is in some measure caused by the conformation of the double generative instrument of the male. It is provided

provided with small prickles, which at once serve to retain and stimulate the female, without doing any injury to the sexual parts, they being almost constantly cartilaginous.

Our author's anatomical description of snakes differs but little from those already given: he observes, however, that the lungs of these animals are very extensive, so that, by absorbing a great quantity of air, they do not respire so often as is usual with other creatures.

In discriminating betwixt the venomous, and those which are harmless, he praises in a very flattering manner, the industry, talents, and application of the Abbe Fontana, who, he observes, has left nothing further to be wished on that subject.

The size of snakes varies prodigiously. Some are only a few inches in length, whilst others measure so much as thirty, forty, and fifty feet. It is said that there are some still larger. The very large kinds are called *Boa*; they swallow antelopes, and even the *urus* or wild ox. For this purpose they crush the bones by rolling over the animal, or by compressing it violently against trees or rocks. What is here recited of them is not so surprising, when we reflect that the œsophagus of these creatures is very long, and capable of a very great dilatation, which enables them to swallow animals larger than themselves.

Linneus describes but six *genera* of snakes; the Comte de la Cépède carries them to eight. The *columbri* (adders). The *Boa*. The *Crotali* (rattle-snakes). The *Angues*. The *Amphisbæne*. The *Cæciliæ*. The *Langeba*. And the *Acrochordi*.

ART. XII. *Histoire secrete de la Cour de Berlin, ou Correspondence d'un Voyageur François depuis le 5 Juillet 1786 jusqu' au 19 Janvier 1787. Ouvrage posthume.*

ART. XII. *Secret History of the Court of Berlin; or, Correspondence of a French Traveller from the 5th July 1786 to the 19th January 1787. A posthumous Work. 8vo. 2 vols. 1789.*

[ Concluded. ]

AS we wish only to demonstrate the demerits of the work, and not to make our Review the vehicle of calumny, we will give no further extract of this kind, though similar ones might be made from almost every page. Suffice it to say, that there is scarcely a person mentioned in the whole two volumes without a liberal portion of unqualified censure. Even the praise the author bestows in one part is sure to be poisoned in another by satire or abuse. Not content with throwing his dirt

on

on all those who come more immediately under his observation, he occasionally extends his view to the neighbouring countries, that he may have an opportunity of bespattering their sovereigns and men in power. The Emperor, the Empress, the Duke of Courland, the Great Duke and Dutchess of Russia, are successively introduced, and some of them made the subject of most scandalous anecdotes. Even an English prince, who happened to visit Berlin while the author was there, is pourtrayed in colours by no means brilliant. If we were to give implicit belief to our author, we must certainly suppose him in possession of the gift bestowed by the genius on Zadig, the power of obtaining every man's confidence at first sight. He is no sooner at Berlin than, to adopt his own words and manner of description, he has seen every thing, has discovered every thing, and knows every thing; is the confidant of Prince Henry, the bosom friend of the Duke of Brunswick, invited by the Dutch minister to negotiate with the Princess of Orange as the only man capable of settling the disputes in Holland, and, by turns, ambassador, spy, and stockjobber; is sometimes employed in investigating state secrets, sometimes in calculating the price of stocks, sometimes in corrupting clerks in the public offices, and sometimes in raking up the base anecdotes of lackies and kept mistresses. But a man who pretends to relate secrets intrusted to him in confidence, destroys his own credit, and justifies our believing his intelligence to be, in great part at least, the fruit of a fertile imagination. No doubt it was the only money he had to repay the salary which he received from M. de C-l-nne, and of the smallness of which he continually complains, extolling at the same time his great abilities in the most fulsome terms of eulogium, and soliciting a more important office with indefatigable importunity. But hear this modest Frenchman speak of himself:

‘ May I not expect, among the changes in the diplomatic body occasioned by M. d’Adhemard’s vacancy, something more agreeable and less precarious than an unavowed commission, which will necessarily terminate with the life of a minister who advances towards his tomb with rapid strides\*? I hope that your friendship will not be idle. To speak sincerely, a worse choice might be made. If you will take the trouble of reading over my dispatches, now they are written correctly, and not in cyphers, and will combine at the same time all the difficulties of every kind I have had to overcome, and the smallness of the means afforded me by my cloudy position, you will not be dissa-

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\* Without doubt he means M. de Vergennes.



tified with my correspondence. For instance: since Selle has published the history of the king's sickness, I have the satisfaction of seeing that my information was perfectly good. It is true that, in the time of the late king, at the end of so long a reign, a man knew whom to apply to; whereas at present it is necessary to find out the proper doors to knock at. However, I think I have described men and things tolerably well. What could I not do in this way, and what could I not discover if my mission were but avowed!"

In another place he talks of his celebrity, and intimate connexions with that woman-hero, Prince Henry. Indeed, we believe that to this high opinion of himself is, in a great measure, owing the author's contempt of every body else.

The same insidious disposition that makes him place individuals in odious points of view, has perhaps induced him to convert an innocent society of the principal men of the court of Berlin into a detestable fraternity of impostors, who have revived the dark illusions of spells, magic, and enchantment. Throughout his two volumes he throws out a number of hints respecting them, but in so vague and mysterious a manner, that it is difficult to define his exact meaning. But in a continuation or supplement to his work he speaks out more plainly. We will present the clearest passage to our reader. If the author's insinuations are ill-founded, they will afford a further proof of his malignity; if grounded on facts, it will be curious to those who observe the progress and errors of the human mind, to see immediately after the death of a philosophical king, and at the end of the eighteenth century, an enlightened court reverting to the fantastical obscurity of the ages of witchcraft, necromancers, and adepts.

Mr. Wollner, bending beneath the weight of state affairs, and unable to give any of his precious moments unless to Jew bankers, has nevertheless found time to decorate a mysterious apartment in his house for the purpose of raising spirits, and performing the ceremonies of the worship received among the Jesuits. This *maſonnick* house has been sold to the king, who is to make a present of it to Dubosc, one of the high-priests of this religion. Since his majesty's accession to the throne, this place has been consecrated to magic rites. But how reconcile Jesus and Belial? This is a question that does not at all embarrass apostles who have the secret of making proselytes to their religion by hypocritical mildness. The form of the enchanted apartment is square, and it is provided with little stoves, in which are consummated the mysteries of fumigation. In the midst of this temple is a small elevation, on which appears the spirit, under a white veil manufactured in France, and sent for from

from that kingdom, where alone the properties attributed to it are to be found. This veil conceals from the eyes of the spectator a man, who conveys himself upon the elevation when the hour of this mysterious cheat approaches. The impostor who carries on this gross deception is a ventriloquist, and imitates tolerably well the language credulity has attributed to spirits. Independent of this innocent artifice, the corners of the temple are ornamented with magic mirrors, in which those who are conjured appear. A great personage is frequently present at this new-fashioned cabal; but the impression made upon him is so strong, that he cannot resist it without the assistance of restorative drops. They are composed by the ventriloquist Steiner, who receives a pension of five hundred crowns for the distilling of this mystical and cordial philter. Let it be understood that this juggling wears all the outward appearance of a religious feast; and that every precaution is made use of to envelope the whole in a cloud of mystery. Now what are we to think of a state in which the chiefs of this complicated imposture hold the first rank both in the civil and military departments? What can we say when we see the candidates for offices, chosen by Birchoffswerder and Wollner, pass their examination at such a board as this? Those gentlemen have wondrous art in seducing minds that have any tendency to credulity, and in converting them to Jesuitism. They make a dexterous mixture of their occult science and known interest; they promise a fortune, or distinction, draw in the first persons in the state, and make sure of a certain number of suffrages for their guilty operations. In short, they hide their ungovernable ambition under an appearance of moderation, and confound free-masonry and the seat of the *illuminated*, with that of the *Martinists*. They employ popular errors in their system, and yet, pretending to soar above them, call themselves citizens of the world. They impart their secret, and make their preparations secretly, and, with a great deal of art, are doubly prudent, since some adepts of their order, unable to stifle the cries of their conscience, and shocked at the sight of the horrors naturalised among them, have deserted their colours. But these virtuous apostates dare not reveal their secrets, either because they have taken an oath, or because their lives are in danger. This is evident from the manner in which they disguise their real sentiments.'

Though we are far from crediting these accusations in their full extent, yet it is difficult to conceive that so many circumstances can be entirely void of foundation, especially as they are, in some measure, confirmed by reports of a similar nature. But even allowing them to be true, and giving the author credit for a bold and original style, and an apparently comprehensive and discriminating

discriminating judgment, we cannot help lamenting the ill use he has made of his talents, and regretting the entertainment we have received from his work. Excepting some information conveyed in a few political details, and even these are of a doubtful nature, we do not apprehend any advantage can be derived from its perusal. A great part of it consists of the various symptoms of the great Frederick's sickness immediately before his death, and of political predictions; some of which have been belied by the event; and others come in so questionable a shape, after a lapse of two years, that we are justifiable in suspecting them to be *ex post facto* prophecies.

By the burning this publication the penalty has fallen upon the innocent paper and print, the sale of the book has been extended, and its price enhanced. However, should the author be discovered, he will no doubt meet with his punishment in the abhorrence of all men of honour. *Fœnulum habet in cornu, longe fuge.*

### ART. XIII. FOREIGN COMMUNICATION.

#### HERCULANEUM AND POMPEIA.

*Naples, 13th Oct. 1789.*

THE unrolling and transcribing of the manuscripts found at Herculaneum advances but slowly, which indeed is not wonderful, as their state, reduced as they are almost to ashes, does not admit of speed. Great is the care, and very ingenious are the methods, employed; and yet, after all, there will be many *hiatus*, and would be many more if the writing were on both sides of the papyrus; but as the writing is only on one the unrolling of the sheets is much facilitated. Four only are as yet transcribed; one of them is printed, and will be published next year; the three others are in the press. The first is on music, two on rhetoric, and the fourth on moral philosophy. None of them is said to be very important; but the one at present in hand, promises to be more interesting, as, from the little as yet unrolled, it appears that it treats of the education of youth. They are all in Greek, as well as what are in the museum at Portici, amounting to about fifteen hundred, of which only a small part are in a state that will admit their being made out. It is very remarkable that, in so large a library found in a Roman town, there should be no books in the Latin language. It is much to be regretted that, among the discoveries daily made at Pompeia, no literary acquisitions are to be hoped for. The degree of heat of the ashes and earth in which that unfortunate

fortunate town was buried, being different from that of the lava that overwhelmed Herculaneum, the manuscripts found in the former are reduced to a white ash that baffles all investigation. As only a small part of Herculaneum is explored, many important discoveries might be made, if the excavations were continued; but unfortunately there are no intentions of proceeding further, because the palace and town of Portici standing upon the same site, there would be much danger of weakening the foundation of the buildings.

## LIVY.

The Abbé Vely, in whose possession is the Arabic version of Livy, containing a great part of what is wanting of the Latin, is now at Naples. As very contradictory accounts have been given of the discovery and existence of that manuscript, it may not perhaps be superfluous to mention that it was found between the walls of some old buildings at Constantinople; that it was purchased and brought from thence to Malta by a merchant, who presented it to the grand-master; and that it was given by him to the abovementioned ecclesiastic, who is well versed in the Asiatic languages. In all probability the public curiosity would already have been gratified by the translation of some part of it, had not the Abbé Vely been employed by the King of Naples in the decyphering of an ancient manuscript on the jurisprudence of Sicily; and he is now preparing to set off for Morocco, by order of the same monarch, in search of some other manuscripts said to be in that empire.

## MONTHLY CATALOGUE

For NOVEMBER 1789.

## MISCELLANEOUS.

ART. 14. *The Sentimental Mother; a Comedy, in Five Acts; the Legacy of an old Friend, and his last moral Lesson to Mrs. Hester Lynch Thrale, now Mrs. Hester Lynch Piozzi.* 8vo. 3s. Ridgeway. London, 1789.

**I**T is sometimes a misfortune to be too much spoken of. This is particularly the case with women. As many delicate plants, whose natural situation is the shade, are injured by too much sunshine, so females, when they burst from their domestic circle to glare in the public eye, are, for the most part, sufferers by the change. The original of the shocking portrait now before us is unhappily in

this situation. We hope, for the sake of human nature, that the picture is not like, or at least that the features are exaggerated with all the *extravaganza* of caricature. The sentimental mother is truly a monster, who, without a grain of feeling, is for ever, upon the most ridiculous occasions, displaying her mock sensibility; is grossly lewd with the highest pretensions to unsullied chastity; affected, vain, mean, a bad wife, a bad mother, incapable of friendship, an hypocrite, and a gambling cheat. Despicable indeed, and truly detestable, is a woman of such a character. But has the painter, in the present case, drawn from the life, is there a resemblance between the portrait and the original? If there is not, as the author has so plainly pointed out the original, we must say that he has been guilty of the worst species of assassination, and ought to be avoided as the pest of society.

As a composition the work has considerable merit.

ART. 15. *Hartly House, Calcutta.* 12mo. 3 vols. 7s. 6d. Dodsley. London, 1789.

The design of these volumes is to exhibit a picture of English manners in the more serene and sultry climate of India. The scene lies in Calcutta, the capital of Bengal, the metropolis and seat of our government in those parts. But, as it ever will happen with all likenesses taken at second hand, the painter fails in consequence of not consulting the original. For if any credit be due to those who have lived many years on the spot, and want not capacity for appreciating men and manners, who are in the habit of observation, and from their fortune and rank accustomed to associate familiarly with people of the first distinction; the descriptions which our author gives of society, of pleasurable parties, of domestic etiquet, and of local peculiarities, in the vicinity of Calcutta, and the fashionable places of Bengal, are totally unfounded. These, however, are detailed with confidence, and are evidently meant to be imposed upon the public as real. The work, indeed, seems to have no other object than that of representing our countrymen in that part of the world as mere triflers and insignificants, the female sex as so many wax dolls, as prim as brittle, and imported for exposure in a market just as capricious; and life as an endless rotation of the same insipid gaiety, satiety, and delirium, without business, and without decorum. *Hartly House*; as a work of imagination, possesses no charm of attraction, either for the giddy or the grave. The thoughts are every where as trite as the language is inflated. The delineations it exhibits are without nature or vivacity; the story is without incident, novelty, or variety; and the whole, from beginning to end, worked up without ingenuity, interest, or use. We often consider, in these our literary labours, whether most writers of modern novels be not destined for the sole purpose of punishing the sins of Reviewers, as it is hardly possible, on any other principle, to find an apology for their existence.

ART. 16. *A Word to the Wise; or, Britons beware.* By Colonel Wilkins. 4to. 2s. Ridgeway. London, 1789.

Colonel Wilkins, as is said of ancient painters, employs but two colours; he works only with *black* and *white*, without any intermediate tints. With the black he bedaubs all the *ins* till they are of as dingy a hue as the arch fiend himself; while the *outs* are depicted as Queen Elizabeth wished, most *reasonably*, to be represented by her painters without a single shade. The colonel either is, or wishes to be thought, a violent party-man, and gives us to understand in very middling rhymes, that Britain will be ruined if the present administration remains in power, and can only be saved by those who have been standing 'so d——d a while like Peter at the door.' We have, in our official capacity, perused volumes of similar prognostications, and have found that, like our friend Mr. Moore the almanac-maker, they are much oftener false than true; we are therefore not greatly alarmed at Mr. Wilkins's political prophecy.

ART. 17. *The Bastile; or, The History of Charles Townley, a Man of the World.* Small 12mo. 4 vols. 10s. Lane. London, 1789.

This is so good a novel that we are sorry the bookseller has required so *taking a title*. The Bastile occurrences make but a small part of the work. The whole, however, is an interesting, well-connected history, abounding with just sentiments well introduced, characters well marked, and occurrences natural, though frequently novel. The *denouement* is managed with such artifice, that it is almost impossible to anticipate it; and each succeeding volume improves incident, dialogue, and interest.

ART. 18. *A Sure Guide against Waste in Dress; or the Woollen-draper's, Man's-mercery's, and Taylor's Assistant; adapted also to the Use of Gentlemen, Tradesmen, and Farmers; shewing the exact Quantity of Cloth, &c. necessary to make any Garment, from a Child to a full sized man: in Tables of the following Widths; half-yard, half-ell, six-quarters, seven-quarters, two-yards. With three different Widths in each.* Printed for the Author. 8vo. 5s. bound. Eger-ton. London, 1787.

From this ample title-page the reader will judge of the nature of the work, which, as far as we are judges, does not give the lie to the title page.

ART. 19. *The Benevolent Planters, a Dramatic Piece, as performed at the Theatre-Royal, Haymarket.* Written by Thomas Bellamy. Debrett. 8vo. 1s. London, 1789.

As a dramatic piece, the Benevolent Planters cannot boast of much merit, as it is deficient in plot, incident, and character: but its unpretending simplicity, and the moral it conveys, disarm the hand of criticism.

ART. 20. *The Trifler; a new Periodical Miscellany.* By Timothy Touchstone, of St. Peter's College, Westminster. 8vo. 7s. 6d. boards. Printed for the Authors, and sold by Robinsons. London, 1788.

For a review of this article, see its title page.



ART. 21. *The Frost: A Little Poem for Great Folks.* 8vo. 6d. Buckland. London, 1789.

These stanzas were written, as the author professes, in the severe weather of the last spring, to excite the attention of the great to the situation and sufferings of the poor. From this declaration we expected an address to the feelings of those to whom it is directed, but it is, on the contrary, a serio-comic description of the amusements, as well as of the distresses of the season.

Taking the author's word for his intention, we shall only say, that the motive is better than the poetry.

ART. 22. *The Winter Assembly, or Provincial Ball; a Poem, inscribed to the Ladies of the West.* 4to. 1s. Bath, Crutwell.—Dilly, London, 1789.

Whether the *Ladies* of the *West* feel indebted to their bard we know not, but *certainly* we owe him not much: We expected to meet with a lively scene in gay description, such as may be expected

‘When music softens, and when *dancing* fires.’

Now let our Bard speak for himself;

‘Oh, nymph of DEVON ! and oh, *Western* belle!

Thy feats in minuets, the Squire can tell,

Unknowing of *Pas grave*, he *tastes* his legs,

And cuts at corners, as he treads on eggs.’

Is this enough, gentle reader? If you think not, let your penance be—the perusal of the remainder!

ART. 23. *The Historical Preceptor; or a Collection of entertaining and Instructive Passages, extracted from the Works of the best Historians, for the Use of Schools.* 8vo. 3s. 6d. Crowder. London, 1789.

This is a judicious selection, and well suited to the purpose for which it is professedly calculated.

#### POLITICAL.

ART. 24. *Copies of the several Testimonials transmitted from Bengal by the Governor and Council, relating to Warren Hastings, Esq. late Governor General of Bengal.* 8vo. 3s. Stockdale. London, 1789.

The fate of the gentleman who is the subject of this work is not a little singular. Arraigned in his own country of crimes the most atrocious, and adored for his conduct in the very country where those crimes were said to have been committed.

Of the testimonials before us, we can only say, that they bear every mark of authenticity. We shall here give the first address from Benares, as a specimen of the language which pervades the whole.

*Copy Translation of Persian Address from Benares.*

*Translation of an Address marked A. under the Seals as under-written:*

‘All we, residing, born, or on a visit, at Benares, whether of the Hindoo religion, or followers of Mahomet, have heard that the gentlemen

men in England are displeased with Mr. Hastings, on suspicion that he oppressed us inhabitants of this place, took our money by deceit and force, and ruined the country; therefore we, upon the strength of our religion and religious tenets, which we hold as a duty upon us, and in order to act conformable to the decrees of God in delivering evidence, relate the praiseworthy actions, full of prudence and rectitude, friendship and politeness, of Mr. Hastings, possessed of great abilities and understanding; and by representing facts, remove the doubts that have possessed the minds of the gentlemen in England, that Mr. Hastings distributed protection and security to religion, and kindness and peace to us all. — He is free from the charge of embezzlement and fraud, and his heart is void of covetousness and avarice; during the period of his government no one experienced from him other than protection and justice, never having felt hardships from him, nor did the poor ever know the weight of an oppressive hand from him. Our characters and reputations have been always guarded in quiet from attack by the vigilance of his prudence and foresight, and preserved by the terror of his justice. He never omitted the smallest instance of kindness and goodness towards us and those entitled to it, but always applied, by soothing and mildness, the salve of comfort to the wounds of affliction, not allowing a single person to be overpowered by despair — He displayed his friendship and kindness to all — He destroyed the powers of enemies and wicked men by the strength of his terror — He tied the hands of tyrants and oppressors by his justice, and by his conduct he secured happiness and joy to us. — He re-established the foundation of justice; and we at all times during his government lived in comfort, and passed our days in peace. — We are many, many of us, satisfied and pleased with him. — As Mr. Hastings was perfectly well acquainted with the manners and customs of these countries, he was always desirous of performing that which would tend to the preservation of our religion and of the duties of our sects, and guard the religious customs of each from the effects of misfortunes and accidents. — In every sense he treated us with attention and respect. — We have represented without deceit what we have ourselves seen, and the facts that happened from him.

The seals affixed to this address, are 278.

ART. 25. *A Brief and Poetical Declaration from a recovering Minister to his Friends, by the Right Hon. William Pitt, Chancellor of the Exchequer, with Intelligence Extraordinary, &c. &c.* 4to. 1s. 6d. Ridgway. London, 1789.

A mock rejoicing ode, attributed to the minister, on the late recovery of the king, and his continuance in place. It is a parody on *Comus*, and particularly of the part beginning

‘The star that bids thy shepherd fold;’

In point of execution it is below mediocrity.

The intelligence extraordinary which follows is a fictitious account of the rejoicings of the members of administration, and some of their friends on the same occasion. It is written in imitation of the *Critique* on the *Rolliad* and the *Album* of *Streatham*, but its merits are greatly inferior to those of either.

**ART. 26.** *Traacts on Constitutional Subjects considered in nine Points of View. With a Discourse never before published, on the Powers that be. Written on various Occasions between the Years 1776 and 1777. By the Rev. Thomas Northcot, Chaplain on Half-Pay in the Royal Artillery. 3s. 6d. Dilly. London,*

The abilities discovered in these Traacts by a *chaplain on half-pay*, certainly entitle him to a better situation. We flatter ourselves the noble duke at the head of the ordnance would be of the same opinion from the slightest perusal of any one performance in the miscellany before us. The author's mode of thinking in politics is well known to the public, but his eccentricities are those of genius, and his warmth that of sincerity. He may have committed himself too far, and with too little caution, in party altercation, but he has erred with millions. And judging there must be a right and a wrong in politics as well as in other matters, he may have deemed it impossible to cleave to the one with too much tenacity, or to avoid the other with too much aversion. Amidst such diversity of opinions as prevail in this country, even on constitutional questions, he is always the most upright who avows his convictions with sincerity.

**ART. 27.** *A Refutation of the Answer of Philip Francis, Esq. to the Charges exhibited against him, General Clavering, and Col Monjon, by Sir Elijah Impey, Knt. when at the Bar of the House of Commons, on his Defence to the Nundcomar Charge. 8vo. 1s. 6d. Stockdale. London, 1788.*

The subject of this pamphlet is of such a nature, as is little adapted to the investigation of criticism. That we may therefore not encroach upon the province of judicial authority, we shall dismiss it without any observation.

**ART. 28.** *A Vindication of the Shop-Tax. Addressed to the Landholders of England. 8vo. 1s. Gardner. London, 1789.*

This pamphlet, we are informed in an advertisement, is the production of a young writer; and the editor regrets, as a misfortune, that it was not published before the minister had relinquished the shop-tax. We cannot so entirely coincide in opinion that it would have influenced the conduct of the minister in so great a degree; at the same time we acknowledge that the young author's arguments are ingenious: His principles, however, are sometimes too abstract to be admitted as the foundation of a political measure, against which such strong applications had been made, and would, no doubt, have continued to be presented to parliament.

**ART. 29.** *A Short and Accurate Statement of the late Disputes between the Board of Control and the East India Company, on the Subject of sending four of his Majesty's Regiments to India. 8vo. 6d. Debrett. London, 1788.*

In the multiplicity of temporary productions, this pamphlet has, by some means or other, escaped our notice, until the subject is now become antiquated. It contains a faithful account of the transaction mentioned in the title page. The conduct of the directors of the company

company, on that occasion, was doubtless highly justifiable; but the dispute was in a short time determined by the declaratory act.

ART. 30. *Public Improvement; or a Plan for making a convenient and handsome Communication between the Cities of London and Westminster.* By William Pickett. 4to. 2s. 6d. Bell. London.

The improvements here proposed are the suggestion of a worthy alderman of London, at present lord-mayor of the city. He has repeatedly urged his fellow-citizens to carry the plan into effect, but hitherto without success. Regardless, however, of the opposition he has already experienced, he continues his laudable endeavours for accomplishing the purpose; and is at much pains to shew, that the object he recommends would not only conduce greatly to embellishment and convenience, but likewise to the interest of the city.

ART. 31. *The Solution of the Quadrature of the Circle.* By Bernard Lucas. 4to. 1s. 6d. Gardner. London, 1788.

The quadrature of the circle is a problem which has exercised the ingenuity and learning of the most eminent mathematicians for many ages; and so fruitless have all their attempts proved, with regard to this grand desideratum, that the solution of it has been generally considered as beyond the utmost efforts of the human mind. Mr. Lucas, however, with a resolution that does him honour, and with a modesty which must exempt him from the charge of affecting any arrogant superiority, revives, in the present work, the opinion that this celebrated problem is yet not impracticable; and has, in fact, laid before the public what he thinks a complete solution of it. To examine the steps by which he proceeds in his enquiry, would be an undertaking which the variety of our literary avocations will not permit us to execute. We must therefore leave the task to those who can devote their time entirely to so important a research; and we should congratulate the scientific world on the success of our author's arduous labours, if it shall actually be found, upon a strict examination of his principles, that he has ascertained the real quadrature of the circle. Mr. Lucas would, in that case, be entitled to rank with the most distinguished mathematicians that ever lived; and might exclaim, with as much philosophical triumph as the renowned Archimedes, *Ευρηκα! Ευρηκα!*

ART. 32. *A Lecture on the Atmosphere of London, as read before a Public Society, June 14, 1788.* By Benjamin Taylor. 4to. 2s. Dilly. London. 1789.

We are informed that this lecture owes its origin to a contemplation of the benefits arising from the late improvement in the means of preserving the health of seamen on long voyages, and those likely to arise from the better construction and management of public prisons. The author describes, in a philosophical manner, the nature and effects of those causes which operate in the atmosphere of London; and he gives, in the preface, many useful hints for preventing, or correcting, whatever tends to contaminate the air of this great city, and likewise for rendering more general whatever might increase its salubrity.

The lecture contains no new facts, nor any extension of theory; but it affords a clear and rational view of the subject; though, indeed, almost equally applicable to the situation of any other large city, especially where the fuel is coal.

**ART. 33.** *Oratio ex Instituto Hon. Dom. Nathanielis Dom. Crowe. Habita in Teatro Oxon. A.D. MDCC LXXXVIII. a Gulielmo Crowe, LL.B. & Coll. Nov. Publico Universitatis Oratore.* 4to. 1s. Rivingtons. London, 1789.

It appears that this oration, the design of which is to commemorate the revolution in 1688, has met with the censure of different persons who were present when it was delivered on the theatre of the university of Oxford. Mr. Crowe being of opinion that their objections were occasioned by an imperfect comprehension of his conceptions in a fugitive discourse, determined on committing it to the press. Those, therefore, who criticised it, may now have an opportunity of examining it at more leisure, and deciding more maturely, either of its merits or defects. For our own part, we find in it nothing that can justly incur reprehension; nor, at the same time, any merit which demands particular applause. The oration is suitable to the occasion, and is composed in a style of mediocrity, neither derogatory, on one hand, to the abilities of the orator, nor, on the other, can add any thing to his fame.

#### DIVINITY.

**ART. 34.** *The Book of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies, as revised and proposed to the Use of the Protestant Episcopal Church, at a Convention of the said Church in the Independent States of North-America, held in Philadelphia, from September 27 to October 7, 1785.* 8vo. 3s. Debrett. London, 1789.

This is a *Book of Common-Prayer* accommodated to the church of the Independent States of North-America, upon the principles, in some degree, of our modern reformers. The daring spirit of innovation thus exemplified, pervades every part of our ancient and valuable liturgy. The lessons, the psalms, the collects, the calendar, the rubric, the tables, the creeds, the very doxology, and every item in the service of the Church of England, have undergone, in this publication, revision, correction, or mutilation. It is not for us to determine points on which good and great men have so long differed in opinion; but we cannot help remarking, that a solicitude to abridge the duties of religious worship, and to render them more light and easy, is not always the best proof of a pious and devout temper of mind.

**ART. 35.** *Sermons on Practical Subjects. By the late Rev. Henry Stebbing, D.D.* 8vo. 2 vols. 12s. Dilly. London, 1789.

The worthy author of these Sermons was highly esteemed, not only for his public and private virtues, but also for his abilities as a divine, and his easy and natural elocution as a preacher. He affected

feated the display of no popular talents. His voice was neither loud nor vehement. His manners, like his mind and his compositions, were calm and modest. He was obviously impressed with the weight and importance of the very solemn charge he undertook, and the serious business consigned to his care. He cultivated sincerity in his own life, and with great earnestness pressed the necessity of it on that of others. His discourses all breathed from the pulpit, and still breathe from the press, this lovely and interesting spirit. They consist of great variety: a few are doctrinal, but the most part are appropriated to explain, illustrate, and apply, the cardinal virtues of Christianity. Though his situation afforded him the best opportunities of acquiring the knowledge of the world, and though he must have frequently contemplated it, in all its forms, with peculiar advantage, it appears, from the principles and tendency of all he advances in these volumes, that he retained his integrity to the last; and that the experience of a long life spent in affluence, and in the midst of domestic comfort, instead of making him worse as it does but too many, made him in reality better. Every recommendation of holiness or moral and religious worth, came of course from him with peculiar dignity and weight. He felt the truth of what he urged. He could appeal to a life of virtue in its favour. His sermons were the natural images of what he was. They were digested and delivered in that simplicity which he preferred as well from principle as from taste. And they are now published in the same amiable and captivating garb which they always wore. In a well-written preface the son, with a duteous and becoming zeal, is the fond but modest eulogist of the father.

ART. 36. *Sermons and Discourses on several Occasions.* By George Keith, M. A. Minister of Keith-Hall and Kinkell, Aberdeenshire. 8vo. 5s. Evans. London, 1789.

In these Sermons the fastidious reader, who hunts only after novelty of sentiment, brilliancy of expression, and boldness of conception, will certainly be disappointed. He will, however, find what is much better, as well as more honourable, for the author, the doctrines and duties of the Christian life stated, explained, and enforced, with great sincerity and earnestness.

The subjects discussed in this volume are, The Character of Jesus Christ. The Religious Inquiry. Greatness of Mind. True Eloquence, or Paul preaching before Felix. False Eloquence, or Herod Agrippa haranguing the Jews. The Progress of Virtue and Happiness. The Progress of Vice and Misery. The Union of Prudence and Innocence. Abraham offering up Isaac. The Father and his two Sons, the Prodigal and his elder Brother.

Our author discourses on these topics in a manner the most likely to render them useful. His thoughts are solid and important, and for the most part originating in goodness of heart, are calculated to gain attention, and promote a spirit of seriousness and piety. He avoids all critical or polemical discussions, and applies himself exclusively to produce in his hearers honesty of heart and holiness of life.



**Art. 37.** *The Words of Christ, with Notes explanatory. To which is subjoined a Letter on the Importance of Salvation.* London, 1789. 5s. Cadell. 8vo.

We are rather surprized that some selection of this kind has not before been attempted. The sayings of most philosophers, whose talents and speeches made an impression among cotemporaries, especially Socrates, who, like our Saviour, committed nothing to writing have been carefully preserved and transmitted to posterity. The gospel historians were plain unlettered men, and by no means qualified to give celebrity by their genius or eloquence to the sayings of their Master. These, however, from that very circumstance, are more easily rescued from the unpolished materials with which they have always been incorporated. Even to the most illiterate, and under all the disadvantages of a translation, they possess such a charm as readily distinguishes them from those of the Evangelists. There is therefore much merit in this essay, though we think the selection and arrangement are both susceptible of still further improvement.

The explanatory notes are not many, and not of much consequence, though in some places the illustrations are apt enough. The letter on the *Importance of Salvation* contains nothing new, but is written with much seriousness, and will be read with satisfaction by every well disposed Christian.

**Art. 38.** *A Sermon preached before the Severn Humane Society, by the Rev. Thomas Stock, A. M.* 8vo. 1s. Cadell. London, 1789.

The design of this publication is to recommend this very useful society before the members of which it was delivered. It is the composition of a sensible modest man, who, though diffident of his own abilities, wants not for such as best becomes the pulpit. He is plain and rational, affects no where to shine, and never wanders from his subject.

**Art. 39.** *The Origin and Importance of Life; a Sermon preached at St. Giles's, Northampton, Sept. 13, 1789, and at the Parish Church of Carshalton in Surrey, for the Benefit of the Royal Humane Society, Oct. 25, 1789, by William Agutter, M. A.* 8vo. 1s. Chalklen. London, 1789.

This ingenious discourse is replete with piety and good sense. The author revives and indulges some peculiar notions concerning the constituent parts of human nature. His sincerity, however, and the important light in which the great prospects of religion appear to strike him, enable him to apply them with propriety. Even before the Humane Society, he considers the preservation of life, and all its blessings, as deriving their value only from the opportunities they afford of preparing for a better.

**Art. 40.** *A Discourse concerning the Resurrection of Bodies, tending to shew from the Writings of Heathens, Jews, and Christians, that there are Bodies called our own which will not be raised from the Dead, that there are Bodies properly called our own, which will be raised from the Dead. By what means the perfection and immortality of the Resurrection*

*urrection Bodies are to be obtained, and by whom effected.* By Philathos. 8vo. 2s. Davis.

The contents and drift of this discourse are set forth in the title page. It is so well written, that we know not for what reason the author declines avowing it. Anonymous publications are in our opinion excusable only where a name is unnecessary, where the subject may incur obloquy or injury, and where nothing in the character or situation of an author can either strengthen a weak argument, or weaken a strong one. The performance before us displays such powers of reasoning, and such acquaintance with antiquity, as would not disgrace our best theological writers. For our own parts we regret that so much genius, learning, and industry, are not bestowed on subjects of more general utility.

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*For the* **ENGLISH REVIEW.**

**NATIONAL AFFAIRS**

**For NOVEMBER, 1789.**

**THE DANGER OF OUR POLITICAL CONNECTIONS WITH SWEDEN AND PRUSSIA.**

**I**N our last number we affirmed that the Swedes kept a steady eye on the possession of Norway, and the Prussians on that of Livonia: but that Norway in the hands of Sweden, and Livonia in those of Prussia, would in the end annihilate the commerce of Denmark, and exclude Great Britain from that of the Baltic. These points we come now, according to our promise, to illustrate.

**ILLUSTRATION.**

The kingdoms of Sweden and Norway, like those of Spain and Portugal, forming one great Peninsula, seem destined by nature amidst the progress, or rather the vicissitudes of conquest, to acknowledge the sway of one sovereign. Accordingly, about the middle of the fourteenth century, they were united under the same crown by that SEMARIMIS of the north, MARGARET, who by policy and by arms became Queen of Denmark, Norway, and Sweden. The great spirit of Gustavus Vasa, the natural bravery and hardiness of the Swedes, and a strong barrier of mountains, happily concurred to restore the independence of the Swedish nation.

The Swedish monarchs, in their turn, have shewn the same spirit of conquest that animated the Danes and Norwegians in the fourteenth century: and the present king, by attempting to excite discontents and insurrections, and to form a party devoted

to his interests in the centre of Norway, has plainly discovered his views on that kingdom. At the same time that his agents were employed in exciting a spirit of revolt in Norway, he himself in person, as well as by letters, made the warmest and even the humblest protestations of respect and cordial attachment to the royal family, and the interests of Denmark. He even offered to the Prince of Denmark, on condition that the Danes would observe a perfect neutrality in the contest on which he was about enter with the Russians, to restore a maritime province that had formerly been wrested from the Danish empire by his predecessors on the throne of Sweden.

His object was, first to recover the provinces that had been severed from Sweden by the Russians; but peace being concluded with them, he would have fallen, as he trusted, in full force, and with a victorious army, on the peaceful and unprepared Danes; for which disputes concerning the frontier of that very province, which he insidiously proposed to cede, would have furnished a plausible pretext. But the Prince of Denmark, whose councils appear to be governed by a spirit of industry, vigilance, and prudence, rather than of warlike ambition, wisely replied, That his father, by whose authority he held a share in the administration of the government, did not desire any accession of territory; his only object being to improve and to diffuse knowledge, liberty, and equal laws, over what he already possessed:

The Swedish monarch, after this, is said to have thrown himself at the feet of his Britannic Majesty, and, with professions of unbounded deference and submission, to have implored his protection, while he endeavoured to recover the dominions of his ancestors from an overbearing power, equally the enemy of Great Britain and Sweden.

Thus Gustavus the Third of Sweden, unites address and intrigue with lofty ambition and warlike courage. It is reasonable, therefore, to conclude, that he will constantly pursue his favourite object, the reduction of Norway, according to varying circumstances, by open force or secret intrigue.

#### VIEWS OF PRUSSIA.

That the Prussians have views on the duchies of Courland and Livonia, will appear almost certain, when we reflect that the court of Berlin, one of the most enlightened in Europe, is abundantly sensible of the importance of commerce; that they want harbours, and that the late king, whose spirit still presides in the cabinet of his successor, always bent the course of his conquests towards navigable rivers and the Baltic. It is doubtless the object of Prussia, by arms, or by negotiation, to reduce, under his power, the whole Baltic shore from Dantzic to Revel, both inclusive. The present juncture of affairs will give that monarchy a favourable opportunity of pursuing this great object.

object. The party they have formed, and vigorously support, in Poland in opposition to the ~~Empress~~ of Russia, and the military preparations that are certainly on foot in every part of the Prussian dominions, may be considered as the commencement of a new flight, in which the black eagle will appear with honour and advantage, though probably it will be somewhat less various and sublime than in the war of seven years, transmitted to posterity by the pen of the unparalleled and immortal Frederick. What turns the balance of the parties will take that must be involved in the next general war, the embers of which already begin to be perceptible, cannot be foreseen by human penetration: But it is not probable that Sweden and Russia will be on one side: The Prussians, therefore, will have an option of the one or the other for their allies. If they join the Russians, Courland and Livonia may be exchanged for conquests to be made, or territories to be recovered and secured, through the aid and co-operation of Prussia in some other quarters. If, as present appearances indicate, they join the Swedes, Courland and Livonia may be added to the juvenile empire of Prussia by force of arms. And this will very probably happen if Great Britain and Holland are persuaded to take an open and active part in favour of the Prussians and the Swedes against the Danes and Russians.

Now, supposing Norway in the hands of the Swedes, and Livonia, or Livonia and Courland, in the hands of the Prussians, two great maritime powers would be formed, both of them adverse to the interests of Great Britain. The maritime strength and importance of Denmark depends more on Norway and the dependent islands, than on Denmark. The great northern ocean, from the nose of Norway to the most northerly point of that kingdom, is never frozen, like the Baltic; and the whole Norwegian coast is indented with safe and commodious harbours. The strength that this country, covered with forests, and whose hardy natives have been accustomed to maritime affairs from the earliest accounts we have of Scandinavia, it is easy to conceive. The fleets of Sweden, from the gulphs of Bothnia and Finland, round to the white sea, would give the law on all those extensive coasts. The trade of the British into the Baltic would be affected, and that with Archangel wholly at their mercy. The Swedes and the Prussians would become the great carriers of naval stores to all Europe. We might purchase naval stores as usual, but not import them in our own bottoms. The Swedish and Prussian navigation would be increased, and that of England, as well as Holland and Denmark, diminished. — And Denmark, stripped of Norway, would soon cease to be an independent state!

## ENGLAND AND HOLLAND.

Would it not be madness, therefore, in Great-Britain and Holland to be instrumental in aggrandising the Swedish and the Prussian marine at the expence of their own and that of the Danes and Russians? A superficial politician, indeed, may ask, Wherein does the folly consist of aggrandising the Swedish marine on the ruins of those of Russia and Denmark? We answer, first, that Denmark is not formidable, nor can she ever be formidable, either to Great-Britain or Holland, in the manner Sweden would prove if strengthened by the accession of Norway; and as Prussia would also be, with great inland resources, in the possession of the finest navigable rivers, and such ports as Dantzic, Riga, and Revel.

## RUSSIA.

Russia never can become a great maritime power, unless indeed, through impolicy or want of vigilance on the part of the European states, she should be suffered to extend her maritime coasts on the side of the Turkish territories. Her ships are held fast by the frost for half the year. Besides, the genius of the various nations that compose the vast and inland empire of Russia\* is not maritime. The Russians have a natural aversion to the sea. Their fleets are officered, and for the most part even manned, by foreigners. No nation ever made a figure at sea who did not possess extensive sea coasts, or who were not borne, and did not live, as it were, amidst water. This has been justly observed by Mr. Voltaire, who to this cause ascribes the uniform superiority of the British over the French fleets and seamen.

As the Russians never can, or at least never probably will, become formidable rivals to Great-Britain, so they might for ages be rendered useful and advantageous allies. The truth of this position is founded on a reciprocity of superfluities and wants on which it is unnecessary to expatiate. Russia might long be benefitted by the navigation, the wealth, and the general industry, of Britain; and Britain might long profit by furnishing various useful and elegant commodities to Russia, and taking in return her raw materials for ship-building, and a variety of other manufactures. This beneficial commerce would not be interrupted even by the desolations of war; for war, so ruinous to

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\* We do not, in this stage of the world, make any account, on this subject, of the shores of Siberia and Kamiscatska.

other countries, is rather of advantage to Russia. War, that first quickened, is still necessary to rouse, that vast body from listless ignorance and barbarism. Thus violent agriculture, which would reduce the fine mould of old and well-cultivated ground to a *caput mortuum*, is necessary to break the rugged soil of Russia, and open it to the influences of heaven. Russia [or the EMPRESS of Russia] is like the palm-tree, which flourishes the more the more it is trod on and pressed!

The British court, at the conclusion of the American war, being offended with the empress, fondly hoped to render Great-Britain independent on the Russians for naval stores, by means of the forests of Canada. The masts and planks of Canada are not to be compared with those of Livonia; and if they were, still it would be bad policy to abandon or to impair our commercial intercourse with Russia.

#### THE COMBINED ARMIES

Continue to gain ground on the Turkish empire; but

#### THE FLEMISH PATRIOTS

Have fairly unsheathed the sword against the emperor, and seem to have thrown away the scabbard. The event is doubtful; but what human being, interested in the cause of humanity, does not wish for success to their just and noble efforts!

#### ENGLAND

At this period enjoys uninterrupted peace and prosperity, and is revered by the powers of the world. Her disastrous situation at the conclusion of the American war did not promise so flourishing a change. And, to a reflecting mind, her present elevation, contrasted with her humiliation in 1783, looks as if fortune laughed at the wisdom of men, and took pleasure in producing events to mock all human prescience.

#### SCOTLAND

Partakes in the prosperity of her sister kingdom. The study of philosophy and the sciences pervade almost all ranks in that country, and have indeed become fashionable. Her own industry, and the good fortune of her sons from the East, have given to her unexpected wealth. Her capital is now adorned with palaces and the splendour of public edifices; arts and manufactures are at this day no novelty in Scotland, and have arrived at unexpected perfection. Even her political principles  
are



are not, as in former times, entirely subservient to the will of a minister. A virtuous opposition has arisen, which watches over the measures of administration with a jealous eye. And if ever any future period should require it, Great-Britain will not submit to the despotism of a tyrant without firm opposition from the sons of freedom on the north of the Tweed.

## IRELAND

Has every reason to remain not only satisfied but happy under the present order of affairs. Emancipated from the oppressive restrictions she long laboured under, which shackled the industry of her natives, and retained the country in poverty, she begins to raise up her head, and assume her proper rank in the British empire. If her commerce is promoted, her country cultivated, and the arts of peace introduced and persevered in, it is hard to determine to what an exalted pitch of prosperity Ireland may arrive.

## THE EMPIRE OF GREAT-BRITAIN

Has now reached a pinnacle of good fortune hitherto unexampled; and if a proper use is made of the opportunity, by an active, a wise, and a virtuous administration, her prosperity may long continue, and be handed down in vigor to a distant posterity.

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\* \* \* Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

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## E R R A T A.

Page 356, l. 7 from the bottom *dele* the comma after the word *light*.  
 Page 359, l. 3. for *yneumatic* read *pneumatic*.

THE  
ENGLISH REVIEW,

For DECEMBER 1789.

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ART. I. *Lectures on Education, read to a Society for promoting reasonable and humane Improvements in the Discipline and Instruction of Youth. By the Rev. David Williams. 8vo. 3 vols. 15s. boards. Bell. London, 1789.*

THAT a subject so interesting to man as the improvement of his moral state by the culture and direction of his talents and propensities, should draw forth an unwearied succession of endeavours to illustrate it with new arguments and fresh experiments, is a consequence both natural and advantageous. For how little soever particular plans and propositions may tend directly and intrinsically to promote the end in view, yet every new speculation that is laid before us, with some exceptions, of which we shall presently make mention, demonstrates that it is still an object of public care and solicitude, excites in the breasts of the community a general ardour for the cause, and gives a sort of fashion to sentiments that must, for the most part, terminate in some benefit to humanity, however capriciously directed by the defects of judgment, and the illusions of imagination. It is plain, however, that no collateral advantages can weigh against the injury resulting from any attempt to relax our motives to care and circumspection, by propagating absurd notions respecting the efficacy of unassisted nature, or a contrary persuasion of the incorrigible depravity of the human

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heart; nor ought we to regard without abhorrence any corrupt endeavours to loosen the foundations of morality by pretending to teach it separately from religion. Taking up the subject in a general view, it may be doubted whether any considerable improvements have obtained in our practice at this advanced period, in comparison of former ages, of ages less favoured by the influence of religion and philosophy.

These considerations lead us to conclude that some radical and universal defect must have entered into all our schemes and plans for this purpose, to disappoint the tendency of such an accumulation of excellent advice, that appeals to every man's experience, and is connected with every man's interest. The great advantages held out to us by many of these proposals must be felt by all, and none can deny the powerful recommendations to notice which most of them possess, if their parts be separately attended to; but when, with that avidity which is so natural to human reason, we aim at embracing the whole system, we find all our efforts to reduce it to practice attended with provoking disappointments, and followed by despair and mortification. Those particular parts which, when separately viewed, produced in our minds conviction and regard, when considered with a reference to the whole, put on an appearance of disproportion and deformity, we wonder at the strange deductions to which they are made subservient, and condemn ourselves for listening to propositions that are susceptible of such extravagant conclusions, and are capable of lending their aid to a system of opinions so contrary to common experience and common-sense. These consequences are, however, seldom imputable to the propositions which first gained our assent and approbation; they are artificially and imposingly attached to them by the ingenuity of the author, who, setting out perhaps with the upright intention of investigating truth, and promoting the good of mankind, no sooner gets sight of a system, however indistinct and remote, than every wish to elucidate the subject makes room for the vanity of raising himself to a sort of sovereign authority, and of stretching his laws and empire over some entire province in the regions of philosophy, where his fancy may exert an uncontrolled domination. There is another tribe of system-makers, whose errors are of deeper criminality, and more malignant and fatal in their origin and results; who live in perpetual hostility with their own understandings, their own interests, and their own repose, and sacrifice the sure and lasting enjoyment of honest fame and self-approbation, for the vain and perilous glory of paradoxical eminence and audacious singularity. Though the operation of this fatal propensity has, in no small degree, multiplied our labour and retarded our progress in our  
search

Search after physical truths, yet the firm opposition of sense and experience, together with the irresistible power of scientific deductions, have been nearly able to expel it from those parts of human knowledge. Its influence therefore, at present, is almost totally confined to metaphysics and morality. These provinces, however, thanks be to God, are not left to the mercy of such arrogant usurpers; a great and steady light is held out to us, sufficient to enable our reason to preserve itself untainted in its search after truth, by human vanity or human error. It has been, therefore, at all times, peculiarly the interest of these proud schemers to violate the sacred league that subsists between morals and religion, to burst asunder the bonds which united them, and, having once deprived morality of those great and awful sanctions by which it was explained and guarded, easily subject it to a mere human and fluctuating philosophy, and variously perplex and torture its principles to accommodate their various systems of gross infidelity or fastidious refinement.

When this spirit of system-making was once gone abroad, it was impossible for so inviting a field as education to remain long uninvaded. The fluctuating state of men's opinions concerning it, the multiplicity of objects it respected, the endless variety of ways by which the genius and faculties are to be drawn forth, according to the various constitution of his mind and predominancy of his passions, the mixt considerations that arise from taking into view the relations subsisting between the external and internal condition of a human being, the short insight we have into the nature of ideas and the progress of the mind; all these dark and intricate circumstances, which attend the theory of education, gave but too much room for visionaries of all complexions to refine and systematise to whatever degree the turn of their thoughts and principles might carry them. It stood equally exposed to the regardless fury and barbarous attacks of the licentious Mandeville, and the soft and seductive graces of the pensive Rousseau. At the head of system-makers in this branch of human inquiry, we place these opposite visionaries, diametrically opposite indeed in their premises, but conspiring in their conclusions to promote the same destructive ends. The one, with a strange and affected excess of romantic refinement, attempting to deprive the helpless nature of infancy of all correction and culture; the other, urging with desperate audacity the natural and inborn wickedness of man as a reason for withholding instruction for fear of increasing his power of doing evil. This proposes to postpone all culture as useless, when we are most open to impressions, and most undetermined in our course; and, because our dispositions are naturally corrupt,

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the other would advise to leave them to themselves, at the moment when they are most easily opposed and suppressed: the one would ruin the cause, like Fabius, by delay, the other carries desolation and slaughter before him with the sword of Marcellus. The injury therefore, which education and humanity suffer from such corrupt systems, can be compensated by no excellence or ingenuity displayed in particular parts of them; and there is no man, who is actuated by a sincere love of the species, but must look with indignation upon all those who value the possession of a dishonest fame above the great and common cause of truth and religion. The writings of Mandeville, indeed, if read at all, are read with contempt and abhorrence; Rousseau has still his votaries; and we fear that few of those who pretend to respect his system only in part, are in reality possessed of judgments severe enough to reject those seducing theories which give to his work an irresistible power of the imagination.

These observations will justify a conclusion that a principal cause of the ill success with which every scheme hitherto proposed for the improvement of our plans of education has been attended, has been the prevailing fondness for singularity and system, and the too little regard shewn to that almost boundless extent to which human life is diversified, and that vast variety of relations and attributes, natural and moral, through which the condition and wants of our nature are modified. For these reasons we think a few plain rules are best, which may keep in view the great and manifest duties of humanity, universally intelligible, universally practicable, divested of the parade of principles, and inculcating a simple and natural course of proceeding. When once we bring the subject into abstruse and metaphysical discussions we presently lose sight of practice and utility, and seek only how we may construct a system lofty and imposing, and appearing to be the result of deep researches into human nature.

After treating the systems of others with so little ceremony, the reader will admire our boldness in venturing to bring forward one of our own; in defiance, however, of those who would leave uninstructed nature to produce her fruits without cultivation; or those who contend that the imagination should alone be regarded in tender infancy; or those who, with greater plausibility, direct us to hold before it nothing but those pure and perfect forms of morality, such as it was taught in ancient schools, and furnished by man's unaided reason. In opposition to all these, we venture to propose that religion be made the great and leading object in the education of youth; that every instruction, as far as possible, be brought in aid of this greatest good to mankind; that on this every principle of morality be built,

built, every habit formed, and every opinion adjusted. Here we find a boundless scope for the natural and sprightly curiosities of childhood, an excellent exercise to their opening faculties, and a sufficient incitement to all the virtuous sensibilities and ardours of their minds. We consider religion as the sun in the system of education, the great and mighty dispenser of light and life to the whole, and capable, by its attractive power, of maintaining to every part its proper place and destination in the order of things. It is the pride of our reason, which delights in a false notion of independence, that has prevented us from profiting by the simple aid of religion; and hence have arisen all that refinement and perplexity in those parts of every system of education which respect morality. The cold propositions of ethics, arguments about the beauty of virtue and the fitness of moral obligations, can make but small impression on the feelings or understandings of children, and require a thousand artifices and expedients to enforce them. But the injunctions of religion are plain to the apprehensions, and interesting to the hearts, of youth; they make a strong appeal to their sensibilities, and demand those emotions of gratitude and admiration with which the bosoms of children are apt to overflow. Besides all which, they furnish a solution to every moral question that can arise in their minds, and are a safe guide in every critical case and anxious dilemma.

To give to religion its due and permanent effect on the mind is then the great art of education; and every effort is to be used to strengthen its influence till it grows into a deep and resolute habit, that no accidents or vicissitudes can in future dislodge. This habit, rightly called a second nature, is an excellent forerunner of reason; it is from noble and ingenuous prejudices formed by early use and instruction in the minds of children, that the reason insensibly receives a happy bias, and is pre-engaged on the side of truth and religion. Without attempting, therefore, to lay before the reader any speculations of our own, we will venture to propose this general rule: Let the great stress of education be laid on habit as the most active and universal principal of excellence or depravity\*. It is a principle that always gets the start of reason in every emergence and temptation of life; and when early engaged in the service of vice, it is that which gives our bad propensities that irresistible preponderancy which has induced some to arraign the

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\* There is not a quality or function of body or mind which does not feel the influence of this great law of animated nature.

*Payley's Principles of Philosophy*, p. 40.



justice of Providence for denying us a capacity to control the influence of our depraved appetites. But view it on the side of virtue, and we behold a firm and faithful ally that gives our reason the victory in most of her contests, and supports her in the moment of defeat and the extremity of despair \*. The sensibilities and affections of the mind are the immediate source of some of our noblest exertions; but their remote and mediate operations are at the bottom of all the greatest and most important acts of our lives, and how directly these are under the dominion of habit, every man's experience furnishes sufficient testimony. It necessarily follows then, that at the time when they maintain the greatest ascendancy in our breasts, and reason is proportionably feeble, our whole attention should be devoted to these busy and potent agents, every emotion should be industriously watched, every ominous burst of passion should be uniformly suppressed, while every benevolent emotion should be mellowed by use, and cherished by indulgence. From adopting these principles it is plain how much simplicity results to the art of education, how short and easy her rules are rendered, and in how great a degree we are enabled to dispense with those refined and complex schemes, those nice and arduous expedients, which, supposing them certain of success, require more leisure, more penetration, and more temper, than the common lot and common infirmity of man will suffer him to bring to the cause.

Thus have we endeavoured, by digressing a little from the ordinary track observed by reviewers, in as few words as possible, to assert to religion an important branch of her prerogative, of which many writers on education, some more audaciously than others, have attempted to deprive her; or to which they have irreverently forgotten to acknowledge her claims.

Our readers, however, are not to think that in the mean time we have forgotten the book before us; by thus laying down our own sentiments on the subject, we conceive ourselves privileged to use fewer words respecting the tendency of the author's performance, and are saved the trouble of dwelling long upon a work which we scruple not to call a weak and miserable production, equally destitute of elegance, fancy, and argument. Had the book so far deserved the notice of the public, by any particular and detached passages of value, as to demand at our hands a regular account of its plan and contents, the difficulty

\* 'I bless God heartily that I had the advantage of a religious education, which is an invaluable blessing; for even when I minded it least it still hung about me and gave me checks.'

*Lord Russell's Paper given to the Sheriff.*

of

of doing this would have been insuperable; since, after having given it all the attention which a sense of our duty could force from us, we were not able to carry away with us one general idea as to any point of importance in the methods of instructing youth. Of those experiments which the author had made upon the young gentlemen entrusted to his care, we think we comprehend enough to pronounce them visionary and affected in the highest degree. What we most admire is the extraordinary art the author possesses of writing mysteriously upon plain subjects. We must own that words are not flagrantly misapplied, or grammar outraged, in many places; and withal there is a solemnity and importance in the air he assumes, which at first interests us, and seduces us onward in the hope of being at length rewarded. Our patience, however, is soon worn out, and, upon casting our thoughts around for some hint on which they may repose, we see every where a barren prospect, and find that we are not wealthier, after all our travel and toil, by one solitary idea of worth and utility. Much, if we do not greatly mistake, very much would the author be obliged to that ingenious reader who could comment so successfully on his work as to attach the smallest meaning to many of his fine and solemn sentences, since to such a one he would be indebted for some information to which he had been an utter stranger. The titles which the author invents for his sections have seldom much relation to any matter contained in them. One of his chapters is entitled 'Schools, Images of Life.' The chapter treats of the duties of life, national characters, and the faulty conduct of parents and preceptors. The chapter that succeeds is called 'Explanation of the preceding Lecture.' Here we naturally suppose amends will be made us for our disappointment; it begins thus: 'In a former lecture I offered hints which may require explanation. The general purpose of education was described to be, the acquisition of knowledge, virtue, and happiness. But how are youth to be rendered intelligent and good? It has been the interest of superstition to spread clouds over the subject.' Here the old title, 'Schools, Images of Life,' is no more remembered than in the preceding chapter; neither does this lecture explain or allude to the subjects really treated of in the former lecture. Nor is it to be understood without an explanation of itself. From so much confusion and perplexity no good was to be expected; towards the end, therefore, of our journey, we behold, proceeding out of the gloom in which we are plunged, monstrous shapes of infidelity, and other strange chimeras moving before us without order or distinction; the gloom becomes deeper and deeper as we go on, till at length all things are mingled in mighty confusion. In other words, in the

three last lectures, to shew how qualified he is for the task of education, the *reverend* author furiously attacks religion itself, its duties, its promises, its professors, its ministers, its ceremonies, and its establishments; undertakes to prove that morality belongs to mathematics; that repentance has no grounds for hope; that devotion is adulation; that God has no moral attributes; and a number of other pleasantries equally modest, rational, and elevating. We will now produce to our readers a passage or two from this *useful* production that will serve to present many things to him in lights entirely new and surprizing:

‘Of all the sciences, moral philosophy is the most conducive to the great interest or happiness of mankind: my highest ambition is to afford some assistance in producing a condition of society where it may be unembarrassed by authority, and taught in the manner of algebra or geometry. If merchants could obtain powers to enjoin the calculations of arithmetic by pretended revelations, or to settle accounts by divine authority; what injustice, what iniquity would ensue? Why should priests have the privilege in morals? Because the imposture is more lucrative, or the injuries more complicated or detestable? No event, in my knowledge or imagination, would be attended with benefits so numerous, so useful to human society, as the emancipation of this science: and the crime for which I am arraigned, or the objection to my utility on all occasions, is an attempt to form an institution in its favour; to rescue it from the dishonour of being retailed or forced on the people after being tainted with the venom of superstition and fanaticism.

‘But if you respect not the pretensions of persons calling themselves divine, you should submit to the laws of the state?’

‘The friends of humanity and reason have forced from bigotry the equivocal acknowledgment, ‘that the thoughts of men should be free.’ I call it equivocal, because it is disputed and denied in its consequences or effects; and words, writings, and disquisitions, are cognisable by power. In the laws restraining the overt acts of liberty, moral philosophy was not included, because it was not supposed any man would have the hardiness to wrest it from the control of the church. That advantage I endeavoured to improve. I did not dispute the authenticity of any revelation, or the power of any church; but under a conviction that morality is the most useful of the sciences; perceiving, by the laws and customs of the country, it might be either blended with the dogmas of superstition and enjoined as matter of faith, or separated and taught on distinct and rational principles of persuasion, I thought it my duty to try the latter method. In that enterprise it was erroneously imagined I violated the laws; and I have reasons to think the violation would have been instantly punished; but I was sheltered by usages or provisions not intended for my accommodation.

‘I may be charged with inconsistency in the design; having often considered lectures or sermons as injudicious modes of forming principles. They are customary modes on subjects interesting to the community;

Community; and it may imply reproach or degradation, if moral philosophy should be refused the privilege.

‘Maxims publicly taught may be gradually insinuated into the laws, manners, or characters of nations. We are informed some peculiar advantages of the Chinese government are owing to the public encouragement of the study of morality, and the custom of advancing into civil offices men of letters, who govern by instructing the people. A court of justice is represented as a lecture-room, where the mandarin sustains the amiable character of moral instructor, and renders punishment, which is uncommon, the occasion of interesting and profitable lessons.

‘But under pretences of preaching the will of God, and teaching the duties of religion, seditious views and measures have been promoted,’ no doubt. Views so denominated have been promoted by mathematics and astronomy. All the laws relating to toleration, or to the avowal of opinions, even in England, are reproachful to reason and humanity.

‘Among boasted improvements in science, we have not admitted the obvious, indisputable truth, that principles are doubted or disbelieved when not submitted without scruple to examination and inquiry. Truths have been discarded on account of absurd precautions respecting their examination; as the elements of Euclid would be contemned or abhorred, if studied under formidable restrictions, or enjoined as necessary to salvation.’

‘If my opinion were honoured with the slightest notice, in constructing or amending political arrangements for a society tinged with superstition, I would ardently advise that ceremonies, bearing the denominations of religion, be subservient to morality, open to discussion, and removeable at the choice of every parish or congregation. In wise periods of antiquity they were separated.’

‘The common people, fixed in superstitious habits, no means are supposed deviseable to remove those habits, without risking the dissolution of government, or the confusion of general anarchy.

‘But these suppositions have been generally offered by statesmen or the clergy; and their judgment may be suspected from an interest in popular ignorance.’

‘It is impossible man should know more of the universal cause than that it impels or produces all principles; attempts to ascribe tributes, or to adorn it with epithets, are to be considered as ridiculous rather than criminal. The contemplation of principles in the general works of nature; the enumeration of them in a public service, without the admixture of adulatory absurdities, appears not only practicable, but highly useful, and even necessary, to persons habituated to connect morals with forms of religion. Such arranged enumerations, though of subjects generally deemed philosophical, would be easily comprehended by all orders of the people; whose oppressions or miseries are aggravated, under every form of government, by the mysteries and dogmas of incomprehensible religions.’

‘By publicly asserting or exercising the right of separating morality from the dogmas of particular religions, a lodgment was made on the strongest, the most important works of intolerance or intellectual tyranny.’

tyranny. Millions have wished its accomplishment, but no man would risk the danger. I risked it alone and unsupported. Those who followed, came or returned in safety and at pleasure; curious to view the acquisition, but generally insensible of its importance. That importance may not be understood until attempts be made to recover it; probably at the expence of blood.'

Now for the author's sentiments concerning the doctrine of repentance :

' Sorrow on being detected in the commission of crimes; sorrow on perceiving our errors have involved us in misery; have effects in atoning for vicious dispositions, similar to those of the gout or apoplexy in atoning for intemperance. They are punishments ordained by nature; we have the alternative, to abstain from the crime or submit to them. Nature knows no such doctrine as forgiveness. Men may and ought to forgive. God is immutable. Every crime has its punishment, without the possibility of interposition; and there is nothing in nature analogous to our idea of atonement.

' I do not offer these sentiments to alarm you. They may seem harsh to persons accustomed to consider God ' such a one as themselves.' They may appear otherwise to those who have rational views of moral arrangements and provisions.'

The letters he received upon the subject of his new liturgy, framed according to the principles laid down in this part of the work, we will also present in part to the reader, as a proof that we do not wish to deprive the author of the honour he thinks they confer upon him : we leave them to their natural effect on those who peruse them :

' Letter from M. de VOLTAIRE.

' SIR,

Ferney, 3d Feb. 1776.

' RETURNING home from mineral waters, I find the precious book you honour me with. I have perused it with the pleasure that a Rosucrucian would enjoy in reading the work of an adept. It is a great comfort to me, at the age of eighty-two years, to see the tolerance openly taught in your country, and the God of all mankind no more pent up in a narrow tract of land. That noble truth was worthy of your pen and of your tongue.

' I am, with all my heart, one of your followers, and of your admirers; and, with much respect,

' Your most humble, obedient servant,

' VOLTAIRE.'

Letter from M. TELLER, an eminent and learned Divine at  
Berlin.

REVEREND SIR,

I HAVE just now received your Liturgy, which you have pleased to present me; and I thank you for it in the most obliged manner. I was already, by way of the newspapers, informed of your purpose to establish a worship for universal believers of the Deity; and I am very glad to see this now performed, and the external form of devotion, according to your intention, very well executed. For it cannot be denied that the belief of the one Supreme Being, and the study of universal benevolence, are the most important articles of the well-understood Christian religion itself.

But I am now very desirous to know what approbation your worship has found in the public.

I send you, by this occasion, a specimen of like form of worship proposed by Mr. Basedow, at Dessau, in the principality of Anhalt. I wish that it may have your approbation, and that all your endeavours for promoting a reasonable religion may succeed.

I am, with great esteem,

Your most humble and obedient servant,

Berlin,

July 29, 1776.

TELLER.

Note from Mr. RASPE, a German Philosopher in London.

Mr. Bode, at Hamburgh, writes to me under the 30th of August:

I congratulate you on the good reception of your account of the German volcanos. I gave the copy which you sent me to Mr. Brydone, whom I met at Leipzig. It was an agreeable present to him. You must send me another copy. My hearty compliments to your good-natured and benevolent Samaritan Williams; and my thanks for his Liturgy. His name shall be known in Germany, and meet with that justice in our papers which his public spirit deserves. Basedow is expected here in a few days; and then more for you and Williams.

Give me leave to add to this what Mr. de Catt wrote me from Potzdam, under the 10th August:

Vous voila donc avec ces *braves Anglais*, et en connoissance avec Mr. Williams, qui par ce qu'il dit dans ses lettres et par ce qu'il écrit dans son ouvrage merite l'attachement et l'estime de ceux qui savent bien penser et bien écrire.

Yours,

Monday,

16 Aug. 1776,

R. RASPE.



We now take a hearty leave of this reverend gentleman, not without sorrow that so much time has been abused, and so little understanding so ill managed, and so ill husbanded. The bad health of which he complains, we receive in part as an excuse for the many petulancies into which he has been betrayed. As Reviewers we hope and trust our acquaintance will drop here. As members of the community we consider the desire expressed by the author, that those who like not his principles may pass his door without entering, as a punishment of no great account, since the hasty and violent manner of this philosopher might produce much inconvenience to those of his visitors who should presume to entertain opposite opinions.

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ART. II. *Accounts and Extracts of the Manuscripts in the Library of the King of France. Published under the Inspection of a Committee of the Royal Academy of Sciences at Paris. Translated from the French. 8vo. 2 vols. 12s. boards. Faulder, London, 1789.*

[ *Concluded from our Review of October.* ]

**B**URCHARD's Journal is followed by an account of a Greek Lexicon. By M. de Rochfort. The author of the account seems inclined to magnify the merit of this manuscript lexicon, which, in reality, so far as he has specified, contains nothing worthy of attention.

The next article is, An Historical Chain of Countries, Seas, and Fishes; with a Treatise of the Science of the Sphere; a Collection of different Works; and particularly of Two Voyages to India and China in the Ninth and Tenth Centuries. By M. de Guignes.—In the year 1718 a work was published by the Abbé Renaudot entitled 'Ancient Relations of India and China, by two Mahometan Travellers who went thither in the Ninth Century; translated from the Arabic, with Remarks on the principal Parts of these Relations.' The translator of the manuscript, with respect to what is related of the Chinese, endeavoured, in his remarks, to destroy the high idea which the missionaries have given us of the Chinese nation. Fathers Premau and Parennin thought themselves obliged to refute him; the former even pretending that the two Arabian travellers had never been in China. The learned in Europe have carried the severity of criticism still farther; for in England, Italy, and France, they have doubted the existence of the Arabian manuscript, and suspected it to be spurious. The Abbé Renaudot, in his preface, contented himself with saying, that the manuscript

was

was extracted from the library of M. le Comte de Segnelay, without marking either the title or the number; so that it could not be discovered in the king's library, whither the manuscripts of Colbert, alias Segnelay, have been transferred. And as the Abbé Renaudot had been detected in some chronological errors, the suspicion against him was increased. M. de Guignes, at the request of several learned men, sought a long while for this manuscript in the catalogue of the library; but without success. Stimulated, however, by farther applications from different quarters, he renewed his inquiries, and at last discovered the manuscript mentioned in the present article, and which has excited so many doubts among the learned. It was bought at Aleppo, and in 1673 placed in the library of Colbert.

The succeeding article is An Account of the Manuscript of Eschylus, in the King's Library. By M. Vauvilliers.—This manuscript is in quarto, on paper of the sixteenth century, and contains the Prometheus, the Seven at Thebes, and the Persians, without any deficiency. The author, whoever he was, makes Eschylus to be born at Elusina, in the fortieth olympiad; to fight at Marathon in the sixty-second, and at Salamine in the seventy-fifth; that is, he makes the poet live one hundred and fifty years. Yet he tells us afterwards that he died at the age of sixty-five; and concludes with informing us that he lived sixty-three years; though, according to Father Corsini, in his *Attic Fasti*, he was born in the sixty-third olympiad, at Decelia, and not at Elusina, and died in the seventy-eighth olympiad, at the age of fifty-nine years. The manuscript differs from the authority of others in a number of words; and, notwithstanding the errors abovementioned, affords some interesting variations. It is followed by an account of five other manuscripts of the same tragic poet; in which, however, we meet with little of any consequence.

The next article is An Account of an Autographical Chronicle of Bernard Iterius, Librarian to the Abby of Saint Martial of Limoges, in the Thirteenth Century. By M. de Brequigny.—This is another manuscript of very little importance, though M. de Brequigny endeavours to display it in the most advantageous light.

Then follows the Book of Counsels, by the Scheik Ferideddin Mohammed Ben Ibrakin alatter alnischabouri. By M. Silvester de Sacy.—This manuscript is a moral poem in Persian verse; comprising an abridgment of the moral and religious rules of the law of Mahomet. M. Silvester de Sacy esteems it a classical production, and proposes publishing a translation of it, accompanied with the Persian text.

The second volume begins with the Book of the Wandering Stars, containing the History of Egypt and Cairo. By M. Sylvester de Sacy. — The subjects contained in this manuscript are detailed at great length by M. Sylvester de Sacy, and indeed with a degree of precision that exceeds the importance of the work; though it must be acknowledged that, in several parts, the narrative is not uninteresting. The original history ends the first day of the year of the Hegira 1063, and of Christ 1652-3; but it has been continued to a later period by the copyist.

We next meet with Instructions given to Moreau de Wissant, Chamberlain; Peter Roger de Lyssac, Master of the Household of the Duke of Anjou; and Theobald Hocie, or Hocre, Secretary to the King, sent by Loys I. Duke of Anjou, to Henry King of Castile, respecting the Kingdoms of Majorca and Minorca, and the Counties of Roussillon and of Cerdagne, possessed by the King of Arragon; with the Answers of the King of Castile.

Relation of the Embassy of Arnold D'Espagne, Lord of Montesperan, Seneschalæ of Carcassone; Raymond Bernard le Flamenc and Jehan Forest, sent by Loys Duke of Anjou to Henry King of Castile, and John I. King of Portugal, touching the Kingdoms of Maillorque and of Minorca; in the Month of January 1377.

Relation of the Embassy of Migon de Rochefort, Lord de la Pomerade, and of William Gayan, Counsellors of the Duke of Anjou, to the Judge of Arborea, to conclude an Alliance with that Prince against the King of Arragon, in the Month of August, 1378.

These different negociations, all relative to the same objects, are so much the more worthy of attention as they appear to have been little known to historians; but they are not of sufficient importance to merit any particular detail.

The manuscript immediately following is, A Narrative of the Death of Richard II. King of England, in the Year 1399. By M. Gaillard. — This narrative appears to have been written by a person who was a contemporary, and an ocular witness to several of the facts which he mentions. The following account of Richard's domestic arrangements, before his departure for Ireland, appears, from its simplicity, to be genuine:

‘ He left his uncle, the Duke of York, lieutenant of the realm in his absence. Isabella of France, his wife, he recommended to him and Scroop, chancellor of the exchequer, to see that she and her people wanted nothing. And the king ordered a physician, one Master Pool, to take care of the queen as of himself; and gave orders to Philip la Vache, the queen's chamberlain, that Master Pool and the confessor were supreme guardians of the queen.

‘ He

‘ He then took these three persons to his closet, and, after having made them swear to speak the truth to what he should ask, ordered them to tell him whether they thought the Dame de Courcy, the queen’s governante, of whom he had apparently some suspicion, was good, accomplished, and prudent enough to be the guardian and mistress of such a personage as the queen of England.’ To this Philip la Vache and Master Pool replied, ‘ Right worthy Sire, the confessor knows foreign ladies better than we; let him speak what he thinks proper.’ The confessor begged the king to make Philip la Vache or Master Pool speak, as the lady might owe him a grudge for it.

‘ This was saying enough; and, being pressed anew by the king, they all three declared she was unworthy so noble an employ. The reasons they assign are very remarkable. ‘ She lives in greater splendour,’ say they, ‘ one thing with another, than the queen; for she has eighteen horses by your order, besides the livery of her husband, whenever she comes or goes; and keeps two or three goldsmiths, seven or eight embroiderers, two or three cutlers, and two or three furriers, as well as you and the queen; and she is also building a chapel that will cost fourteen hundred nobles; this, if she had remained in France, she would have dispensed with.’ The king gave orders that she should be sent back to France, and that all her debts should be paid. He put the Dame Mortimer in her place.

‘ The king and queen, before they separated, assisted at divine service together, with the canons of St. George. The king chanted a collect, then made his offering, and taking the queen in his arms, very amorously kissed her more than forty times, saying, in a sorrowful tone, ‘ Adieu, madam, think of me till we meet again;’ the queen began to weep, and said to the king, ‘ Alas! Sir, will you leave me here!’ At this the king’s eyes were full of tears, and he could scarce forbear weeping. The king and queen then took wine and spices together, standing at the door of the church, and afterwards the king stooped down, lifted the queen from the ground, and, holding her a long time in his arms, kissed her at least ten times, frequently repeating, ‘ Adieu, Madam, till we meet again.’ He then set her down, and kissed her three times more; and, by our lady, I never saw so great a lord make so great a feast, nor shew so much love for a lady, as king Richard did for the queen.’

Various accounts have been delivered by historians concerning the death of this unfortunate prince. The most general opinion is that he was starved; but the author of the manuscript confirms the report that he was assassinated by order of Henry. The transaction is thus related in the volume before us:

‘ A knight, named Peter d’Exton, or Exton, sent by King Henry, arrived at Pomfret-Castle, with seven other assassins. Richard was at table. Exton called the carver, and gave him orders, on the part of Henry, not to taste the meat served at Richard’s table, as he had been accustomed to do; ‘ For,’ said he, ‘ he will not eat much

‘ much more.’ Richard perceiving his carver omit this ceremony, ordered him to perform it. The carver fell on his knees, and alledged what Exton had commanded him on the part of Henry. Richard losing his patience, struck the carver with a knife that was on the table, saying, ‘ Go to the devil, thee and thy Lancaster.’ Exton came in at the noise, with his seven men armed. At this sight Richard pushed down the table, darted into the midst of the eight assassins, snatched a battle-axe from one of them, laid four of them dead at his feet, to the great terror of the others; when Exton, attacking him from behind, gave him a stroke on the head. With this he fell, ‘ crying to God for mercy; and Exton gave him another stroke on the head. Thus died the noble King Richard, without having confessed himself, which was much to be lamented.’

The article which succeeds in the order of arrangement, is *The History of the Reigns of Charles VII. and Louis XI.* By M. du Theil.—It is observeable that this manuscript, which is the production of Amelgard, has not once been cited by any modern historian. M. du Theil seems to have examined it with great attention, and to have carefully noted whatever in his author’s narrative appeared either new or different from the testimony of other writers. From the few passages of Amelgard’s work, in which he speaks of himself, we find that he was a contemporary of Charles VII. and Lewis XI.; that he had frequently the honour of being admitted to the former of these princes, and conversing familiarly with him; that he had cultivated the friendship of many persons of considerable rank, and worthy of credit, particularly Count Dunois; that, after the expulsion of the English, he was ordered by Charles VII. to revise the trial of the Maid of Orleans, and had composed a book on the examination of that iniquitous proceeding. The manuscript is in Latin; and M. du Theil informs us that the style is clear, elevated, and precise, though the language is not always pure. He describes the English King Henry as harranguing his army in the following words before the battle of Azincourt:

‘ Brave and dear companions, the hour is come that you must fight, not for glory and renown, but for life. The arrogance and cruelty of the French are well known. It is certain that if, through fear and cowardice, you suffer yourselves to be conquered, they will not spare a man of you, but will slay you like so many sheep. This will not be my fate, nor that of the princes of my blood; for the enemy will be more careful to preserve us, from the hopes of obtaining a large ransom, than they will be eager to destroy us. But you have no resource but in your courage; nor can you flatter yourselves that the thirst of gain will induce a nation that bears you the strongest and most inveterate hatred, to spare your lives. If then you think life preferable to death, remember, like heroes, the blood from which ye sprung, the glory and fame that the English have acquired in war, and fight like brave and valiant men for the preservation of your lives.’

Amelgard

Amelgard is evidently inclined to believe that the divine power influenced those events in which the Maid of Orleans was concerned, and that there was something supernatural in that historical phenomenon; but he leaves his readers at liberty to think as their information, judgment, and inclination, may lead them.

The next article is *An Account of a Swedish Manuscript.* By M. de Keralio.—This production, which is likewise historical, and in Latin, is of the seventeenth century. The author begins his chronicle at the reign of Eric I. and has finished it with that of Christian II. It is very defective in the early times, but more exact in the middle ages; at which period the author particularly distinguishes himself by a great regard for truth.

The manuscript which follows is *An Account of the Criminal Process against Robert of Artois, Count de Beaumont, Peer of France.* By M. del Averdy.—This process took place in the fourteenth century; it was for forgery; and the account of it appears to be faithfully detailed in the narrative.

The last article in the present volume is *The History of the Atabek Princes in Syria.* By M. de Guignes.—This is an Arabian manuscript; and the princes whose history it relates, are those who have reigned at Moussoul, in Mesopotamia, from the year 477 to 607 of the Hegira, and from 1034 to 1210 of the Christian epoch.

Such are the various manuscripts detailed in the two volumes which have now been the subject of our examination. We cannot assign them a very high degree of importance in the scale of literary productions; but at the same time we would not be understood to prejudge, by this remark, the hitherto undetermined merit of the numerous remaining collection in the French king's library. We know not what pearls may lie concealed in the yet unexplored mass of manuscripts, of different languages, nations, and ages. Even should knowledge receive but little increase, curiosity will still be gratified by a research of so liberal a nature; and we entertain the greater hope of success from the prosecution of the undertaking, as the gentlemen to whose care it is committed have discharged their important trust with so much honour to themselves, and so much satisfaction to the public.



ART. III. *Traëts in Controversy with Dr. Priestley upon the Historical Question of the Belief of the First Ages in our Lord's Divinity. Originally published in 1783, 1784, and 1786; now revised and augmented with a large Addition of Notes and Supplemental Disquisitions by the Author, Samuel Lord Bishop of St. David's. 8vo. 6s. 6d. Robson. London, 1789.*

**I**T were unnecessary to acquaint our polemical readers that these Traëts have been formerly published singly, and that the only original ones in the volume are some occasional notes and six supplemental disquisitions. The occurrences which gave rise to them as they severally appeared in their separate state, the gradual progress of the controversy between the learned prelate and his Unitarian antagonist, and his motives for revising, improving, and republishing them in their present form, are concisely and accurately detailed in a well-written preface.

His lordship enters not on the argument between Dr. Priestley and the Trinitarians, except occasionally and obliquely. The principal points to which he directs the attention of his readers, and where all his facts, proofs, and conclusions, are brought to bear, are the incompetency of the doctor to correct the opinions of the religious world; his ignorance in the matters on which he writes; his circuitous manner of reasoning; his recourse to broad, unqualified assertion; his defective evidence and vague conclusions; his incapacity for throwing any light on questions of ecclesiastical antiquity; the want of correctness and veracity, which every where discredits his narrative; and his offering no arguments but such as can persuade those only who are previously persuaded.

This controversy, it is well known, was occasioned by a critique on Dr. Priestley's *History of the Corruptions of Christianity*, delivered in a charge to the clergy of the archdeaconry of St. Alban's. Our venerable author thought it his duty, on an occasion where so many of the younger clergy were officially assembled, to expose an attempt evidently meant to unsettle the faith, and to break up the constitution of every religious establishment in Christendom. The challenge of Dr. Priestley to come forward on the doctrine in dispute, probably that the errors so rashly avowed might escape further detection, he repels and declines in these words:

‘ If the instances of mistake which I have alledged be few in number, yet if they are singly too considerable in size to be incident to a well-informed writer; if they betray a want of that general comprehension of your subject which might enable you to draw the  
true

true conclusion from the passages you cite; if they prove you incompetent in the very language of the writers from which your proofs should be drawn, unskilled in the philosophy whose doctrines you pretend to compare with the opinions of the church; a few clear instances of errors of this enormous size may release me from the task which you would impose upon me of canvassing every part of your argument, and of replying to every particular quotation. A writer, of whom it is once proved that he is ill informed upon his subject, hath no right to demand a further hearing. It is a fair presumption against the truth of his conclusion, be it what it may, that it cannot be right but by mere accident. To be right by accident will rarely happen to any man, in any subject; because in all subjects truth is single and error infinite.

Every competent judge of the matter at issue who reads the several tracts in this collection with care, will probably admit that his lordship's allegations are established. We notwithstanding cordially join in the following reflection, which does much honour to the heart that suggests it:

‘ It is a mortifying proof of the infirmity of the human mind, in the highest improvements of its faculties in the present life, that such fallacies in reasoning, such misconstructions of authorities, such distorted views of facts and opinions, should be found in the writings of a man, to whom, of all men of the present age, some branches of the experimental sciences are the most indebted.’

Much pains have been taken, by various of his opponents, to censure the temper and style which mark the author's mode of controversy. His manners are exhibited as starch and unaccommodating; because not accustomed to accede but from conviction. And that manliness with which he stands forward in defence of what appears to him to be truth very deeply injured, is ascribed to incorrigible obstinacy, the pertinacity of official situation, or to high-church principles. In repelling these calumnies the author makes such an apology for himself, and gives the *retort courtois* in so home a style, as well deserves the perusal and gratitude of every sincere friend both of church and state:

‘ Dr. Priestley,’ says his lordship, ‘ hath given free scope to the powers of his eloquence upon the subject of my pretended injustice to illustrious characters living and dead; if injustice may be committed by praise bestowed where it is unmerited, no less than by censure injuriously applied; Dr. Priestley may find it more difficult than I have done to refute the accusation. A character now lives not without its eminence, nor, I hope, without its moral worth, which Dr. Priestley seems to hold in excessive admiration; and upon which he is too apt to be lavish of his praise. Few who are acquainted with his writings will be at a loss to guess that the character I speak of is himself. As the analiser of elastic fluids, he will be long remembered; but he sometimes seems to claim respect as a good Christian and

and a *good subject*. If upon any branch of Christian duty my conscience be at perfect ease; the precept 'judge not' is that which, I trust, I have not transgressed. The motives by which one man is impelled are, for the most part, so imperfectly known to any other, that it seems to me cruel to suppose that the evil which appears in men's actions is always answered by an equal malignity in their minds. I have ever therefore held it dangerous and uncharitable to reason from the actions of men to their principles, and from my youth up have been averse to censorious judgment. But when men declare their motives and their principles, it were folly to affect to judge them more favourably than they judge themselves. I shall therefore not hesitate to say, that after a denial of our Lord's divinity, his preexistence, and the virtue of his atonement; after a denial, at last, of our Lord's plenary inspiration; after a declaration of implacable enmity to the constitution under which he lives; under which he enjoys the licence of saying what he lists, in a degree in which it never was enjoyed by the first citizens of the freest democracies; the goodness of his Christianity, and his merit as a subject, are topics upon which it may be indiscreet for the encomiast of Dr. Priestley to enlarge.'

Of Dr. Priestley's abilities we acknowledge ourselves to be sincere admirers, but inlist, at the same time, among those who have always regretted their misapplication to polemical theology. And we congratulate the lovers of our religious establishment upon a republication of the present work, well calculated to vindicate the honour of the Church of England, to repel that torrent of licentiousness which her enemies have long directed against her, and to check the propagation of what may be almost esteemed blasphemy.

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ART. IV. *Expostulatory Odes to a Great Duke and a Little Lord.*  
By Peter Pindar, Esq. 4to. 2s. 6d. stitched. Kearsley.  
London, 1789.

**I**N the present Odes Peter pretends to be in great fear for the consequences of his former publications. He alledges that the great duke and little lord, whom he paints so as not to be mistaken, are laying every scheme to seize him by the fangs of the law; in this he says they are much to blame, for that he is the quietest, most inoffensive person in the kingdom, and that he 'would not lose his liege for *twenty pound*.'—'O heavens!' says he,

————— 'can Jenkinson and Osborne long,  
Goes to the muse, to cut out Peter's tongue?  
Arm'd with the Jove-like thunders of the crown,  
To knock with these dread bolts a simple poet down.'

Yet,

Yet, amidst all this pretended fear, he is as satirical as formerly; like the flying Parthian, his apparent discomfiture is dangerous, his nerves are not unstrung, for he sends his arrows to the heart with as sure an aim as ever.

We have had such frequent opportunities of pointing out the characteristic qualities of this bard's muse, that we shall leave the lady at present to speak for herself. She thus addresses herself to the lords who, according to Peter, are meditating such dreadful things against him :

‘ O D E V.

- ‘ YOUR taunting voices now, my lords, I hear,  
And thus they grate the poet's loyal ear :
- ‘ Bard, we are both superior to thy lays——
- ‘ Deaf to thy censure, and despise thy praise.
  
- ‘ Know that our monarch lifts his head sublime,  
‘ Beyond the reach of groveling rhyme,  
‘ An Atlas hiding midst the thickest clouds ;
- ‘ Whilst thou, a beetle, doom'd to buzz below,
- ‘ In circles, envious rambling to and fro,  
‘ Survey'st the shining mist his head that shrouds.
  
- ‘ Thy rhymes, insulting kings with pigmy pride,  
‘ Are like the sea's mad waves that make a pother,
- ‘ Wild rushing on some promontory's side,  
‘ One noisy blockhead following another.
  
- ‘ The stately promontory seems to say,  
‘ Aspiring fools, go back again, go home :
- ‘ At once the shoulder'd bullies dash'd away,  
‘ Sink from his stately side in fruitless foam.
  
- ‘ Thou, with rascallions like thyself,  
‘ A poor opiniated elf,  
‘ Letting on kings thy pen licentious loose,  
‘ Art like an impudent lame goose,  
‘ Who, as the traveller calmly trots along,  
‘ Starts from amongst his flock, an ill-bred throng,  
‘ Waddling with pok'd-out neck, and voice so coarse,  
‘ As if to swallow up the man and horse ;  
‘ With rumpled feathers to the steed he steals,  
‘ And, like a coward, snaps him by the heels ;  
‘ Then to his gang with outstretch'd pinions hobbling,  
‘ The fool erect returns *Te Deum* gobbling,  
‘ And from each brother's greeting gullet draws  
‘ The mingled triumph of a coarse applause,  
‘ As if the trotting enemies were beaten,  
‘ And man and palfry kill'd and eaten.

422 *Exposulatory Odes to a Great Duke and a Little Lord.*

‘ Poor rogue! thou hast not got the trifling spirit  
‘ To own thy king e’er did one act of merit.’

My lords, with great submission to your sense,  
Giving the lie, yet hoping no offence;  
An act is his my heart with rapture hails——  
George gave the world the Prince of Wales;  
A prince, who, when he fills Old England’s throne,  
The virtues and fair science shall surround it;  
And, when he quits the sceptre, all shall own  
He left it as *unfollied* as he found it.’

We cannot approve of the following sentiment :

‘ Give me the youth who dares at times unbend,  
And scorning Moderation’s prude-like stare,  
Can to her teeth and to the world declare,  
Ebriety a merit with a friend.

When friendship draws the corks, and bids the dome  
With mirth and fallies of the soul resound;  
When friendship bids the bowl o’erflowing foam,  
Till morning eyes the board with plenty crown’d;  
Behold the virtues that sublimely soar,  
Instead of meanly damning, cry ‘ *Encore.*’

Repeated drunkenness is certainly not meritorious; and we hope that the *youth*, to whom the passage seems to be addressed, will never consider habitual ‘ ebriety’ as one of ‘ the VIRTUES ‘ that sublimely soar.’

We have again and again advised Peter to change the favourite subject of his song, but in vain; in this respect he is a most obstinate sinner; and, fearless for his neck, drives through thick and thin on his frisky hobby, without regarding the admonitions of sober Reviewers. It is with the voice of friendly warning that we put him in mind of the French proverb *tant va cruche à l’eau*.

ART. V. *Archæologia; or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Vol. VIII. 4to. 11. 1s. White. London, 1787.*

[ Continued. ]

‘ XI. *Mr. Willis on the Roman Portway.*’

THIS essay traces another road of the Romans in Hampshire, which had been already delineated in part by Taylor in his map, but is now pursued in its whole course through the county. There is much *local* information, in both these essays. But when Mr. Willis attempts to step beyond the *Rubicon* of his native province, and to commence general antiquary; he soon loses himself. He is naturally confused in his ideas. He becomes doubly confused, as he advances. Nor is his judgment good. Let us give a slight specimen of this. ‘ As the word ‘ *portu* denotes *the name of city,*’ what does this mean? ‘ from ‘ *portare* to carry the plough where gates were intended; so ‘ *portway* here might perhaps take the name, from uniting ‘ the six Roman cities here mentioned.’ The name is undoubtedly from *port*, a British word for a town; as *Port-reave*, *Port-meadow* at Oxford, &c. &c. But a feature worse than all this in the complexion of these essays, is an air of saucy insolence towards the late Dr. Stukeley. This is peculiarly assumed, we observe, by all the little and petty antiquaries of the time. With them it is becoming the fashion. The *dunces*, to use the language of Pope, are all up in arms against *genius*; and the *eagle* is hooted at by all the *owls* of antiquarianism.

‘ XII. *Mr. Willis’s Account of the Battles between Edmund Ironside and Canute.*’

Mr. Willis here ventures upon a higher field of inquiry. He assumes the historical antiquary, relies upon his local knowledge, and endeavours to fix the scene of some memorable engagements near the course of his portway. But we think him more unhappy than ever. We shall just shew this, and then dismiss him.

He objects to Dr. Stukeley’s supposition, of a camp called Tisbury Ring near Salisbury being Roman; because, forsooth! it is circular, and ‘ it is generally allowed that the camps of the ‘ Romans were angular, those of the Saxons and Danes circular.’ It may have been ‘ allowed,’ that the Roman camps are always circular; but it must have been, by the ignorant and the unthinking. And that Mr. Willis should here take it for



granted and certain, when he has a plain demonstration (as it were) before his eyes at the very moment, in the camp of Old Sarum, is very amazing.

In 1016 two battles were fought at *Pen* and at *Sceorstan*, between Canute and Edmund Ironside. The latter of these battles Mr. Willis fixes positively near Andover, relying on the authority of Polydore Virgil, who has written an account of it that is false in every particular. ‘He says, Canute marched from London, to attack Edmund in the west *near Andover*. The Portway runs *through Andover*,’ only *by* it in Taylor’s map, ‘to *Sarstan*,’ *Sarfan* in the map, ‘adjoining to Wayhill.’ A note adds, ‘Way-hill may be so called from its vicinity to the Portway. *Penton Grafton* is in this parish.’ The battle of *Sceorstan*, ‘according to Polydore, was fought *in loco plano*, not *far from Andover*, and probably in *Sarstan fields* near Wayhill. In proof that this was the spot on which the battle was fought, it is to be observed, that there is one large barrow at *Penton*, and about four more upon and on the edge of the hill, of which one is adjoining to *Sceorstan* or *Sarstan* field, all an open country, *in loco plano*. Canute may be supposed to have recruited his forces at Winchester; for in no long time after this defeat Polydore says, not far from the city (*viz. Old Sarum*, which Edmund had marched to relieve) he again offered battle, and *descended* to fight the English. This may be easily explained, that Canute had marched on the Roman road, and made *Tigbury Ring* his camp; from whence (*descendit*) he came down to fight the two succeeding days, *in the valley between his camp and Old Sarum*. The large barrow called *An-barrow*, situate near the *Bourne* river, on the opposite side from the camp, and near the city, was probably the place of action, and the burial-place of the 20,000 burnt bodies slain in the two battles.’ This is the most extraordinary instance, of falsified history and of reposing credulity, that the world perhaps has ever seen. All these facts of Polydore, are absolutely *fabricated* by him; and the writer, who could believe them to be true, deserved to be exposed by his simplicity. The whole history runs thus in reality. Edmund, says that most authentic of all our historians for the Danish period, Florence of Worcester, faced Canute, not at *Penton* or *Penton Grafton* near Andover in Wiltshire, as Mr. Willis seems to insinuate, and yet ventures not to say; but ‘in *Dorsetaniâ* occurrit, et in loco qui *Peonnum* vocatur, *juxta Gillingham*, congressus,’ &c. \*. Then he faced Canute again, not at *Sarstan* near Andover in West-Saxony;

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\* P. 385, edit. 1592.

but left West-Saxony, where the last battle was fought, crossed the Thames, and entered into *Huiccia*; ‘occurrit in *Wicciâ*, in ‘loco qui *Scearstan* nominatur\*.’ But where was *Wiccia*? Certainly to the north of the Thames. This river was the grand boundary at the time, between Mercia and West-Saxony; and *Wiccia* was a part of Mercia. This very year 1016, says Florence, ‘Rex Danorum Canutus, et perfidus Dux Edricus ‘Streona, cum multo equitatu *amnem Thamesim* (in loco qui ‘*Cricerlade* dicitur) *transeuntes*, ante Epiphaniâ Domini *Merciam* hostiliter intraverunt, et multas villas in *Warrewicanâ* ‘provinciâ populantes incenderunt†.’ But, as Florence subjoins in another place, ‘egregio *Merciorum* regi Welfario— ‘*Æthelredus* in regnum successit; cui *Hwicciorum* subregulus ‘*Osherus*,—*Hwicciam*, cui dignitate præsidebat regiâ, proprii ‘antistitis dignitate honorari sublimarique desiderans regimine,’ advised Ethelred to form *Mercia* into several bishopricks. Ethelred did so. ‘Et quia civitas *Wigornia*, tempore quo regnabant Britones vel Romani in *Britanniâ*, et tunc et *nunc* totius ‘*Hwicciæ*—metropolis extitit famosa, cathedram erexit pontificalem dignitater in eâ, parochiarum jam divisarum primam ‘constituens *Hwicciam*‡.’ *Wiccia* therefore comprehended all the ancient diocese of Worcester; all Gloucestershire east of the Severn, all Worcestershire except a small part to the north-west, and all Warwickshire south of the Avon, with the town of Warwick to the north§. The *Sceorstan* therefore can only be in the country of *Wicciâ*, as it was then constituted, and bounded by that great limit of Mercia on the south, the Thames; and cannot possibly be either in Wiltshire|| or in Hampshire, in any county south of the Thames. But did Canute, after this battle, march towards *Winchester*, and Edmund towards *Salisbury*, as Polydore Virgil affirms, and Mr. Willis believes? No! ‘Canutus e castris suos abire silentio iussit, et versus *Lundoniam* iter ‘arripiens, *ad naves* repedavit, ac non multò post *Lundoniam* ‘re-obseidit.’ Edmund ‘in *West-Saxoniam* revertitur,’ and, marching up to London, ‘*Lundonienses* cives ab obsidione— ‘liberavit, Danos ad suos naves fugavit¶.’ And Mr. Willis’s battles at Penton and Sarstan, at Tigbury Ring and at Salisbury, with his 20,000 men slain and burnt, vanish at once from the scene, like the ghosts of the night before the beams of the morning.

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\* Page 385.

† P. 383.

‡ P. 559.

§ Gibson’s Camden, c. 617. edit. 3d.

|| See an attempt to fix it in the north of Wiltshire, Gibson’s Camden, 102-103; opposed by 618, and here refuted.

¶ P. 386-387.

‘ XIII. *Observations on antient Spurs.* By Francis Grose, Esq.’

Though the exact origin of spurs is unknown, they must necessarily, says Mr. Grose, ‘ be nearly coeval with the art of riding on horseback.’ Mr. Grose shews accordingly, that the Romans had spurs, ‘ at least as early as the Augustan age.’ Yet ‘ for some reason not easy to discover’ [*it should be, not easy to be discovered*], ‘ among the many equestrian figures, that have survived the ravages of war, time, and weather, none of the riders are represented with spurs or any equivalent contrivance.’

‘ Montfaucon supposes that the antient spurs were small points of iron, fastened to a little plate of metal, fixed to the shoe on the side of the heel; for *such he has seen worn by the peasants in France*: and to such points he conceives that sentence in the Acts of the Apostles\* to allude, ‘ It is hard to kick against the pricks;’ the same as is used by Terence, who says ‘ *contra stimulum ne calces.*’ He also gives the delineation of an antient spur, consisting of a point fixed to an iron semicircle, contrived to hook upon the shoe.’ And this kind of spur, we are told, is found ‘ in many of our antient monuments.’ And, as Mr. Grose informs us more fully in another place, ‘ the equestrian figures in the great seals of *most of our kings and antient barons, from the conquest to the time of Edward III,* are represented with spurs consisting of only one point, somewhat resembling the gaffle with which fighting-cocks are armed.’

Then came the *rouelle* or wheel spur (so called from the revolution of its spicula about an axis), and ‘ evidently an after-thought or improvement.’ This ‘ was worn in common with’ the other, ‘ about the time of the conquest.’ But it was much superiour. ‘ If the point was broken or bent in the pryck spur, it became entirely useless; whereas, by the rotation of the wheel, the place was supplied with a succession of others, and the same motion prevented its injuring the horse.’ But the points of the rowell spur were made at last of an enormous length, even more enormous than we remember the late Sir Asheton Lever to have worn, in the coxcomb days of his youth. This we may see from one, ‘ which was discovered in digging the foundation for the obelisk on Barnet Common, Middlesex, erected in memory of the bloody battle fought on that spot between the houses of York and Lancaster; in which

‘ battle it is probable its owner fell, and was buried on the field of battle.’ And, in this, ‘ the length of the rowells from the centre to the point is *three inches*, of the neck of the spur on a strait [straight] line *four inches*,’ and the ‘ weight *ten ounces and a quarter*.’

Three plates of spurs accompany this description.

[ *To be continued.* ]

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ART. VI. *The American Hunter ; a Tale from Incidents which happened during the War with America. To which is annexed a Somersetshire Story.* 8vo. 2s. 6d. Kearsley. London, 1789.

WE have perused the performances in this volume with much satisfaction. They have no other mutual connexion than are directed to one great and good object, the duty incumbent on children to respect, with lasting tenderness and gratitude, the feelings and admonitions of their parents. This necessary lesson both the *Tale* and the *Story* are equally well calculated to impress on young and ductile minds.

The *American Hunter*, which is the title of the first, contains, in the narrow compass of an hundred pages, more tenderness and horror than we have lately found in works of a similar kind. The facts are few and simple, but sufficiently affecting. An officer decoys a young lady from an old aunt, with whom she was on a visit at Southampton ; marries her, carries her with him to America, and is there, after having two children, tempted by an uncle to abandon her, under the pretext that the marriage ceremony had not been regularly performed. The moment she is made acquainted with his treacherous resolution, by the offer of an annuity to her in his name, which she disdains to accept, she sallies forth in quest of some sea-port, that she may get back to her native country, but loses herself and the two babes in the woods. One of these dies with fatigue, and is afterwards devoured before her eyes by a hungry wolf, while the other, while she is asleep, is torn from her bosom by a bear. She awakes, misses the child, and becomes furious with grief and despair. The following scene is deeply wrought ; it exhibits the forlorn and distracted mother perishing in a storm. The labourers and peasantry of the adjacent parts, who often turn out to behold the tempest venting its rage on the tops of the mountains, are made the spectators of her awful catastrophe :

‘ The loud near thunder had aroused poor Fanny. It became very dark ; but through the black scene, amid the lightening’s bright incessant flashes was seen a poor distracted human figure passing  
and

and repassing on the mountain, in every attitude of distress and frenzy. Sometimes with arms extended, then on her knees, and again with clasped hands invoking her destiny. No sooner was it known on the mart than every eye was attentive, every glass out, to view the dreadful strife, till the storm pouring thicker around her, she became scarcely discernible but at intervals, and then only to those who had the best glasses. Now, cried an old sailor, she is sitting quite still on the very brink of the cliff, looking down to its bottom; but now she has turned her face, and is looking full at the cloud from whence the storm proceeds. The lightening flashes in her face, but she moves not! The whirlwind increased, and a heavy shower entirely hid her from their sight; when it abated again, they had a glimpse of her; it was the last! she was tumbling, dashing down the craggy side of the cliff!

This scene needs not the imagery of good and bad angels to heighten it. This would be a palpable defect in the composition; and it is seldom used to interrupt the current of our feelings. The other *Story* is of a more simple and tranquil nature. It is beautifully told, and has an agreeable issue. The incident and feeling in which it originates appear to us rather improbable; but the subsequent facts hang together by a thread which genius only could imagine. Here also are many touches of nature which go to the heart, and are more impressive than all the artificial eloquence in the world. What a pity the work should be so slovenly printed that the first page presents an errata large enough to damn the best book in the language.

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ART. VII. *A Treatise on the Diseases of Children, with General Directions for the Management of Infants from the Birth.* By Michael Underwood, M. D. Licentiate in Midwifery, of the Royal College of Physicians in London, and Physician to the British Lying-in Hospital. A New Edition, revised and enlarged. Small 8vo. 2 vols. 7s. sewed. Mathews. London, 1789.

DR. Underwood has treated more largely, and indeed more usefully, of the diseases of children, than any preceding writer on the subject. It is certain that this branch of medicine has hitherto remained too much uncultivated. The inability of young children to give any particular account of their complaints, must necessarily involve the diagnostics of their diseases in great obscurity; the consequence of which is, that physicians are obliged to form their opinions chiefly upon some general principles, supposed to predominate in the constitutions of Infants. In many disorders this summary mode of determination will

will lead to successful practice ; but it is by no means an universal guide to the cure of the diseases of children.

The present edition of this work is considerably enlarged, and enriched with many valuable improvements, which, as being scattered in various places, it would be difficult to specify. We shall, however, present our readers with an extract from the author's observations on eruptive complaints :

‘ The first I shall notice appears chiefly in teething children, very much resembles the measles, and has been sometimes mistaken for it. It is preceded by sickness at the stomach, but is attended with very little fever, though the rash continues very florid for three days, like the measles, but does not dry off in the manner of that disease. It requires nothing more than the shell powders, or sometimes the addition of a little nitre and compound powder of contrayerva, with a dose or two of rhubarb, or other gentle laxative, on the going off of the rash.

‘ An eruption still less frequently met with, appears sometimes after children have cut all their first teeth. I know not what name ought to be given to this kind of eruption, which breaks out in the form of round lumps, as large as middling-sized peas, very hard, with a very red base, and white at the top, as if they contained a little lymph.

‘ They come out suddenly, without previous sickness at the stomach, are not sore, disposed to itch, nor ever give any trouble, and are seldom seen but on parts that are usually uncovered, and are sometimes there in great numbers, resembling the distinct small-pox ; but are harder, more inflamed, and less purulent.

‘ Alarming, as well as unusual, as is this appearance, I believe the eruption is always perfectly harmless, if not repelled by cold or improper treatment ; and will dry away in three or four days ; nothing more being necessary than the little remedies directed for the former, and to keep the child within doors, if the weather be cold.

‘ An eruption of an appearance equally uncommon and analogous to the above, I have met with only in children of at least three or four years of age, and such as have also been affected with slight symptoms of scrofula ; though I have not seen it frequently enough to ascertain its being, in any degree, owing to that specific virus. It breaks out suddenly, covering at once the greater part of the body, but occasioning neither pain nor itching ; nor are children sick at the stomach, nor otherwise ill with it, though it lasts for two or three weeks.

‘ This eruption, therefore, like some others, is taken notice of chiefly for its singular appearance, which, though somewhat like the nettle-rash, is of a different figure, but may be pretty exactly conceived of by the little red lumps sometimes left by the small-pox, after they are turned, and also rubbed or picked off ; especially after the crystalline or watery species, and where the pustules have been pretty numerous.

‘ If



‘ If the first passages are at all disturbed, my attention is principally directed to them, otherwise to the state of the skin; and in this case, I have usually directed small doses of Dr. James’s powder, to be taken for a few nights at going to bed, and the polychrest salt and rhubarb occasionally, in the course of the day, with or without the addition of a little of the acitated water of ammonia.

‘ In the course of a few days the eruption puts on a darker colour, is less prominent, and begins to scale off in a branny scurf, somewhat like the measles: but should no such change take place, the vinum antimonii should be taken two or three times a-day; to which; if no amendment should soon be perceived, a few drops of the tinctura cantharidis may be added; a remedy often very efficacious in disorders of the skin; but should be administered with caution.

‘ Another rash, or rather eruption, takes place both in bowel complaints and in teething, and always appears to be beneficial. It consists of vesications on blisters of different sizes, resembling little scalds or burns, and continues for several days. They come out in different parts, but chiefly on the belly, ribs, and thighs; and contain a sharp lymph, which it may be prudent to let out by a puncture with a needle, especially from the larger ones. No medicine is necessary but such as the particular state of the bowels may call for, which usual abounds with acidity whenever there is much eruption on the skin.

‘ An eruption, vulgarly termed scorbutic, infesting the face and neck, and discharging a sharp ichor that excoriates wherever it runs, and difficult of cure by chemical alteratives, will often yield in a short time to the expressed juice of the sium aquaticum. From one to four or five table spoonsful may be given, mixed with one or more spoonsful of new milk, three time a day, according to the child’s age, and the state of its stomach; taking care at the same time to keep the bowels open by senna tea or other common laxative.

‘ I shall close this account with a description of an eruption that is singular enough, resembling very much the herpes or broad ring-worm, or the adust-col ured spots left on the face after an attack of St. Anthony’s fire. I have seen it in various parts, but I think only on such as are more or less liable to be fretted by some part of the infant’s dress, especially on the nates and contiguous parts covered by the clothes; where the blotches are always the broadest and most rank. Were it to appear no where else, it would seem to be occasioned by some sharpness of the urine and stools, as the skin has a very heated appearance, though the eruption, I believe, is not at all painful. It frequently breaks out before the period of teething, but the bowels are generally somewhat disordered, and the stools voided very green, or else become so very soon afterwards. This I take to be one of those eruptions occasioned by some bad quality of the breast-milk, as I have never met with it but in young infants whose nurses milk has been old, and has also contracted a very disagreeable taste. If that should not be the case, the rash will probably require nothing but the light absorbent medicine before mentioned, and to guard

guard against constipation. But if these means should not succeed in a short time, the nurse ought to be changed.

‘ In all the eruptive complaints of infants taking cold ought to be carefully avoided, and great caution be used in regard to all external applications, as well as keeping the belly open. If the child is sick at the stomach, a little magnesia, testaceous powders, or the compound powder of contrayerva joined with them, may be given now and then; or should the rash be hastily struck in, and the child be ill, it should be immediately put into a warm-bath, and afterwards take five or six grains of the aromatic confection, with or without a few drops of the wine of antimony, in simple mint water.

‘ Should any scabs become very dry and hard, which the crusta lactea will sometimes be, especially when they extend to the crown of the head, and seem to give pain, they may be touched with a little cream, or with oil of almonds mixed with a few drops of the water of kali; but not a large surface at a time. Or should they be very moist, and cause pain by sticking to the cap, they may be dusted with a little common powder, or with flowers of sulphur, and covered with a singed rag, but I should be very cautious of doing much more, as the suppression of any considerable eruption on the skin may occasion the worst effects, especially during the time of teething.’

Dr. Underwood, having intended the work for general use as well as for that of the faculty, has very properly either rejected all technical terms, or given an explanation of their meaning. In avoiding obscurity, he has, in some places, become perhaps too diffuse; but this, if it be a fault, is particularly pardonable in a treatise where utility, more than elegance of composition, is the object of the writer.

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ART. VIII. *Thoughts on the Seasons, &c. partly in the Scottish Dialect.* By David Davidson. 8vo. 4s. sewed. Murray. London, 1789.

THE author of ‘ Thoughts on the Seasons’ is an accurate observer of nature; his descriptions are not shreds and patches from former writers. But his predilection for the Scottish dialect, or rather for a strange mixture of Scotch and English, will prevent his ‘ Thoughts’ from being generally read. The object of every author is to be read, to be known, and to live in the public opinion; when therefore a writer so contrives that his readers must *necessarily* be few, he appears to us, in some measure, to have committed a literary suicide. Such, we are afraid, is the case of Mr. Davidson. He writes in a language which is no where spoken but by the *peasants* of his own country. We say peasants, for among persons in the smallest degree  
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above the lowest class much of the language of the *Thoughts* is not to be found, would not be understood, and is every day becoming more unintelligible. Mr. Davidson's literary offspring must therefore live, while it does live, in a very narrow circle, and its days must be few.

We have said that Mr. Davidson is an accurate observer of nature; but it is expected of a poet that, after he has observed with care and attention, he should select with taste. We think our author has not always done this; he appears rather to wish to give the whole of his thoughts and observations without selection, to blend the great and little, the serious and ludicrous, in one common mass. The following short extract will, to those who understand the language, be an example and confirmation of what we have said:

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Upo' the cliff,  
 Within a hallow craig where none dare go,  
 The eagle has his haunt—a royal nest—  
 Bequeath'd to him and his since time unken'd—  
 There to the beetling rock he hefts his prey,  
 Of lam or hare, ta'en frae the vale below.  
 Upo' the brow he sits, and round him deals  
 Unto his unfledg'd sons the fleshy feast—  
 Himself wi' penches staw'd, he dights his neb,  
 And to the sun, in drowsy mood, spreads out  
 His boozy tail.—Right o'er the steep he leans,  
 When his well-plenish'd king-hood voiding needs;  
 And, sploiting, strikes the stane his grany hit,  
 Wi' pistol screed, shot frae his gorlin doup.'

The *Thoughts on the Seasons* are written in blank verse, but the author has taken the liberty of introducing, in many places, humorous lyric compositions in rhyme, which have considerable merit in their way.

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**ART. IX.** *Instructions for cutting out Apparel for the Poor; principally intended for the Assistance of the Patronesses of Sunday Schools, and other charitable Institutions, but useful in all Families. Containing Patterns, Directions, and Calculations, whereby the most inexperienced may readily buy the Materials, cut out and value each Article of Clothing of every Size, without the least Difficulty, and with the greatest Exactness; with a Preface, containing a Plan for assisting the Parents of Poor Children belonging to Sunday Schools to clothe them; and other useful Observations. Published for the Benefit of the Sunday School Children at Hertingfordbury, in the County of Hertford; where the above Plan has been found to be the best Encouragement to the Parents*

*to send their Children to the Sunday School, and at the same Time the best Source of Employment for the Schools of Industry.* 8vo. 4s. 6d. boards. Walter. London, 1789.

**T**HE most superficial observer must admit that the bare office of alms-giving is of itself a very inconsiderable part of genuine charity. Besides the manner and time of performing these benevolencies, there are a number of little attentions, without which the greatest profusion will be either disregarded or misapplied. Among these, perhaps, few are so necessary as encouraging that laudable pride by which every individual is sensible how far his own consequence depends on his capacity of supporting himself and family by industry and usefulness. When once the mind is so far depraved as to lose a just sense of that humiliation a state of dependence brings with it, there is an end to all honest exertion. Poverty is no longer considered as an evil, and the only object is how to procure the necessaries of life on the easiest terms. How far the respectable institution, to whom the public is indebted for the work before us, has been attentive to these circumstances, the reader may judge by the following selections from the preface:

‘ The following little tract has been hastily compiled from a collection of memorandums made for private convenience, to save the trouble of repeated calculation and contrivance every time there was occasion to furnish any of the articles hereafter specified. Having been found of singular service to this purpose, and being much sought for by several friends, and others concerned in charitable institutions, however willingly and gladly a convenience of so trifling a nature was communicated, the transcribing and preparing the several heads of information was found to break in so much upon other necessary occupations and employments, that the idea presented itself of committing a few copies to the press, principally for the accommodation of friends; with which view, therefore, the materials were put into the present form. It afterwards occurred, that if a larger number should happen to be wanted, a profit might ensue from a sale of the remainder, which would increase the fund of the little establishments that first gave rise to the plan itself; and to which purpose any profit that may arise will be faithfully appropriated.

‘ The establishments abovementioned are, two Sunday Schools, and two Day Schools, or what are generally termed Schools of Industry. So much has been ably written in recommendation of these institutions, that inferior attempts would be useless. But the difficulty has been to devise a permanent inducement to parents to send their children to the former of these useful seminaries, without breaking in too much upon the funds subscribed for their establishment, by donations of money or clothing, which in the end have been found too often to defeat the salutary purpose for which they were

intended. The plan that is now submitted to the generous benefactors of the infant poor is, to appropriate a small part only of the Sunday school fund towards assisting the parents to clothe their children; and the assistance that has been found fully adequate to that purpose is, an allowance of one fourth part only of the price of every article of clothing at the prime cost of the materials after the same has been made up by the girls at the Day School, or School of Industry. This allowance, though at first sight it may appear to be an advantage of only 25 per cent. will, upon the lowest calculation, be found to produce a saving in fact of 50 per cent. and in some articles considerably more.

It is to be observed, however, that the above saving of 50 per cent. can only take place where there is a School of Industry upon a plan similar to that established in the parish of Hertingfordbury. At this School of Industry the materials for work are all found by the Sunday School fund. The parents are at the sole expence of teaching the children, viz. 3d. per week for each scholar; and the work, when finished, is brought home to the warehouse of the charity fund, to be purchased at the prime cost of the materials, deducting the allowance of one fourth before mentioned. The parents of the child or children working each article have the preference of buying it. The making of each article being gratis, may fairly be estimated at 15 per cent. which, added to 20 per cent. gained upon the purchase of the materials wholesale, makes 35 per cent. and the allowance of a fourth part of the price being nearly 20 per cent. more, makes altogether at least a saving of 50 per cent.

A condition annexed to this regulation is, that no parent can have the benefit of it whose child does not belong to the Sunday School, from whence three material advantages have been found to result: 1st. It induces the parents to permit, and even to be anxious for, their children to attend the Sunday School. 2dly. It materially assists the parents in providing their children with decent clothing, which removes the difficulty that has arisen in most places in respect of the appearance of the Sunday School children; and, instead of encouraging idleness, which, as has been before observed, is too often the case with donations of money or clothing, it is a spur to industry. A little money thus appropriated is of so extensive an assistance, that even if the above objection did not lie to partial benefactions of clothing to particular children, the same sum necessary to that purpose will be found of infinitely more benefit, if so applied, as will appear from the specimen here subjoined, which is with diffidence submitted to the consideration of those who at present assist the Sunday School Fund with such kind donations.'

By this specimen it appears that, for the expence of only eight guineas to the subscribers, the children of the Sunday School were clothed for one year, their parents with ease supplying three-fourths of the necessary sum, which, by the prudent management of the subscribers, was less than half what would have

have been paid, for the same things, in the common mode of purchasing.

‘ Lastly. It provides the Day School for the girls, or School of Industry, with constant materials for teaching them to work, which the poverty of most of the parents renders it impossible for them otherwise to have. As the great object with respect to the poorer sort of girls is to bring them up with the ability to make good servants, and useful mothers to families of their own, the regulation in the schools alluded to is not only to teach them knitting and plain-work, but to instruct them in the necessary article of mending their own things; for this purpose, and for the greater ease of the schoolmistress, a week is allotted to each employment, viz. one week for knitting, the next week for plain-work, and the third week the parents are directed to send the linen belonging to themselves and families to be mended and repaired: and the fourth week the children return to knitting again.’

We have next an account how very serviceable institutions of this kind may be made to poor lying-in women; but as the plan is not essentially different from many subscriptions already well supported, we shall omit that part of the preface to make room for the following, which shews how attentive the benevolent inhabitants of Hertingfordbury have shewn themselves to the proper mode, of making charity acceptable and useful:

‘ Since the foregoing pages were put together it occurred that the means so successfully practised of assisting the poor in the article of clothing, might occasionally, and in severe seasons, be applied towards the reduction of the heavy expence of provisions; accordingly, in the late severe frost, the several families in the parish of Hertingfordbury beforementioned, to the amount of eighty in number, were sent to, and inquiry made as to the quantity of bread each particular family consumed in a week. That being ascertained, and the price of bread and flour being at that time 7½d. per quartern loaf, they were given to understand that for every quartern loaf, or for every quartern of flour that they consumed, they would have an allowance of 2d. The greater part of the parish purchase flour and bake their own bread. The mode by which this charity was conducted is as follows: weekly tickets were made out, containing the name of every family, the number of quartern loaves or quarterns of flour each family consumed, and the deduction to be allowed on the respective quantities at the rate of 2d. per quartern; for instance, ‘ A.B. and family consume twelve quarterns per week; allow 2s.’ This done, notice was given to the different mealmen and bakers with whom each family dealt, to receive the above ticket, signed by the donor, as so much money on behalf of the person who brought it, with directions to send it to the donor as a check to be compared with the bill for the different allowances to each family. By this plan the poor of the parish were supplied for six weeks with bread at 5½d. per quartern loaf, and flour proportionably less, at the very small



expence of three guineas and an half per week; which sum would have been of little service amongst so many as eighty families, had it been distributed in loaves. This further advantage accrued, that, by means of the whole six weeks allowance being advanced at a time, most of the families were enabled to purchase a sack, or half a sack, of flour at once; in which quantity they bought it at the wholesale price, and thereby made an additional saving of nearly 20 per cent. The gratitude and thankfulness of the poor individuals thus relieved, is an additional proof how much preferable an assistance of this sort is to giving away so much bread, or meat, or broth; with the quality of, or with the manner of doing which, they are apt too often to be dissatisfied. How frequently has it been found that donations of bread, made of the most wholesome pure flour, have been neglected, and absolutely refused, by the poor from mere ignorance, because it was not what they call 'white bread.' So, in all probability, would this assistance have been rejected, if, instead of each family being left at liberty to purchase from their own baker or mealman, they had been directed to buy the flour or bread of one particular baker only, which certainly would have saved the donor a great deal of trouble; for whether from whim and caprice, or to whatever other cause owing, it is a fact, that, in the above parish, there are no less than fourteen different persons who furnish the respective families with flour and bread; it was necessary therefore to send to every one of those persons the notice above mentioned. But by indulging each family in the liberty to purchase of their own tradesman, all was harmony, gratitude, and content. The great secret of success in these respects seems to be a little attention to the particularities of the lower rank of people, and to make them feel, as little as possible, their own dependence in the obligation you confer upon them.

We have been less scrupulous of making these long extracts from the preface, because it is impossible to abridge the work itself. We can only describe it by saying that the most minute attention is paid to economy in every article of male and female dress; and the arrangement of every department is so well managed, that it is impossible but that all who are concerned in public institutions of this kind must find something by which they may improve their stock of knowledge.

That nothing may be wanting, there are thirteen plates annexed, containing patterns of every article described, and a scale to explain the necessary quantity of materials for each.

**ART. X.** *Redemption, a Poem in Five Books.* By Joseph Swain.  
8vo. 2s. 6d. boards. Mathews. London, 1789.

**I**F fiction be the soul of poetry, it is natural to wonder why poets will fix on subjects that will not admit of all the sportive elegance of Parnassus. In lyric verses a few happy similes and well-turned metaphors are all that is required; and we need not say how well some writers have succeeded in this species of sacred composition; but the epic muse requires more than these; and Milton himself was convinced that without machinery his work would dwindle into a mere theological disquisition. For with all our partiality to this sublime writer, we are forced to admit that, in the more didactic part of his poem, there is too much room for Pope's elegant little sarcasm,

‘ In quibbles angels and archangels join,  
And God the Father turns a school divine.’

Mr. De Coetlogon is, however, of a different opinion, and observes, in a prefatory recommendation to the work before us, that the smallest talent faithfully devoted to true religion, ought to be acknowledged with due estimation. We suppose Mr. De Coetlogon takes it for granted that this talent is properly as well as faithfully applied. As, however, most of our readers will not be satisfied with the sanction of such an opinion, and draw conclusions according to their sentiments of its author, we shall content ourselves with a few specimens of the work, and a short comment on them :

‘ Unable to suffice, and all misplac'd,  
The creatures now his lost affections share;  
His lost affections—once the blissful seat  
Of ev'ry heav'nly grace! where all that proves  
The great Jehovah holy, just, and good,  
Through the whole earth (his wide dominion then)  
Reflecting ev'ry feature of his God,  
Prov'd him a copy of his Maker's mind:  
For when complete from his Creator's hand  
In being and in bliss he first arose,  
Deep on his heart, in all their purity  
And vast extent, those precepts were engrav'd,  
Which afterward from Sinai's awful mount,  
In thunder utter'd, shook the stoutest hearts  
In Israel's camp, and made e'en Moses quake.  
God his benign creator then he lov'd  
With the full strength of all his faculties  
United, and his neighbour as himself:  
For well he knew that future seed from him

Should spring ; and that their happiness or woe  
 On him depended. If obedience firm,  
 And strict observance of Jehovah's will,  
 Mark'd and adorn'd, and through his spotless mind  
 And life conspicuous shone, his unborn sons  
 And daughters could from him no ill derive.  
 And sure his children's good he must regard,  
 While yet he lov'd himself ! but true self-love,  
 With love to God, and love to future seed,  
 All to the winds he gave ; and, by one act  
 Of black rebellion, from the seat supreme  
 Of his affections tore his Maker's throne,  
 Defac'd his lovely image from his mind ;  
 And, ev'ry letter of his glorious name  
 Quite blotting from his being, left a blank  
 For justice to fill up.—This all his seed  
 Which spread the wide world o'er from pole to pole,  
 Have sign'd and seal'd, each one with his own hand  
 His own name writing—' Enmity to God,  
 ' To sin and Satan a devoted slave :'  
 Not when at age, but by the earliest act  
 That human nature, from the helpless state  
 Of infancy immerging, could perform.'

For our parts we know of no such signature ; we hope we  
 have no enmity to God ; and we recollect to have conceived a  
 very early aversion to Satan.

' Behold the peace which like a river flow'd,  
 Pure as its fountain, from th' eternal throne,  
 Through ev'ry pow'r of man's exalted soul  
 Diffusing the tranquillity of heaven,  
 Stem'd in its course serene by the rude hand  
 And will rebellious of the man it blest !  
 Thus did our fire, intrusted with the bliss  
 Of all the millions of his race unborn,  
 Dash the full bowl into its native sea,  
 And roll a world in embryo with himself  
 In burning sands of self-tormenting sin :  
 Whence, as the fruit of this rebellious deed,  
 In every soul since then of woman born  
 (One soul excepted) sin despotic reigns  
 With an imperious, restless appetite,  
 Which, ever thirsting, never satisfied,  
 Sucks from forbidden fruit pernicious juice,  
 Which more inflames irregular desire,  
 And in desire irregular pursues  
 Objects unmeet, grown more impetuous  
 By the corrosive pang rebellion feels  
 When gall'd with disappointment's forked sting  
 Inverted on Investigation's eye.'

It is impossible to say what may be the situation of Mr. De Coetlogon and our author's soul, they best can judge for themselves; if it be as bad as here described, we most earnestly exhort them to a speedy repentance. As to the rest of the world, as far as our observation goes, we hope this frightful description is applicable to very few.

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ART. XI. *A Narrative of Four Journeys into the Country of the Hottentots and Caffraria, in the Years 1777, 1778, and 1779. Illustrated with a Map and Seventeen Copper-plates. By Lieutenant William Paterfon. 4to. 18s. boards. Johnson. London, 1789.*

THE first and second journeys being in a country for the most part described by other travellers, Mr. Paterfon has contented himself with giving little more than his journal. The notes contain a selection from other authors (whom Mr. Paterfon never omits to refer us to) of such observations on the customs and manners of the people as may make the narrative interesting to all descriptions of readers. What is added by our author, for the most part, is botanical, and a few other observations on natural history. In the third and fourth journeys our author visits Caffraria, a part unknown to Europeans. We shall pass over the difficulties our travellers met along the country by the southern coast of Africa, and transport our readers at once to Caffraria, of which we have the following description:

‘ After passing this extensive plain, we entered a wood about eight miles broad. In many places the trees were thinly scattered; in these openings we discovered numerous herds of buffaloes, which had not the least appearance of shyness; one of them we wounded. Soon after this we saw a herd of elephants, about eighty in number, which approached so near to us, that we could observe the length and thickness of their teeth. After leaving the wood we ascended a steep mountain, where we had a view of the Indian Ocean to the southward; and, to the northward, a hilly country covered with trees and evergreen shrubs, which extended about thirty miles. The prospect was bounded by a range of mountains called the Bamboo Berg, on which grows a species of bamboo. To the east we had a view of a pleasant country decorated with great variety of plants. The country is here well watered, and produces excellent pasture for cattle. Towards the evening of the seventh we observed a fire about ten miles to the eastward of us, upon the slope of a green hill. Our interpreter told us this was at a Caffre village. At sunset we discovered another much nearer, and saw several herds of cattle. About eight in the evening we met three of the Caffres, who were much surprised at our appearance, as we were certainly the first Europeans they

they had ever seen. They speedily returned and alarmed the whole village before we arrived; but, on our arrival, they received us kindly, brought us milk, and offered us a fat bullock, agreeably to their usual hospitable custom. This village consisted of about fifty houses, situate on the banks of a pleasant river, called in the Caffre language, Mugu Ranie; and it belongs to their chief. It contained about three hundred inhabitants, all of whom were servants or soldiers to their chief, who was likewise the proprietor of the numerous herds of cattle. These people subsist on the milk of their cows, and on game, not being allowed to kill any of their cattle. The men milk the cows, and the women take care of the gardens and corn.

‘ We were accompanied by all these people from one village to another, till we arrived at the place belonging to the person whom they denominate their chief or king. His habitation was situate on a pleasant river, called Becha Cum, or Milk River. Indeed, all their houses are built on the banks of rivers or streams; but there was no corn or garden near it. The chief had about an hundred cows, which supplied him and his household with milk. His family consisted of about twenty-two servants, who attended him wherever he went. On our arrival he seemed very shy, and kept at a great distance for about an hour, when a number of Caffres met and accompanied him to his house. He soon afterwards sent one of his servants to invite us thither. The first thing I presented him with was some beads, of which he freely accepted. I also offered him some of our tobacco; but he seemed to prefer his own, which was much lighter. He soon offered me a herd of fat bullocks in return; but I refused to take them, which seemed to affront him greatly, and he often repeated, ‘ What do you think of our country?’ After a few words between us, I accepted of one, which we immediately shot; this surprised all the spectators, who were about six hundred persons, few of them having ever seen a gun, or heard the report of one. We had a part of the bullock dressed, which I thought much superior to the beef near the Cape. The rest of the animal I distributed to the king and his servants. He still seemed displeased that I would accept of nothing more in return. I then asked him for some of their baskets, which he gave me, and also two of their lances or Hassagais, which they make with great ingenuity; but the construction of the baskets, which are made by their women, is much more surprising; they are composed of grass, and woven so closely that they are capable of holding any fluid. Khouta, the chief, intreated me to remain with him a few days; this, however, we did not consent to; but, after much persuasion, agreed to stay all night. In the afternoon I ranged the neighbouring woods in search of plants, and at night returned to my companion, who stayed at the Becha Cum. As the weather was hot, we chose to sleep in the woods rather than in any of the huts. During the night I observed that there were two guards placed on each side the door of the chief’s house, who were relieved about every two hours.

‘ On the ninth I proposed to proceed farther to the east, allured by the pleasantness of the country, and its affording variety of unknown plants;

plants; but found there was a river a little to the eastward of us, called by the natives the Kys Comma. We then determined to return the same way we came. The large palm, mentioned before, grows here in abundance, and is used for bread by the Caffres as well as the Hottentots. They take the pith of this plant, and, after collecting a sufficient quantity, let it lie for several days till it becomes a little sour; after this they bake it in an oven which is erected for the purpose. They also bake bread of their own corn, which is the same as the Guinea corn. But this grain is mostly used for making punch, called by some of them Pombie, which is strong and intoxicating. They make considerable use of a plant, called by the natives Plantains, which grows spontaneously on the banks of the rivers, and in the woods. The pods of this plant are triangular, and about the size of a prickly cucumber. I found none of them in flower, but several in fruit; the seed is about as large as a pea; and I believe it to be what Dr. Tunberg calls the *Helaconia Caffraria*.

The men among the Caffres are from five feet ten inches to six feet high, and well proportioned, and in general evince great courage in attacking lions, or any beasts of prey. This nation is now divided into two parties; to the northward are a number of them commanded by one Chatha Bea, or Tambushie, who has obtained the latter denomination from his mother, a woman of the tribe of Hottentots called Tambukies. This man was the son of a chief, called Pharoa, who died about three years before, and left two sons, Cha Cha Bea, and another named Dfirika, who claimed the supreme authority on account of his mother being of the Caffre nation. This occasioned a contest between the two brothers, in the course of which Cha Cha Bea was driven out of his territories, with a number of his adherents. The unfortunate chief travelled about an hundred miles to the northward of Khouta, where he now resides, and has entered into an alliance with the Boshmen Hottentots.

The colour of the Caffres is a jet black, their teeth white as ivory, and their eyes large. The clothing of both sexes is nearly the same, consisting entirely of the hides of oxen, which are as pliant as cloth. The men wear tails of different animals tied round their thighs, pieces of brass in their hair, and large ivory rings on their arms; they are also adorned with the hair of lions, and feathers fastened on their heads, with many other fantastical ornaments. When they are about nine years of age they undergo the operation of being circumcised, and afterwards wear a muzzle of leather which covers the extremity of the penis, and is suspended by a leathern thong from their middle. This covering is in general ornamented with beads and brass rings, which they purchase from the Hottentots for tobacco and Dacka. They are extremely fond of dogs, which they exchange for cattle; and to such a height do they carry this passion, that if one particularly pleases them, they will give two bullocks in exchange for it. Their whole exercise through the day is hunting, fighting, or dancing. They are expert in throwing their lances, and in time of war use shields made of the hides of oxen. The women are employed in the cultivation of their gardens and corn. They cultivate several vegetables, which are not indigenous to their country,  
such



such as tobacco, water-melons, a small sort of kidney-beans, and hemp, none of which I found growing spontaneously. The women make their baskets, and the mats which they sleep on. The men have great pride in their cattle; they cut their horns in such a way as to be able to turn them into any shape they please, and teach them to answer a whistle. Some of them use an instrument for this purpose similar to a Boshman's pipe. When they wish their cattle to return home, they go a little way from the house and blow this small instrument, which is made of ivory or bone, and so constructed as to be heard at a great distance, and in this manner bring all their cattle home without any difficulty. The soil of this country is a blackish loomy ground, and so extremely fertile that every vegetable substance, whether sown or planted, grows here with great luxuriance.

There are great variations in the climate; but I had no thermometer to observe the degrees of heat. It seldom rains except in the summer season, when it is accompanied with thunder and lightning. The country is, however, extremely well supplied with water, not only from the high land to the north, which furnishes abundance throughout the year, but from many fountains of excellent water, which are found in the woods. From what I observed of this country, I am induced to believe that it is greatly superior to any other known part of Africa.

The woods produce variety of arboreous plants, and some of a great size; they are inhabited by elephants, buffaloes, &c. There were also variety of beautiful birds and butterflies; but they were so shy that I was able only to preserve two birds of that country.

When we returned to our waggon on the ninth we were accompanied by the chief and about six hundred of his servants or soldiers, who followed us till noon, when we took leave of them. We then directed our course towards the Great Fish River, where we stayed all night.

The next morning we left our Hottentot, with a gun, as he was so much fatigued that he could not keep pace with us. Two days afterwards he overtook us, and on his way had shot two rhinoceroses, and brought part of the flesh with him, which proved good eating, being very young and tender.

Our readers will lament with us that we have no further account of a people hitherto unexplored by Europeans; and will probably be disappointed that Mr. Paterson's great desire to botanise should prevent his accepting of the king's invitation.

The author assures us, in his advertisement, that the reader is not presented with a romance under the title of a Book of Travels; that it would not have been difficult to have depicted an Arcadia in the deserts of Africa, or to have ascribed all the delicate refinement of the Athenians to the inhabitants of Caffraria; that it is scarcely an easier task to observe than invent. If we take our author rightly in the work he alludes to, we should suppose it much more difficult to observe than invent.

But

But while we are particularly averse to any deceptions that may be practised on us, where we have no means of arriving at truth, we hardly think it necessary to content ourselves with barely marking what occurs, without pushing our inquiries as far as possible, and suggesting our reasons for drawing further conclusions. Whoever expects to give an interesting account of a new people, must be enough interested to *spend a few days* with them, and not be fearful of losing an afternoon from a favourite pursuit, however scientific or laudable it may be.

In the account of the fourth journey we have an interesting description of the perseverance with which our travellers passed along the western coast of Africa as far north as between 28 and 29 degrees south latitude, spending nine days in crossing a dry, sultry desert, during which their cattle had only twice tasted water. What added much to this distress was the separation of part of their company; Mr. Pinar and three attendant Hottentots. These unfortunate people had travelled five days without sustenance of any kind, not excepting water. It may be easily supposed their condition and appearance were deplorable; but it must add to the surprise of some of our readers that the European, who had been accustomed to his stated daily meal, was less exhausted than the Africans, whom we might suppose habituated to long and repeated fasting. Whether this arose from a larger proportion of adipose substance, which, by absorption, served as support during the absence of food, we have no means of judging; but the fact is certainly well worth remarking. After this happy meeting, our travellers crossed the large river of the latitude we mentioned, and at the distance of about five miles northward, observed some native inhabitants, whom they with very great difficulty enticed to a conference:

‘ We continued,’ says our author, ‘ to follow their path, which brought us to their habitation; but we were still as unable to bring about any intercourse with them as before; for the whole family immediately betook themselves to flight, except a little dog, which seemed to be equally unacquainted with Europeans. Here we stayed some time, and examined their huts. In them we found several species of aromatic plants which they had been drying, and a few skins of seals. Their huts were much superior to those of the generality of Hottentots; they were loftier, and thatched with grass; and were furnished with stools made of the back-bones of the Grampus. Several species of fish were suspended from poles stuck into the ground. Having nothing about us which we thought would prove an acceptable present, Colonel Gordon cut the buttons from his coat, and deposited them among the aromatic plants which were drying. In the mean time we again observed these natives at the same place where we had first discovered them. We made every possible sign in order to allure them to us, and dispatched one of our Hottentots, who

who spoke to them, and assured them we had no evil intention. After some time, Colonel Gordon went to them, while I remained at their huts with the guns; and, after much persuasion, he induced them to return to their Kraal. They were eleven in number, and were the only natives who inhabited this part of the country. We inquired after other nations, but they could give us no account, except of the Nimiquas, whence we had just come. A Nimiqua woman who lived with them, was the only one of the company who knew any thing of Europeans. Though few in number, they were governed by a chief, whose name was Cout. The mode of living amongst these people was in the highest degree wretched; and they are apparently the dirtiest of all the Hottentot tribes. Their dress is composed of the skins of seals and jackalls, the flesh of which they eat. When it happens that a grampus is cast ashore, they remove their huts to the place, and subsist upon it as long as any part of it remains; and in this manner it sometimes affords them sustenance for half a year, though in a great measure decayed and putrified by the sun. They smear their skins with the oil or train; the odour of which is so powerful, that their approach may be perceived some time before they present themselves to the sight. They carry their water in the shells of Ostrich eggs, and the bladders of seals, which they shoot with bows. Their arrows are the same as those of all the other Hottentots.

After this we have an account of the return of the party as far south as the Sand River, along the shore of which they proceeded eastward for several miles, through a cultivated country of the small Nimiquas. Here the party separated, Colonel Gordon to the east, and Mr. Paterfon to the north, in search of the great Nimiqua land. In this journey he again crossed the Orange River, and at the extremity of his journey, which was about 28 degrees south latitude, had the good fortune to shoot the *Camelopardalis*, which makes so conspicuous a figure in Mr. Hunter's museum: the following is our author's description of this extraordinary quadruped:

	Feet	Inches
• The height of his natural position, from the hoof to the top of the horns	14	9
Ditto from the hoof to the shoulder	9	7 $\frac{1}{2}$
Ditto from the hind hoof to the rump	8	4 $\frac{1}{2}$
Length of the fore legs	5	7
Ditto of the hind legs	5	6 $\frac{1}{2}$
Ditto of the mane from the head to the shoulders	5	2 $\frac{1}{2}$
Ditto of the body from the shoulder to the rump	5	9
Circumference of the neck below	5	0
Ditto in the middle	2	10
Ditto at the head	2	1
Length of the neck	5	3
Ditto of the tail without the hair	2	9 $\frac{1}{2}$
Ditto with the hair	4	10 $\frac{1}{2}$
		Breadth

				Feet	Inches
Breadth of the hind hoof	-	-	-	0	5 $\frac{1}{2}$
Length of ditto	-	-	-	0	8 $\frac{1}{2}$
Ditto of the fore hoof,	-	-	-	0	8 $\frac{3}{4}$
Breadth of ditto	-	-	-	0	5 $\frac{1}{4}$
Length of the horns	-	-	-	1	0 $\frac{1}{2}$
Distance between ditto	-	-	-	0	3

Length of the hair of the mane from three to four inches, and of a reddish colour. These animals chiefly subsist upon the Mimosa, and wild Apricots. Their colour is in general reddish, or dark brown and white, and some of them black and white; they are cloven footed; have four teats; their tail resembles that of a bullock, but the hair of the tail is much stronger, and in general black; they have eight fore teeth below, but none above, and six grinders, or double teeth, on each side above and below; the tongue is rather pointed and rough; they have no footlock hoofs; they are not swift, but can continue a long chase before they stop, which may be the reason that few of them are shot. The ground is so sharp that a horse is in general lame before he can get within shot of them, which was the case with our horses, otherwise I should have preserved two perfect specimens of a male and female. It is difficult to distinguish them at any distance, from the length of their body, which, together with the length of their neck, gives them the appearance of a decayed tree.

Our author closes this journal with a curious description of the tree above mentioned, and of a species of Loxia, which cannot but be interesting to our readers:

In the course of this journey I have had frequent occasion to mention the Mimosas, which abound particularly in the Great Nimiqua Land; and I cannot close my journal without once more calling the reader's attention to a vegetable production, which must strike every traveller with astonishment; not only from its uncommon size, but from the different uses for which Nature seems to have intended it. It produces quantities of gum, which is considered by the natives as a peculiarly delicate species of food; the leaves and lower points of the branches seem to constitute the principal aliment of the Camelopardalis; and, from the extent of its boughs, and smoothness of the trunk, it affords a sufficient defence to a species of gregarious bird against the tribe of serpents, and other reptiles, which would otherwise destroy its eggs.

The method in which these birds usually fabricate their nests is highly curious. In that of which I have given a representation, there could be no less a number than from eight hundred to a thousand residing under the same roof. I call it a roof, because it perfectly resembles that of a thatched house, and the ridge forms an angle so acute and so smooth, projecting over the entrance of the nest below, that it is impossible for any reptile to approach them.

Their

• Their industry seems almost equal to that of the bee ; throughout the day they appear to be busily employed in carrying a fine species of grafs, which is the principal material they employ for the purpose of erecting this extraordinary work, as well as for additions and repairs. Though my short stay in the country was not sufficient to satisfy me by ocular proof that they added to their nest as they annually increased in numbers, still, from the many trees which I have seen borne down with the weight, and others which I have observed with their boughs completely covered over, it would appear that this really was the case ; when the tree, which is the support of this aëriel city, is obliged to give way to the increase of weight, it is obvious that they are no longer protected, and are under the necessity of rebuilding in other trees.

• One of these deserted nests I had the curiosity to break down, so as to inform myself of the internal structure of it, and found it equally ingenious with that of the external. There are many entrances, each of which forms a regular street, with nests on both sides, at about two inches distance from each other.

• The grafs with which they build is called the Boshman's grafs ; and I believe the seed of it to be their principal food ; though, on examining their nests, I found the wings and legs of different insects. From every appearance the nest, which I dissected, had been inhabited for many years ; and some parts of it were much more complete than others : this, therefore, I conceive nearly to amount to a proof that the animals added to it at different times, as they found necessary, from the increase of the family, or rather I should say, the nation or community.

These extracts will furnish our readers with some specimens of the many interesting and curious circumstances they may expect to meet with in this performance. Though we are ready to acknowledge we expected something more, yet this does not prevent our admitting that Mr. Paterson has added to the number of philosophical facts ; and that if he has been less minute in some inquiries, his caution not to mislead his readers by uncertain conjecture, and his integrity in relating only what he saw, entitle him to no inconsiderable praise.

ART. XII. *The Tour to York. A circumstantial Account of his Royal Highness the Prince of Wales's Visit to that City; with a Description and Engravings of the Gold Box presented to his Royal Highness by the Corporation thereof, Anno Domini 1789. To which is subjoined a Sketch of the superb Entertainment given at Wentworth-House; and a Poetical Address to the Royal Brothers, His Royal Highness, George, Prince of Wales, and His Royal Highness, Frederick, Duke of York. 4to. 2s. fewed. Robinsons, London. 1789.*

THIS is a touch on the other side of the question. In the 'Royal Tour' the *acid* predominates; but the 'Tour to York' is so overloaded with *sweets*, so mawkishly circumstantial, that it must sicken every reader. In the poetical address the *sweets* are as abundant as in the prose. Thus singeth John Parker, chaplain to the lord-mayor of York:

' Illustrious Wales! thy reverenc'd, much-lov'd name  
Stands foremost in the sacred lists of Fame;  
Where she's enroll'd each duteous, loving child,  
Whose sympathising, tender cares beguil'd  
The heavy sorrows of a suff'ring fire!  
The Saviour of the world did sure inspire  
Thy heav'nly conduct, so much like his own!  
And seldom seen so near an earthly throne!  
The wond'ring world stood gazing with surprise,  
And Britons, on reflection, idolise  
The pious, tender, filial heart that bled  
O'er dismal woes—pour'd on his royal father's head!  
This gleam, this sparkling ray of richest light,  
Shot thro' the gloom, and cheer'd their longing sight;  
A joyful portent that (should Fate remove  
His father to a diadem above)  
This second sovereign of the British line  
Would prove another glorious Constantine !'

Reader, dost thou understand all this? we do not. How comes the Prince of Wales's 'name' to be 'she?' Or what resemblance is there between the conduct of his royal highness, when 'beguiling the heavy sorrows of a *suffering fire*,' and that of the 'Saviour of the world?' *He* had no *suffering fire*. Mr. Parker goes on to say that the 'pious, tender, filial heart' of the Prince of Wales was a 'joyful portent' of his becoming a glorious Constantine. The poet is here unhappy in his choice of an exemplar. Domestic tenderness was not the characteristic of this emperor; it was said of him, '*qu'il aimoit à faire maison nette*,' that he liked to make a clear house. He compelled his father-in-law to hang himself, strangled his brother-in-law, put  
to



to death his nephew, beheaded his eldest son, and smothered his wife in a bath. We suspect the author to be in the state he first describes, 'confus'd my wand'ring brain!'

In his address to the Duke of York he says,

• Blest be the guardian angel's trembling hand,  
That turn'd aside, by heaven's divine command,  
The whizzing ball, charg'd with thy death, O York!  
By sanguinary Lenox!—murd'rous work!

We had intended to have given more of this address, but it is *murderous work* indeed! and so we will have nothing more to do with it.

**ART. XIII.** *A General System of Chemistry, theoretical and practical, digested and arranged with a particular View to its Application to the Arts. Taken chiefly from the German of M. Weigleb. By G. R. Hopson, M. D. 4to. 11. 7s. boards. Robinsons. London, 1789.*

[ Concluded. ]

**A**S the early principles which men imbibe and first set out with in pursuit of any science, tend materially to obstruct or facilitate their progress in it; we considered it as a duty incumbent upon us to be more particular and minute on that account in our review of the introductory or elementary part of this work. Having before led our readers through a rugged and obscure path, a more spacious and fruitful field now opens itself to our view. The second part of this work is called *mixed*, or *applied chemistry*, and comprehends upwards of three-fifths of the whole. This again is divided into *technical*, *economical*, and *pharmaceutical*, and lastly *physical* or *philosophical chemistry*. The first chapter of this last division is the editor's, as well as the general arrangement of the whole.

*Technical chemistry* is arranged under different heads or chapters, and subdivided into *halurgy*, *lythurgy*, *hyalurgy*, *metallurgy*, *zymotechny*, *phlogurgy*, and lastly, such operations as have for their object the *changing of the surface of bodies*.

In the first chapter, called *halurgy*, or the operations performed upon salts, an historical account of the different saline bodies is given. The method of preparing the different acids and alkalis, and the compounds resulting from their union to each other, is well described. The effects of the different acids upon the metals and the salts resulting from them, is also very accurately and copiously treated of.

The

The second chapter comprehends *lythurgy*, or the operations performed upon *earths* and *stones*. The application of these to the formations of cements or mortar, we fancy will by no means be approved of by those who are acquainted with Dr. Higgins's treatise on *calcareous cement*; which is probably the best that has hitherto appeared on the subject.

*Hyalurgy*, or the *chemistry glass*, as the author calls it, is the subject of the third chapter. In this the general principles of vitrification is pretty accurately detailed, although we here and there meet with a few errors, some of which the following quotation will serve to point out: 'Each metal,' says our author, 'tinges glass of a particular colour. *Manganese* colours glass red; *cobalt* imparts to glass a blue colour; *arsenic* gives it no particular colour, but is, in other respects, an useful substance for vitrifying various earths, and making the glass clear, and remains pretty strongly united to it and fixed by it. *Nickel* produces a green; *regulus* of antimony and *bismuth* a yellow colour; *iron* sometimes a green, at others a blue, red; or black colour; *lead* a yellow; *tin* a milk white, and sometimes a hyacinthine colour; *copper* sometimes a green, at others a blue or a brownish red; *silver* a yellow, and *gold* a purple or violet colour.'

Now *manganese* does not impart to glass a red colour, as our author asserts, but rather a *violet*; nor does *gold* impart to glass a violet but a *red* colour. Though *arsenic* may be said to impart no colour to glass, yet it frequently renders it white and opaque. The pure calx of iron renders glass rather of a deepish yellow red, and, if a large quantity of iron be used, it will render it black.

*Metallurgic* chemistry is treated of in the fourth chapter. Here the art of *assaying*, *roasting*, *parting*, and *smelting*, is treated of very judiciously, as well as extensively. The calcination of the different metals is likewise accounted for; but we think the author's reasoning very fallacious, which the following quotation will testify:

'The changes,' says he, 'which the metals undergo by the bare action of the fire, depend partly upon the subtraction of a portion of their phlogiston, when they are of such a nature as to be capable of parting with it; but, on the other hand, it may also be discovered from other properties that these changes may proceed from the matter of fire combined with them, where no loss of phlogiston can be alledged. Upon this seems to depend the solubility, corrosiveness, colour, and increase of weight of mercurius precipitatus per se, or calcined mercury, which therefore perfectly recovers its metallic appearance from volatile alkali only; and, on the other hand, imparts causticity to this salt. I have elsewhere shewn the improbability of

the assertions of some chemists, that these changes are derived from the accession of air during the calcination. That various calces emit air during their reduction, cannot be admitted as a proof, as this may for the most part proceed from the reducing substances, which, without any such assistance, yield air of themselves; and indeed these calces are commonly dissolved without great effervescence, and besides attract air from other bodies, and consequently have not this property, which yet they ought to have, on the improbable supposition of any accession of air having taken place. Might not the air, attracted by calcined mercury and lead, be derived from a small portion of these metals actually destroyed by the fire? The following circumstance at least ought to be considered, that the same weight is never obtained in any metal as it had before calcination.

The editor, in a note, endeavours to correct this doctrine of the author's:

'The increase of weight in metals,' says he, 'that are calcined, evidently proceeds from the absorption of air that takes place in them, either from their parting with their phlogiston, in a certain degree of heat, in exchange for this substance, as in *combustion*; or in consequence of their decomposing *water*, and thus generating inflammable gas; or acids, and thus generating nitrous gas, sulphur, sulphureous gas, &c. The corrosive property and causticity of metallic calces proceed, as M. Berthollet has shewn in the *Mem. de Fr. Acad. des Sc.* 1780. from their attraction to phlogiston. The other properties above mentioned have not as yet been satisfactorily accounted for, either upon M. Wiegleb's or any other system.'

It may not be improper here to observe that the author's idea of phlogiston is, that it is composed of fire and the gravitating matter of inflammable air. The editor considers phlogiston to be fire only. Thus he explains every thing on the same principle with the antiphlogistians, excepting that he calls phlogiston what they call fire; and by changing the term he claims originality, and supposes he has advanced a new doctrine. That fire is attached and united to almost all bodies, and that it is wholly or in part disengaged during the more intimate union of those bodies to each other (excepting the compound, which scarcely ever happens when a real chemical union takes place, should attract fire more forcibly, and in greater quantities, than its constituent principles separately), is what must be allowed by every experienced chemist. But are we to call this phlogiston? However, if Dr. Hopson likes to call fire phlogiston, we have no objection against it, unless that it may tend to confuse the chemical student. According to Dr. Hopson, therefore, all bodies contain phlogiston, if fire be such. Now, dephlogisticated air is universally allowed to contain more fire than any other air, and will of course, according to his idea, contain phlogiston; nay,  
even

even nitre itself by this means is made to contain more phlogiston than liver of sulphur or charcoal. So far Dr. Hopson and the antiphlogistians are found to differ in theory. But the doctor endeavours to account for the matter of fire itself, and positively asserts that it is composed of *heat and light*. Thus far he outstrips the antiphlogistians in philosophy, for they have not as yet endeavoured or presumed to account for the constituent principles of fire. However this idea of fire has been entertained by many long before Dr. Hopson, and even now by persons who never heard of his *Essay on Fire*. But we can see very little merit to be claimed either by the doctor or any other man for this supposed discovery, which is so truly hypothetical and chimerical. It is very much to be lamented that so excellent a science as chemistry should be so much embarrassed and obscured by so many whimsical and fanciful theories. The truth of every doctrine is to be ascertained by the universality of its application, and the general connexion and agreement of all its parts. That doctrine must be erroneous that leaves out a single link, or fails in explaining even one phenomenon, as the great Newton has long since observed.

*Zimolichmy*, or the chemistry of *fermenting* bodies, is the subject of the fifth chapter. This certainly merits the reader's attention. As a specimen, we have selected the following quotation.

The *restoration* of pricked, and the melioration of sour wines, is effected in the same manner as a *poor and watery wine* is changed into a good spirituous and strong-bodied liquor. The cause of these defects lies in the proportion of the natural constituent parts of the whole mixed; in consequence of which, the aqueous and acid part predominating either naturally or through neglect, the wines are deficient in genuine spirit. To remedy these defects of the inferior sorts of wines, and to raise the liquor to the standard of the more generous wines, either the part which is deficient must be restored by art, or that which is redundant abstracted. With a view to the former object, they must be charged with a larger portion of a homogeneous saccharino mucilaginous substance, in which a considerable quantity of vinous spirit is contained in a latent state; and with which it must be made to ferment afresh; in consequence of which a different proportion of their constituent parts is produced. This end is attained in the following manner: First, ten pounds of lump sugar, broken into small pieces, and fifteen of fresh Spanish raisins, without either stalks or stones, are put into a clean and sweet cask; upon which the cask is filled about three quarters full with wine, and the bung is put in very slightly. During the first five days the cask is shaken twice a day, and, in order to promote the fermentation of the liquor, sixty drops of spirit of vitriol, and one hundred drops of a solution of salt of tartar in water, are added to it, each separately, care being taken, however, after the addition of the former ingredients,

dients, to shake the cask well before the latter is poured in. If, after ten or twelve days are elapsed, the wine does not begin to ferment, the fourth part of each of these ingredients may again be added, and the liquor let alone for three or four days longer. If the fermentation does not then ensue, the fourth part of the same ingredients may be added once more. The cask, in the winter time, should be kept in a tolerably warm room, but in the summer in some convenient warm place in the open air. The whole fermentation ought to last forty days in all; but if it should cease sooner, it may be excited again, by dropping into it alternately a small quantity of the liquors before mentioned. When, during the fermentation, the wine grows bitter, it is a good sign.'

*Phlogurgy*, or the chemistry of inflammable bodies, is treated of in the sixth chapter. The method of obtaining the different ethers is here explained, and the effects of the different inflammable bodies on each other, together with a table exhibiting the quantity of ethereal oil obtained from different vegetables.

The outlines or general principles of *painting, dying, varnishing, &c.* are pointed out in the seventh chapter. A novice in chemistry may possibly acquire some knowledge by the perusal of this; but the philosophical artist will find nothing in it particularly new or interesting.

A description of *œconomical* chemistry is given in the second book. Considering that the application of chemistry to agriculture is but yet in its infancy, the present undertaking must appear both scientific and judicious. We shall give the following extract, for which we are indebted to the editor:

'The proper food of plants,' says he, 'appears, from every consideration, to be the vegetable, or organic principle. This they get either from other plants, in which this principle is developed by the process of putrefaction, or from animal substances under similar circumstances, or lastly, from the aerial acid, of which this substance constitutes the basis, and which, on account of its possessing a greater specific gravity than common air, is always near the surface of the earth, and consequently in readiness to be absorbed by the plants. Hence we see that the alpine plants; viz. such as grow upon high hills and mountains, are of a much smaller size than the vegetables that grow in an equally poor soil in the valleys; the atmosphere, in that elevated situation, containing a very inconsiderable portion of aerial acid. *Ex nihilo nihil fit*, is an axiom of incontrovertible authority, not only in physics, but every other department of science. If it be not from the source abovementioned, whence comes the growth of vegetables in distilled water? and particularly the vast increase of the vegetable principle, whether in the form of sugar, farina, oil, or mucilage? In the bulbous plants, indeed, this principle appears to be chiefly furnished by the bulb or hybernaculum, which is always of a farinaceous nature. In mint too, concerning the growth of which

in distilled water so much has been said, the addition made to its bulk may, in a great measure, be accounted for by the decomposition of water; as this plant contains a large portion of etherial oil, that is, of hydrophloge and phlogiston; but a very inconsiderable quantity of farina, sugar, fixed oil, or mucilage; and if this plant should be found to receive a very trifling accession of substance (and particularly of such matter as contain the vegetable principle), when transported to very high and barren mountains, to which the aerial acid has very little access, and kept in a proper degree of warmth, the portion laid down here would be further confirmed by experiment; an experiment as easy to be made (by persons properly situated for it) as it would be decisive and extensive in its consequences. But to return to the charge: whence then proceeds, in most plants, this vast accession of vegetable matter? Not from the air, I mean the pure air of the atmosphere; nor from the mephitic, which is constantly mixed with it in the atmosphere; for these are simple substances; and in every change they undergo, and from every combination they have entered into, may always be recovered in their original form. Neither can this matter proceed from the fixation of light in the plant, for that constantly produces phlogiston; nor, finally, from the decomposition of water, for this produces hydrophloge, which, combined with light or phlogiston, generates inflammable gas, and (with the addition of the vegetable principle in different proportions) oils, raisins, and the green colouring matter exhibited by the leaves, and sometimes the stalks and other parts of almost all vegetables that have been exposed to the light during vegetation. Both in the decomposition of water, and in that of fixed air by plants, the pure air is separated by the excretory vessels at the upper surface of the leaves, and makes it escape into the atmosphere.'

The third and last book of this volume, denominated *philosophical chemistry*, comprehends, under different heads or chapters, 1st. The *definition of philosophical chemistry and physical elements*; 2dly. *Phosphori*; 3dly. *Pyrophori*; 4thly. *Water*; 5thly. The *analysis of mineral waters*.

The last of these chapters, relative to the analysis of mineral waters, we by no means think entitled to our praise.—We are willing to allow this publication every merit which it deserves; but, as a *system of Chemistry*, we deem it unequal to the title which it assumes.



ART. XIV. *Philosophical Transactions of the Royal Society of London, Vol. LXXVI. For the Year 1786. Part I. 4to. 8s. 6d. sewed. Davis. London, 1786.*

THIS volume commences with Observations on the Graduation of Astronomical Instruments; with an Explanation of the Method invented by the late Mr. Henry Hindley of York, Clock-Maker, to divide Circles into any given Number of Parts. By Mr. John Smeaton, F. R. S. Communicated by Henry Cavendish, Esq. F. R. S. and S. A. The method of dividing circles, for the purpose of astronomy and navigation, is a subject that has much exercised the ingenuity of mathematical artists, and been variously determined by men of distinguished abilities in science. Mr. Smeaton gives an historical account of the different modes which have been recommended, and makes judicious observations on each of them. He had been of opinion that the art of graduating instruments was brought to such a degree of perfection as it was hardly possible to surpass; until having seen a piece of mechanism, constructed by Mr. Hindley at York, he was led to think that the problem was still capable of farther improvement. With the view of accomplishing this purpose, he applied himself diligently to the subject; and he describes with great precision the steps by which he proceeded in executing the various parts of the graduating instrument. For the detail of those particulars we must necessarily refer our readers to the paper itself; observing only that he has suggested many ingenious observations relative to the point in question, and such as will be justly regarded as useful, both in constructing and practising with those instruments, the excellence of which depends on the accurate division of circles.

Art. II. A Series of Observations on, and a Discovery of, the Period of the Variation of the Light of the Star marked  $\delta$  by Bayer, near the Head of Cepheus. In a Letter from John Goodricke, Esq. to Nevil Maskelyne, D. D. F. R. S. and Astronomer-Royal. The observations in this paper are numerous, and appear to be accurate: but they are of such a nature as will not admit of an abridged account.

Art. III. Magnetical Experiments and Observations. By Mr. Tiberius Cavallo, F. R. S. Mr. Cavallo's object in this paper is to shew the properties of some metallic substances with respect to magnetism; and the experiments which he recites seem to ascertain some remarkable facts. They relate chiefly to the properties of brass, and tend to prove that this compound metal, which is often magnetic, does not owe its magnetism to iron, but to some particular configuration of its component particles,

particles, occasioned by the usual method of hardening it, which is by hammering.

Art. IV. On Infinite Series. By Edward Waring, M. D. F. R. S. Lucarian Professor of Mathematics in Cambridge. This paper consists of algebraical calculations which admit of no particular detail.

Art. V. Experiments on Hepatic Air. By Richard Kirwan, Esq. F. R. S. Our chemical readers need not be informed that hepatic air is that species of permanently elastic fluid which is obtained from combinations of sulphur with various substances, as alkalies, earths, metals, &c. This air possesses many peculiar properties, and is found to act an important part in the economy of nature. The experiments related by Mr. Kirwan were all made over quicksilver, and several times repeated. It appears from them, in the first place, that the blue smoke emitted by the saline liver of sulphur, when the latter is heated, consists chiefly of fixed air, and the white or yellow smoke of sublimed; and that no hepatic air thus formed, nor vitriolic air, unless the retort be so large as to contain a sufficiency of common air to admit the combustion of part of the sulphur. It appears, in the second place, that the aerial or any other acid, combined with the alkali, must be expelled before the alkali will combine with the sulphur.

Magnina, free from fixed air, heated in the same manner with sulphur, afforded no hepatic air when an acid was poured on it.

Mr. Kirwan also procured this air from a mixture of three parts of filings of iron, and one of sulphur, melted together, and treated with marine acid. It is remarkable that this sulphurated iron, dissolved in marine acid, affords scarce any inflammable, but mostly hepatic air. Various other results, contributing to illustrate the subject, are deduced from these experiments, for which we must refer to the work.

Art. VI. Observations on the Affinities of Substances in Spirit of Wine. By John Elliot, M. D. The purpose of this inquiry is to evince that certain decompositions will take place in spirit of wine, which will not in water, or in the dry way. In water alkalies will not separate lime from expressed oils; but in spirit of wine an alkaline soap will be formed, and the calcareous earth will become mild. Sea salt, added to diachylum, produced in spirits of wine, an alkaline soap, and a muriated lead. This, however, the author justly observes, is a philosophical experiment, and probably cannot be rendered useful on many accounts.

Art. VII. An Account of some minute British Shells, either not duly observed, or totally unnoticed by Authors. By the

Rev. John Lightfoot, M. A. F. R. S. The first of these is a 'nautilus,' denominated from its place of abode, 'lacustris,' and has likewise been named, 'helix lineata.' The second is without compartments, and is named, 'helix fontana.' The third, from the sharp-edged rings, which surround the wreaths, and which are elongated on the back of each wreath into a spur of compressed and very tender spines, is called 'helix spinosula.' The shell next described is the 'turbo helycinus,' so named from its resemblance to a helix. The fifth and last is of the genus patella, and distinguished by the epithet 'oblonga.' The author concludes with remarking that the shells brought from the West Indies by the collectors, who give them the name of gold shells, are really coverings or cells of an insect in its pupa state, and most probably of a species of coccus, or cochineal, not hitherto described.

Art. VIII. Observations on the Sulphur Wells at Harrogate, made in July and August 1785. By the Right Rev. Richard, Lord Bishop of Landaff, F. R. S. This respectable prelate is particularly distinguished by his taste for the cultivation of science, and affords, in the present paper, fresh proof of that liberal disposition. On the declivity of a hill, about a quarter of a mile to the west of the sulphur wells at Harrogate, there is a bog which has been formed by the rotting of wood; and in this bog are four sulphur wells, exclusive of the others in the neighbourhood. In order to discover whether the water in this part was of an uniform nature, the bishop ordered a well to be dug in the bog to the same depth with the sulphur well which is near the rails. The water with which it was presently filled was chalybeate, but in no degree sulphureous. He had another well dug at about thirty yards distance from the three sulphur wells which are situated at the lower extremity of the bog. This well, by the declivity of the ground, was ten or twelve feet below their level, but its water was not sulphureous. Such diversities of water issuing from nearly the same spot of ground, are by no means uncommon; and the discovery of new waters, when medicinal in a different manner from others, must always be regarded an incident of public utility.

Art. IX. Observations and Remarks on those Stars which the Astronomers of the last Century suspected to be changeable. By Edward Pigott, Esq. Communicated by Sir Henry C. Englefield, Bart. F. R. S. and A. S. About a century ago Hevelius, Montonari, Flamsteed, Maraldi, and Cassini, noticed a certain number of stars which they supposed had either disappeared, changed in brightness, or were new ones; and yet to this day we have acquired no farther knowledge of them. This may be attributed to the difficulty of finding out what star is meant,  
and

and the not having exact observations of their relative brightness. Mr. Pigott, therefore, has drawn up a catalogue, and made the necessary observations; so that in future astronomers can examine them without much trouble, and be certain of any change that may take place.

Art. X. An Account of the Subsidence of the Ground near Folkestone, on the Coast of Kent. By the Rev. John Lyon, M. A. In September 1785 one hundred and thirty feet of the cliff sunk forty feet from the level of the adjoining cliff, and, by its pressure, is said to have raised some little islands near the shore. The foundation of the hills is marle, which has been washed away by subterraneous water. Similar sinkings of the ground are not uncommon; several instances of the kind are mentioned in the Memoirs of the Royal Academy of Sciences for 1769; and a very remarkable one in the last Supplement to Buffon's Natural History.

Art. XI. Particulars relative to the Nature and Customs of the Indians of North-America. By Mr. Richard M'Causland, Surgeon to the King's, or Eighth Regiment of Foot. The particular first mentioned relates to the beards of the North-American Indians, and communicates no new information. We had before learned that they did not differ, in this respect, from Europeans; but that the appearance depended on their diligently plucking out the hair by the roots, or by shaving very closely. Some other particulars mentioned likewise in this paper had formerly been made known to the public.

Art. XII. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, 1785. By Thomas Barker, Esq. also of the Rain at South-Lambeth, in Surrey; and at Selbourn and Fyfield, Hampshire. By Thomas White, Esq. F. R. S. It appears that the quantity of rain which fell at Selbourn, during the year 1785, amounted to more than thirty-one inches.

Art. XIII. An Account of Experiments made by Mr. John M'Nab, at Henley-House, Hudson's-Bay, relating to freezing Mixtures. By Henry Cavendish, Esq. F. R. S. These experiments are, in many respects, curious and important; but at the same time so surprising that they are sometimes inexplicable, and afford suspicion of their not having been made with perfect accuracy. Among the unaccountable circumstances to which we have alluded are the following: dephlogisticated spirit of nitre, by diluting with snow, became yellowish, and afterwards of a green or bluish hue; and the addition of snow produced heat, till it arrived at the freezing point of the diluted acid. This point is much less cold than when they are more diluted, and much less so than when they are not diluted; so that when they are

are diluted to the standard of easiest freezing, they are at the *best* of easiest freezing. We shall present our readers with the following extract in Mr. Cavendish's own words:

From these experiments it appears that spirit of nitre is subject to two kinds of congelation, which we may call the aqueous and spirituous; as in the first it is chiefly, if not entirely, the watery part which freezes, and in the latter the spirit itself. Accordingly, when the spirit is cooled to the point of aqueous congelation, it has no tendency to dissolve snow and produce cold thereby, but on the contrary is disposed to part with its own water; whereas its tendency to dissolve snow and produce cold is by no means destroyed by being cooled to the point of spirituous congelation, or even by being actually congealed. When the acid is excessively dilute, the point of aqueous congelation must necessarily be very little below that of freezing water: when the strength is ,21, it is at  $-17^{\circ}$ , and at the strength of ,243, it seems, from Art 16, to be at  $-44^{\circ}\frac{1}{4}$ . Spirit of nitre, of the foregoing degrees of strength, is liable only to the aqueous congelation; and it is only in greater strengths that the spirituous congelation can take place. This seems to be performed with the least degree of cold when the strength is ,411, in which case the freezing point is at  $-1^{\circ}\frac{1}{2}$ . When the acid is either stronger or weaker, it requires a greater degree of cold; and in both cases the frozen part seems to approach nearer to the strength of ,411 than the unfrozen part; it certainly does so when the strength is greater than ,411, and there is little doubt but what it does so in the other case. At the strength of ,54 the point of spirituous congelation is  $31^{\circ}\frac{1}{2}$ , and at ,33 probably  $-45^{\circ}\frac{1}{2}$ ; at least one kind of congelation takes place at that point, and there is little doubt but that it is of the spirituous kind. In order to present this matter more at one view, I have added the following table of the freezing point of common spirit of nitre answering to different strengths:

Strength.	Freezing point.	
	0	
.54	$-31^{\circ}\frac{1}{2}$	} spirituous congelation.
.411	$-1^{\circ}\frac{1}{2}$ *	
.38	$-45^{\circ}\frac{1}{2}$	
.243	$-44^{\circ}\frac{1}{4}$	} aqueous congelation:
.21	$-17^{\circ}$	

In trying the first half of the dephlogisticated spirit of nitre, the cold produced was  $-44^{\circ}\frac{1}{2}$ . The acid was fluid before the addition of the snow, and of the temperature of  $-30^{\circ}$ , but froze on putting in the thermometer, and rose to  $5^{\circ}$ . as related in Art. 7.

\* The point of easiest freezing.

‘ In trying the second part the acid was about  $c^{\circ}$  before the addition of the snow, and therefore had no disposition to freeze. The cold produced was  $-42^{\circ}\frac{1}{2}$ .

‘ As the quantity of snow added in these experiments was not observed, they do not determine any points of aqueous or spirituous congelation in this acid; but there is reason to think that these points are nearly the same as those of common spirit of nitre of the same strength, as the cold produced in these experiments was nearly the same as that obtained by the common spirit of nitre.’

This article concludes the first part of the present volume, which we have found one of the most interesting for the philosophical disquisitions it contains. The next part likewise promises to afford us an agreeable research.

ART. XV. *Cary's new and correct English Atlas; being a new Set of County Maps, from actual Surveys; exhibiting all the Direct and Cross-Roads, Cities, Towns, and most considerable Villages, Parks, Rivers, Navigable Canals, &c. Priced by a General Map of South-Britain, shewing the Connexion of one Map with another. Also a general Description of each County, and Directions for the Junction of the Roads from one County to another.* 4to. 1l. 11s. 6d. boards. Cary. London, 1787.

**T**HOUGH this ample title-page promises a great deal, yet the purchaser of Cary's Atlas will find that the work itself contains much more useful matter than is announced in the title-page; for, ‘ added to the descriptions of the counties, with directions for the junction of the roads (which was all that was at first intended to accompany the maps) a complete alphabetical list of the market-towns is given, with the days on which their markets are held, and their distance from the metropolis; to which is subjoined a correct list of all the post and sub-post towns, with the receiving houses under each, throughout England and Wales; shewing the rates of postage, the time of arrival of the post in the country, and its dispatch for London. For which information, as well as other material assistance in the completion of this work, the proprietor is indebted to the liberal permission he was honoured with by the comptroller-general of the post-office to resort to such official documents as enables him to vouch for the correctness and accuracy of these important articles.’

Works of this kind derive their great value from the accuracy of their execution. Without a strict attention to this, they are worse than nothing; they pretend to instruct, they inspire confidence, and they deceive. We have examined this publication



cation with some attention, have compared it with many of the best county maps on a larger scale, and do not find that it suffers by the comparison. The author appears to have exerted himself to merit that approbation, which every one who ventures before the public tribunal should endeavour to deserve; and it gives us pleasure to see, by the long list of subscribers that precedes the work, that he has not laboured in vain.

The neatness of the engraving is highly to be commended, as, besides its general pleasing effect, it renders these maps less fatiguing to the eye than those on a much larger scale, which are executed, as maps too commonly are, in a slovenly manner.

We cannot, without passing the bounds prescribed us, enter into a more minute examination of the English Atlas; nor indeed is it necessary, as, having made our readers acquainted with the nature and contents of the work, and having said that the maps are correctly delineated, and engraven in a masterly style, we conceive ourselves to have done all that is requisite. But we cannot finish this article without calling the attention of every thinking person to the quantity of common, heath, marsh, forest, and \* waste land of every kind, which meets the eye in every county, and which surrounds the very capital of this pretended well-cultivated kingdom. Surely we shall one day be wise enough to pay some attention to this permanent source of riches and prosperity.

## FOREIGN LITERATURE.

ART. XV. *L'Année Française, ou Vie des hommes qui ont honoré la France ou par leurs Talens ou par leurs Services, et surtout par leurs Vertus, pour tout les Jours de l'An. Par M. Manuel.*

ART. XV. *The French Year; or, Lives of the Men who have done Honour to France by their Talents, their Services, and more especially by their Virtues. For every Day in the Year. By M. Manuel. 12mo. 4 vols. Paris, 1789.*

THE object of this work is avowedly to hand down to future generations the precepts and examples which the remarkable apothegms and great actions of their ancestors afford; and the author's intention in thus disposing the lives of his great men in

\* All these are well discriminated in the maps, by being coloured of a fainter green than the parks of the nobility, &c. and catch the eye at the first glance.

the

the form of a calendar, is to facilitate to those who are charged with the instruction of youth the means of assigning to their pupils a lesson at once useful and agreeable for every particular day. His book is nevertheless worthy the perusal of persons of maturer years; for it is written in a manly, nervous, and concise manner, and is rendered interesting by the many amusing *traits* dispersed throughout the whole of the four volumes. It may perhaps be regretted that each life is rather a chain of anecdotes, connected by the reflections they naturally produce, than a complete and orderly recital of the remarkable events that distinguished it; but this is less the fault of the author than of his plan, which obliged him to be brief. It is also easy to see that this work is, in a great measure, a compilation, as M. Manuel has not always taken care to reconcile the authors from whom he has borrowed his materials. An instance of this kind of contradiction is his first saying that *La Fontaine* was the only author of merit who had no share of Lewis the Fourteenth's bounty, and his telling us afterwards that he received a purse of a thousand pistoles from that monarch. The reader may possibly remark a fondness for point, reflections that do not seem very apposite, and some of those strokes of national presumption for which the French nation is so remarkable. According to M. Manuel, Moliere is the best comic author in the world; this may bear a dispute: the *Henriade* he calls the best epic poem Europe can boast; this does not merit contradiction. However, to our author's praise be it said, that he has shewn a philosophical spirit in the choice of his heroes. Not confining himself to those noisy exploits that are at least as destructive as splendid, he endeavours to rescue from oblivion the modest virtues that flourish in the shade. As a specimen of the manner in which M. Manuel has executed his task, we will give the life of M. Malouin, a physician. He is certainly one of the least considerable personages in the book, but he is also one of the most original.

Physicians have, in all parts of the world, been honoured with the respect of the public. In Egypt they composed an august order in the state. The magi among the Persians, and the druids among the Gauls, were at once priests, legislators, and physicians; nay, physicians have, even in France, been the organs of the law. Fumée, first physician to Charles VII. Lewis XI. and Charles VIII. was keeper of the seals. In Spain, Italy, and Germany, they are nobles, and transmit their nobility to their descendants; and in the Austrian dominions the most celebrated are barons of the holy Roman empire. What do these honours prove? The gratitude of mankind, or perhaps the necessity

cessity of encouraging an art that requires the most rare assemblage of knowledge and information.

‘Of all the dispensers of life and death, few have possessed talents superior to those of Paul James Malouin. He was an industrious chymist, and doubtless his labours would have been useful to the world, had he not been in want of those discoveries that were made since his time, when chemistry took a new form, which probably is not the last it may assume.

‘As a physician he was extremely jealous for the honour of his profession, and would have been highly displeased if any one had repeated in his presence the following apologue. While nature is struggling with the disease, a blind man comes with a stick in his hand to part them. He lifts up his arm, without knowing where he deals his blows; if they fall upon the disease, they destroy it; if upon nature, death is the consequence. M. Malouin was as much convinced of the certitude of medicine, as a mathematician is of that of geometry. Having prescribed many remedies for a man of letters, who took them with great docility, Malouin embraced him on his recovery, saying at the same time, *You are worthy to be a sick man.*

‘His esteem for our best writers was proportioned to the respect they shewed for the science that was so dear to him; this was a subject on which he could not bear a jest. One of them having ridiculed physicians in his presence, and soon after being in want of his assistance, ‘I am come to see you,’ said Malouin; ‘I hate you; I will cure you, and never see you afterwards while I exist.’ He remarked to another infidel that all great men had honoured the healing art. ‘I am sorry,’ said his antagonist, ‘that a certain Moliere must be excepted.’—‘Ay,’ replied Malouin immediately, ‘and you see how he died’ [Moliere died suddenly by bursting a blood vessel]. This great comic poet would have said of him, as he did of a doctor he introduced upon the stage, *that he was a physician from head to foot.* But justice obliges us to add, that the veneration of Malouin for his profession was not like that of Moliere’s physicians, the effect of ignorance, or the mask of empiricism. He did not merit the reproach that many a cheat deserves of extolling and vending drugs, in the efficacy of which he had no faith himself.

‘What is above all honourable to his memory is, that he was a true patriot and citizen. He left a legacy, by his will, to the members of his profession, on the express condition of their meeting publicly once a year, and giving the nation an account of their labours, till then buried in their registers, and in a manner lost to the world. Desirous of undeceiving the public, whom he had found so unjust in their opinion of physicians, he thought

thought the making of them better known sufficient to procure them a greater share of esteem.

‘ He was at once economical and disinterested. After two years very lucrative practice, he left Paris for Versailles, where he visited but few sick, saying, *he had retired to court*. He was in possession of the friendship, esteem, and confidence, of the illustrious Fontenelle, whose amiable manners he took a pleasure in praising, as well as his virtues and unostentatious beneficence. It is true that what pleased M. Malouin the most was the philosopher’s submission to his prescriptions. So much was he convinced of the efficacy of his remedies, that when his patients refused to take them, he has been known to swallow them himself, that they might not be lost.

‘ His faith in physic extended to his own person, and his regimen in the latter part of his life was austere, and subject to almost hourly regulations. In this respect perhaps he was too severely observant of preservative physic, more certain, however, in its good effects than the curative kind, and so far resembling morality, which is better calculated to prevent the maladies of the mind, than to cure them. This regimen procured M. Malouin what so many philosophers have desired, a healthful old age, and an easy death.

‘ M. Malouin was of an open disposition; his frankness sometimes bordered upon rudeness; but it consisted entirely in his manner. When he was severe upon those who combated his opinions, or were wanting in respect for his profession, it was easy to see that he would have been sorry to hurt their feelings.’

ART. XVII. *A New Grammar to teach French to Englishmen*. By Dom. Blondin, Professor of Divinity at the Feuillans, Paris, and Member of the Royal Society of Agriculture of Soissons. 12mo. Cazin, Paris; Bell, London. 1788.

THE plan of this grammar merits commendation; it is regular and concise, and is not loaded with the extraneous matter of dialogues and vocabularies. In the execution, however, there are several faults, some of which we will notice, that the learner may not be led astray by false lights. In the part that treats of pronunciation, Dom. Blondin collects, with great judgment, the various combinations of letters that have the same sound in French, but is by no means so happy in the comparative English word he gives to render it. The *a* in *able* and *may* is given to convey two different sounds; but any Englishman well acquainted with his own language, will readily agree that it is the same in each word; and any one, whose ear is accustomed

to the French pronunciation, will easily perceive that the sound of *e* in *may* is very different from that of *ai* in *maître*. The same observation may be applied to the words *sober* and *glow*, which he adduces as different modulations of the vowel *e*. The *e* in *sober* by no means resembles the *e* in the French words *bonnête*, *homme*, &c. which have a much greater similitude with the English words *honest*, *body*, &c. It is true that Dom Blondin has only made similar mistakes with all those who have attempted to explain exactly the pronunciation of one tongue by that of another. There are shades of sound, if we may hazard the expression, that render the success of such an attempt impossible. Even Chambaud, whose grammar, in our opinion, has not yet been surpassed, in comparing half-a-dozen words of the two languages, made two or three mistakes. But the grammarian before us seems to have gone beyond every body in the obscurity of some of his explanations. Who will explain the following one: ‘*gn, gnes, gnent*, to have the just sound of the *g*, make a syllable of the two first letters, and then join the *g* to the *n* for the second, as *gn, gagné*, &c.’ Nor are Dom. Blondin’s errors confined to the pronunciation, as will appear by his definition of the subjunctive mood: ‘A verb is in the subjunctive mood when it is preceded by another verb, to which it is joined by the conjunctive *que*.’ If this proposition be, as he would have it, universal, how happens it that *je sais que vous aimez; je crois qu’il est vrai*, are in the indicative?

Did we not fear to give greater length to this article than its importance seems to require, we could point out several other mistakes. We will not, however, take leave of Dom. Blondin without asking him in what English book he found the word *cadute*; and whether it be not a kind of literary treason for a foreigner to come to England to coin terms for us. We will also ask the printer whether the definition with which the work begins, ‘Grammar is the art of writing and speaking with propriety,’ should not have precluded so many typographical errors, besides the long list of *errata*?

MONTHLY

## MONTHLY CATALOGUE

For DECEMBER 1789.

## MISCELLANEOUS.

ART. 18. *Facts relating to the Rev. Dr. White's Bampton Lectures.*  
By R. B. Gabriel, D.D. late Fellow of Worcester College, Oxford.  
8vo. 1s. 6d. Bell. London, 1789.

DR Gabriel had mentioned in conversation that Dr. White, in the Bampton Lectures, was under *particular obligations* to Mr. Badcock. This charge soon became public; and such was the general opinion of Dr. White's literary abilities that the accusation of Dr. Gabriel did not seem to be believed, and, as mostly happens in such cases, his character was roughly attacked by anonymous writers. He was dared to produce the proofs on which he had founded his charge. He has now produced them; they are drawn from the letters of Dr. White to the late Mr. Badcock. To enable our readers to form an opinion on the matter in dispute, we shall lay before them the particular passages in these letters which more immediately relate to the alledged literary obligations. 'Your friendly offers of literary assistance have relieved my mind from a great load of anxiety; and if, when the lectures are finished, a draft of 50l. and whatever can be produced by the sale of the copy, will not be beneath your acceptance, I shall, with sincere gratitude, transmit it to you. The parts I particularly wish you to undertake are lectures 1, 7, and 8. Of the 1st I have nothing further to say than to desire, if it can be done with propriety, that some elegant compliment may be paid to the university. Lecture 8th I leave wholly to yourself. The 7th (or the different Effects of Christianity and Mahometanism) I shall send you some time hence a large skeleton of. Your introduction to lecture 1st gives me the most perfect satisfaction. It is extremely ingenious, and incomparably excellent. I did not think it possible for my remarks to have been introduced with such perfect propriety. Of lecture 3d, or, The History of Christianity, I have already sent you two small parts in two letters. These two parts, constituting the exordium of lecture 3d, I presume you have; and I request the favour of you to undertake the subject from this place, and to continue it up to the final establishment of Christianity. I devolve the whole business on yourself. I most earnestly entreat you to finish this 3d lecture as soon as it suits your conveniency; and to adapt your manner of writing, as much as you possibly can, to the style of my printed sermon. I will certainly send you, by next Saturday's post, the analysis of the five last lectures. Permit me again to return you my most grateful acknowledgments for the very friendly and essential services you have done me on this occasion; without you the work



would not have been produced, and all my prospects must have been for ever closed.'

These are the chief passages from which Dr. Gabriel thinks himself warranted to say that Dr. White had *particular obligations* to the late Mr. Badcock; and indeed their testimony is incontrovertible. No one, at the same time, who is acquainted with the learned professor, entertains the smallest doubt of his being able to have executed the work without assistance; but his friends must lament that the indolence of his disposition has eventually compelled him to admit a co-partner in the reputation he had acquired by the Bampton Lectures.

We have only to add that Dr. Gabriel's pamphlet is written with temper; he has not sunk the clergyman and gentleman in the controversialist.

ART. 19. *A Letter to R. B. Gabriel, D. D. in Answer to Facts relating to the Rev. Dr. White's Bampton Lectures. By a Member of one of the Universities.* 8vo. 1s. 6d. Gardner. London, 1789.

An abusive letter to Dr. Gabriel, but no answer to the facts.

ART. 20. *An Appeal to the Members of the University of Oxford, relating to the Rev. Dr. White's Bampton Lectures. By no Academic.* 8vo. 1s. 6d. Kearsley. London, 1789.

*No Academic*, with more reasoning than the Member of one of the Universities, is almost as violent on the opposite side. He is astonished at Dr. White's silence, and calls loudly upon him to come forward, and at least endeavour to justify his conduct.

ART. 21. *Peter Pindar's Penitence; a Miscellaneous and Burlesque Poem. By Pindaro-Mastix.* 4to. 2s. 6d. Robinsons. London, 1789.

It is not a little singular that every Zoilus whom the muse of Peter Pindar has drawn forth into hostility has, with scarcely an exception, been the humble imitator of her flight. But it appears that they knew not the difficulty of the task. With respect to style, and the singularities, and licentiousness of the metre, some have in part succeeded; but as to invention and whim, the most prominent features of the bard, of these, as an Irish critic would say, there has been in truth a most 'plentiful scarcity.'

In these respects we can no more compliment the present antagonist of Peter than any of his predecessors; nor can we discern in his poem any of those 'sparks' which some of our brethren have observed may light him 'to enterprises of greater pith and moment.' The whole of the present poem (we mean *work*) is made up of a long dialogue between Peter and a supposed mistress, in which the former acknowledges himself to be at length deserted by the muse, and finally renounces the profession!

The only praise which we can afford to this writer must be of the negative kind; he is not grossly offensive, nor is he positively dull.

ART. 22. *Retort Smart on Peter Pindar's Epistle to a Falling Minister, with Peter's Palinody and Petition to a Standing Minister. A Pelting Poem. By Pindaro-Mastix. 4to. 1s. 6d. Robinsons. London, 1789.*

'Another and another still succeeds.' No! we beg pardon: if we are to credit the signature, this comes from the same hand as the preceding. We know not which production was prior in point of time, nor, in consequence, whether we are to speak of the author's advance to reform, or of his approach to frenzy! Because Peter, in his 'Epistle to a Falling Minister,' mentioned several of Mr. Pitt's friends, Pindaro-Mastix thinks it necessary to abuse every person and *thing* connected with opposition. The principal objects of his attack are the Dukes of Norfolk and Queensbury, Mr. Fox, Mrs. F——t, Lord Lonsdale, and *regency caps!*

The scourge is apparently lifted high in air, but it falls with very little effect. We are very far from thinking that Peter is invulnerable; but if he is to be attacked, we think that the providence which presides over poets, could not have sent him a more desirable antagonist!

ART. 23. *The Royal Astronomer; shewing as how a Stargazer cannot smell the Rose of Beauty and con the Blue Starbook at the same time! By Tom Plum. 4to. 2s. Kearsley. London, 1789.*

This poem, which is founded on the circumstance of Mr Herschel the astronomer having lately married a widow of his neighbourhood, is obviously written on the model of the long *reprobated*, yet still *imitated* Peter Pindar! It is not in general without whim, and there occurs at intervals a point of peculiar merit; if it be written by a young man, as we have some reasons to presume it is, we shall willingly receive it as a presage of something better.

But with the flights we must observe he has also many of the faults of juvenility. Of these the most prominent is, that when he hits on a good point, he pursues it too far, and quits it with seeming reluctance. 'These players, when they get hold of a good thing, never know when they have enough of it.'

Thus, after saying that on the wedding-night he should not have left his bride, though all the stars in the firmament were to change their places; and that

'The BEAR, from his fast-fixed pole  
To which he is staked, had burst his chain  
Ere I from bridal bed had *sole*  
To bring old BRAUN back again!'

Then the waggoner, and the scales, the virgin and the lock of Berenice, the bull, the ram, and goat, are all brought down until not a constellation is left, and criticism is compelled to yawn out its

'O be! *jam satis!*'

ART. 24. *The Rout; or, A Sketch of modern Life. From an Academic in the Metropolis to his Friends in the Country.* 4to. 2s. Doddsley. London, 1789.

This is a good description of a fashionable rout, as it is termed, given by a man of observation and of the world. He paints in strong colours the frivolity which presents itself; but as general satire is always unjust, he concludes with a proper exemption of those persons of good sense who are led to these scenes of unmeaning folly solely through a necessary compliance with the dictates of fashion.

In this performance is given a characteristic specimen of the disjointed conversation for which a rout is, beyond all other scenes, the most distinguishable.

ART. 25. *Emma; or, The Unfortunate Attachment; a Sentimental Novel.* 12mo. 2 vols. 6s. Hookham. London, 1789.

Some of these letters are individually deserving a perusal. They contain just reflections on the passions, and discover considerable knowledge of life. The story, however, is perplexed, as it is not one but many *unfortunate attachments* that are here detailed. Impediments are perpetually occurring to try the patience, and paint the uneasiness, of the parties; but a happy conclusion puts all to rights. The only inconvenience is, that the reader may be tired of his company before they arrive at the end of their wishes. But the good-natured lady who introduces him to their acquaintance, has taken care that the concern he takes in their fortunes should not be so deep as to do him much injury.

ART. 26. *Louis and Nina; or, An Excursion to Yverdun.* 12mo. 2 vols. 5s. Lane. London, 1789.

These volumes are always gay, and often interesting. They are the offspring of a lively and glowing fancy, which decorates whatever comes in its way, and often gives importance even to trifles. The Excursion is written in the form of letters, in most of which the reader is sure of meeting with nature, taste, and brevity; three associates in whose company there is always more or less of real pleasure.

ART. 27. *Phebe, or, Distressed Innocence. A Novel.* 12mo. 2 vols. 5s. Stalker. London, 1789.

There are some scenes in this novel tolerably supported, and some characters well drawn. Innocence is rescued from the perils that environed it, and guilt meets with condign punishment. It is not the best composition of the kind we have seen, nor the worst. The only thing we can say in its praise is, that it will afford both amusement and instruction; and that many a boarding-school miss may lay out a portion of her time with less pleasure, and also with less profit, than in the perusal of '*Phebe, or, Distressed Innocence.*'

ART. 28. *Edward and Harriet; or, The Happy Recovery. A Sentimental Novel. By a Lady.* 12mo. 2 vols. 5s. Stalker. London, 1789.

There seems a strange propensity, in most female writers, to indulge themselves, and plunge their readers in fictitious melancholy. Every step of our progress through this tedious and gloomy novel is marked with disaster and sorrow. The fair author undoubtedly has the power of touching our feelings, but the sentiments she inspires are mournful, not pleasurable. Indeed we are utterly at a loss to divine the use of such sad details, as they present us with no beauty, and lead to no moral.

ART. 29. *The Victim of Fancy; a Novel. By a Lady.* 12mo. 2 vols. 5s. Baldwin. London, 1789.

This is a picture of the melancholy effects produced by a powerful and distempered imagination. It is drawn from life, the picture is natural, and the colours are lively and affecting. Here a beautiful young woman, under the influence of a strong creative fancy, exhausts her youth, her spirits, her heart, and her constitution, in pursuit of ideas which she never can realise. This fatal frenzy is traced through a great variety of scenes with elegance and ingenuity. The concluding one, in which all the prospects of life are extinguished by the encroachments and obvious termination of disease, is described in strains of the most refined and elevated sensibility. The death-bed of Theresa Morven is not rendered the centre of trouble and affliction, but a theatre of philosophy, morality, and piety to her friends, and of the most substantial triumph to all the graces and virtues of her own polished, innocent, and well-formed mind. The merit of a lady who can write in such a style as this, one would think enough to atone for many foibles of the sex.

ART. 30. *The Pupil of Adversity; an Oriental Tale.* 12mo. 2 vols. 5s. sewed. Lane. London, 1789.

Whatever of the wonderful and surprising other writers of the marvellous may have forgotten is to be found in these volumes in perfection. In these enlightened times the only thing that can reconcile us to such extravaganza is the title of an *Oriental Tale*. And the literati of the East are undoubtedly much obliged to us for the honour of being made gossips or sponsors for all the folly and nonsense we choose to bring forth.

ART. 31. *An Asylum for Fugitive Pieces, in Prose and Verse, not in any other Collection. With several Pieces never before published.* 12mo. 3s. Debrett. London, 1789.

This volume is full of wicked wit, and may be called a monument erected by one party to render the follies of the other immortal. It contains a great variety of laughable articles, which, though they do bear hard on some respectable individuals, are mostly conceived in good humour. In short, it is a collection of very entertaining levities, which we have certainly perused with more pleasure than we could have derived from all the political pamphlets the good

Mr. Debrett and all the subordinate booksellers of the party ever published or shall publish.

ART. 32. *The Trial of a Cause between Miss Mellish; Plaintiff, and Miss Rankin, Defendant.* 8vo. 1s. 6d. Debrett. London, 1789.

This trial, and the issue of it, have made much noise, and, with multitudes of other trials, shew the uncertainty of law, and the indispensable necessity of settling the disposal or succession of property in the most explicit and direct manner, as the least ambiguity may become a source of endless litigation, and of the most permanent animosity amongst the nearest relations.

ART. 33. *The Trial of Mr. Cooke, junior, for the Crime of Adultery with Mrs. Walford.* 8vo. 2s. Lewis. London, 1789.

The transactions upon which this trial was instituted are all before the public. Though the plaintiff had ample damages, it does not appear, from any evidence yet produced, that the defendant was the original seducer. This publication is distinguished from others of the same kind by nothing but a style more than commonly chaste. We also learn from it that the counsel for the prosecution took some unmanly liberties with the character and concerns of the defendant. And these are always illiberal in proportion as redress is difficult or impracticable.

ART. 34. *Miscellanies, moral and instructive, in Prose and Verse. Collected from various Authors for the Use of Schools and the Improvement of young Persons of both Sexes.* 12mo. 2s. Phillips. London, 1789.

We do not remember to have seen more excellent sayings in any similar collection than are crowded together in this little volume. It labours, however, under two material disadvantages. The several articles of which it consists are not distinguished by the names of their respective authors. They are also huddled up in one confused mass, without order and without contents. The editor, who, from her preface, we find is a female, apologises satisfactorily for the one defect, but the other is of a nature to have been rectified. We have no doubt but such a book will go through many editions, and these improvements would certainly facilitate its sale.

ART. 35. *The Adventures of Christopher Curious; in a Series of Rambles, amorous and entertaining. By a modern Rambler.* 12mo. 2s. 6d. Randal. London, 1789.

This is a publication that would disgrace the police of any civilised country on earth. The mind who could rake together from brothels such a nauseous collection of filth, must be yet more depraved than even the miscreant he would describe. Here, however, the garb of vice is not attractive. The painter no doubt wished to render her charming, but she appears in her own likeness, ugly, vulgar, and detestable.

ART. 36. *The Adventures of Anthony Varnish; or, A Peep at the Manners of Society. By an Adept.* 12mo. 3 vols. 7s. 6d. Lane. London, 1789.

There is not much novelty of incident or originality of character in these volumes. The adventures are often without probability, unnatural, and detached. The address of the hero at the same time discovers, on several occasions, both ingenuity and archness. The style is distinguished by a certain glibness or volubility not unpleasant in this species of writing; and Anthony has the art, notwithstanding many absurdities, of placing himself occasionally in such situations as particularly interest and affect the reader.

ART. 37. *Fairy Tales, selected from the best Authors.* 12mo. 2 vols. 6s. sewed. Lane. London, 1789.

The editor of this collection gives his reasons in the introduction to the work; and whoever wishes well to the rising generation must approve his motives for furnishing youth with an instructor at once so pure and pleasing. The Tales are not without simplicity and interest. They are told in an easy style, the incidents are seldom very extravagant, and the moral, for the most part, is plain and impressive. There are few minds they will not entertain, and we trust still fewer they may not be the means of improving.

ART. 38. *The Tyranny of Love; or, Memoirs of the Marchioness Darremberg.* 12mo. 2 vols. 6s. Hay. London, 1789.

There is a vein of more than usual ardour that runs through these volumes. The story is affecting and important; and it is impossible to peruse the various episodes which chequer it without feeling. The author seems no common scribbler of novels. The company into which he introduces his readers are not low, but men of the world, and women both of birth and fashion. The scenes he describes are natural, but replete with novelty; his sentiments are manly and just, and his language for the most part is elegant and correct.

ART. 39. *Zoriada; or, Village Annals. A Novel.* 12mo. 3 vols. 7s. 6d. sewed. Lane. London, 1789.

In the progress of these anecdotes, which chiefly relate to a beautiful young Indian sequestered from the world in a country village, several picturesque scenes of rural simplicity are exhibited. To the poor parson, however, as is often enough the case, the worst character in the farce is allotted. He is the pimp or pander to the passions of his patron, and his guilt is adequately punished. The characters are well sustained, and not destitute of originality; and the fable, which is no common thing in modern novels, steals upon us as we proceed, and insensibly engrosses the heart.



ART. 40. *Blenheim Lodge; a Novel.* 12mo. 2 vols, 5s. sewed Lane. London, 1789.

The plot developed in these volumes is the common one of love, in which the lovers, after a world of anxieties and disappointments, are married and made happy. The work is composed of letters among various correspondents, which are written in a style of peculiar flippancy and humour. Two or three of these verbose epistles, which say much about nothing, are, from their sprightliness and vivacity, diverting enough. But the same gaiety and prattle eternally recurring, without any thing characteristic presenting itself to interest and rivet the attention, this uniformity becomes ultimately so tiresome, that it is difficult to read the book to the end.

ART. 41. *Gallic Liberty; a Poem. Occasioned by the Revolution in France.* 4to. 1s. Dilly. London, 1789.

This poem, which is in blank verse, appears to be the production of some juvenile votary of the muses. The author's design is to celebrate the spirit of liberty, so conspicuous at present in France. Though the probable result of such a revolution be a subject more fit for political speculation than for poetry, yet this adventurous bard hesitates not to affirm that it will prove advantageous to Great-Britain, even in a commercial point of view. We only wish that a prediction so pleasing may be verified.

ART. 42. *Epistle in Verse to his Most Serene Highness the Duke of Orleans.* 4to. 2s. 6d. Walter. London, 1789.

The author of this epistle addresses the Duke of Orleans in a strain of panegyrical congratulation on the love of his country and of freedom, his munificent encouragement of the arts and sciences, his paternal affection, and the social virtues, which are all represented as concentrated in the character of his serene highness. The epistle is not destitute of sentiment, and is written in middling poetry.

ART. 43. *The Island of St. Marguerite; an Opera in Two Acts, and first performed at the Theatre-Royal, Drury-Lane, 13 Nov. 1789.* 8vo. 1s. Debrett. London, 1789.

This opera is founded upon the story of the man in the iron mask, who was at first confined in the isle of St. Marguerite. The approbation with which the piece has been received on the stage is its best encomium. The author has very properly endeavoured to avoid every appearance of disrespect towards a foreign country; and we understand that a few passages, in which an indelicacy of that nature had been admitted, were proscribed by the lord chamberlain. The opera, in its present state, therefore, is happily calculated to afford entertainment, without any insinuation that can be construed into national offence.

ART. 44. *Andrews's New London Directory, &c. for the Year 1789.* 8vo. 2s. 6d. sewed. Andrews and Son. London, 1789.

This is the most complete directory of the kind of all we have hitherto known. The full title-page, which we find too long to transcribe, expresses sufficiently its nature and contents; so we have only to observe that it cannot but prove highly useful to the manufacturing and trading part of the community.

ART. 45. *Defence of the Statute passed in the 43d Year of Elizabeth concerning the Employment and Relief of the Poor; with Proposals for enforcing it.* 8vo. 1s. 6d. Debrett. London, 1789.

Our author is of opinion that the act of Elizabeth, mentioned in the title, is of itself sufficient for regulating whatever refers to the poor. He points out the great outlines of this wise system, and shews in what particulars its utility chiefly consists. To this delineation is annexed the skeleton of a bill for enforcing the practice of a code of laws so well qualified for answering their end. The pamphlet is decently written, and well merits the perusal of all concerned in parochial business.

ART. 46. *The Law of Distresses for Rent.* By T. Woodward, Middle-Temple. 12mo. 1s. Hughs. London, 1789.

Every member of the community is concerned in understanding thoroughly the law of distresses for rent. Mr. Woodward has treated the subject in a clear and practical manner. This pamphlet, therefore, must prove generally useful; but is particularly calculated for the instruction of stewards, landlords, and tenants, who cannot but derive much necessary information from perusing it.

ART. 47. *The Royal Tour to Weymouth and Places adjacent, in the Year 1789. Communicated by the Brace of White Greyhounds.* 8vo. 2s. Ridgeway. London, 1789.

One of those squibs which the ready pen of the garreteer produces on all occasions, and which sputter for a moment, stink and die.

ART. 48. *A Poem in Hudibraslic Verse; with an explanatory Preface addressed to the Nobility, Gentry, and others, curious in their Carriages, &c.* 8vo. 1s. Dickie, London, 1789.

Some coachmaker, angry at the success of Mr. H——, has laid aside his own tools, and taken up the pen, which he knows not how to handle. Of the merits of the subject in dispute between these brothers of the trade we are not competent to decide; but with regard to the merit of the performance, we have no scruple to pronounce that it has none; and we advise the author, almost in his own words,

————— his pen to drop;  
Go, coachmaker, and mind thy shop.

**ART. 49.** *Eliza Beaumont and Harriot Osborne; or the Child of Doubt. Written by Indiana Brooks. 2 vols. 7s. Robinson, London, 1789.*

This is literally a long story. The beginning is gloomy, fierce, leading, and repulsive; but after wandering through many an insipid scene, the winding up of the plot brings all to rights. The language is every where easy and flowing, and Indiana Brooks, for aught we know, may have the knack of saying pretty things in a pretty manner, but nature has not blessed her with the faculty of writing to the heart; and of all things natural or unnatural, a novel without interest is at once the most tasteless and the most useless.

**ART. 50.** *A New Sylph; or Guardian Angel. A Story. 2s. 6d. Lane. London, 1789.*

Here a scheme is disclosed which a young lady of rank and fashion devised and executed, for securing the affections and fidelity of the man whom she had selected from her infancy for a husband. The various events which take place in the evolution of her purpose, as the reader will find, are abundantly romantic and incredible; and yet the reader who can dip into the story, and relinquish it before it is finished, cannot possess any great share of either taste or curiosity. The narrative is simple and engaging, and the moral is such as renders it proper for the perusal of youth. It is, that a real attachment to an amiable and worthy woman is the surest guardian a young man can have to defend him from every vice, and to preserve him from every levity.

**ART. 51.** *An Important Narrative of Facts, in answer to the erroneous Statement given by Dr. Withers in his pamphlet of Alfred, &c. In a letter to the publisher. 8vo. 2s. Ridgway. London, 1789.*

The facts here stated, and the issue of them, are now before the publick. The writer discovers great candour, sincerity, and liberality of mind. We trust, the Reverend Doctor to whom they refer will draw instruction and improvement from the consequences of the troubles in which his temerity hath involved him; and that his sufferings from the dereliction of professional pursuits may operate as a warning to such of his brethren as may unfortunately be the dupes of similar propensities.

#### DIVINITY.

**ART. 52.** *A Blow at the Root of pretended Calvinism; or real Antinomianism. In several letters to a Friend. By John Hampden. 8vo. 1s. 6d. Johnson. London, 1789.*

These letters are intended to discredit and reprehend the sentiments of the people called Methodists, which it seems are propagated with zeal in the vicinity of Tunbridge Wells. The fact is, the author seems a disciple of those sectarians who arrogate to themselves the appellation of "Rational Christians," and is evidently angry that his opinions, stated in a former publication, have not met from the pious in his neighbourhood with a better reception. We know well what it is

is to stand the brunt of an author incensed by inattention to his merit. He is the most implacable bigot on earth, and challenges more implicit confidence than any Pope that ever filled the papal throne. To *John Hampson* we owe no disrespect, and mean no incivility, but are sorry to find him mispending his time in a controversy very little interesting to any readers, and in which he is certainly not qualified to shine. His *letters* are replete with an affectation of wit and sarcasm, but it is hard to say whether they discover more deplorable stupidity or petulant temerity. Rude and vulgar sentiments, conveyed in language loose and clumsy, is the justest idea we can give of his composition. He has address enough to put himself out of humour, but by no means to irritate his opponents, and to appear abundantly virulent without rendering them ridiculous. In truth, we are not much entertained by seeing the failures or peculiarities of religious people exposed, even when done with pleasantry, as it is now but too much the fashion to treat every thing serious with derision; but we are always happy to find dulness on that side which favours most of libertinism and infidelity.

ART. 53. *Observations upon the Liturgy, with a proposal for its Reform upon the principles of Christianity, as professed and taught by the Church of England, &c. By a Layman: late an Under Secretary of State.* 2s. Debrett. London, 1789.

This reformer sets out with a great many apologies for interfering in an argument which he thinks rather in the clerical than political province. His situation, however, in his own opinion, as making him *more conversant with the ways of men*, will enable him better to *develop the mazes of celestial and infernal polity than the most studious and contemplative way of life could have done*. Such is the account he gives of himself, and such are the pretensions upon which he comes forward to rectify all the errors in our religious establishment, and renovate the whole ecclesiastical fabric. Enough in all conscience! Katerfelto, with all the charms of his black cat, could hardly have promised more, or done less!

ART. 54. *A Specimen of Sermons and Prayers of a late Divine, for the use of the young.* By Edward Hall. 2s. Johnson. London, 1789.

Of the matter of these sermons too much commendation cannot be given. They discover both vigour of understanding and brilliancy of fancy. If they are any where defective, it is rather in taste than genius; and we sometimes think the conclusion cold, when compared with the animation which glows through the preceding parts of the composition. Whatever opinion we may have of the prayers appended, we conceive no specimens so proper to be put into the hands of youth as those of the church. The publication, however, is calculated to do good, and may therefore be of use both to young and old.

ART.

ART. 55. *A Letter to Earl Stanhope on the subject of the Test, as objected to in a pamphlet by his Lordship.* 8vo. 1s. Rivington. London, 1789.

The author of this letter is a strong opponent of the Dissenters, whom he seems to regard as a body of men dangerous, at least, if not inimical, to the public peace and security. He makes a variety of acute observations on the pamphlet recommended by Earl Stanhope; but appears, on the whole, to be more influenced by a zealous attachment to the established church, than by the pure suggestions of candid and liberal sentiment.

ART. 56. *Levi's Discourse to the Nation of the Jews.* 8vo. No publisher's name. London. 1789.

The author of this performance is neither deficient in learning, zeal, nor industry. We could wish, however, he were a little less rapid in his style, that he might be somewhat more intelligible. If we Reviewers, who are all Christians, cannot always follow him, how can we expect the uninformed Israelites to be equal to such rapid marches as the following, without a breathing place?

‘Isaiah, who in eminence is styled the Great Prophet, in these scriptures gives the distinction of persons in the Godhead, the immediate government of the church, or new covenant under the Holy Ghost, and the authority and executive power of the keys committed to Peter by Christ, to preserve subordination in the new law, as the supreme chair of Moses referred to by Christ, governed (as its type) in the old or first covenant. Moses’s remained conspicuous upwards of fourteen centuries, until the establishment of Peter’s; and which being erected by him in Rome, then the capital of the world, (where he made his exit by martyrdom, under the emperor Nero in sixty-five, and XII. of Nero, after presiding in that See twenty-five years, and where his body is enshrined) have displayed its rays under the reign of two hundred and fifty popes in succession to Pius VI. his present Holiness; a term upwards of seventeen centuries, and convincing *memento* to those of my nation, who wear the depauperate livery of the Sadducees, that they have erred with the fool in the Psalm, and that Christ the Messiah reigns in the house of Jacob, according to the testimony of both scriptures; and as was advertised by Isaiah, by a new name, which we are not ignorant is Christian; as we are also sensible, that, according to the original promise to our fathers, Abraham, Isaac, and Jacob, confirmed by our whole scriptures, that in our Messiah all nations should be blessed, and at the fall of our first parents, he was promised; and as our Psalmist observes, to offer the conciliatory propitiation a sacrifice of redemption to efface the sentence of eternal reprobation past on man; wherefore a general amnesty to all nations, by virtue of our Messiah’s death, is now offered, and as our scriptures affirm, he is the God of the whole earth, particularizing neither Jews nor Gentiles.”

Perhaps some of our readers may inform us what sect of Christians this new convert has attached himself to.

ART. 57. *Attention to little ones recommended, in a Sermon preached at Salter's Hall, April 3d, 1789, before the Correspondent Board in London of the Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands. By Henry Hunter, D. D. Published at the request of the Society and of the Correspondent Board in London. Strahan. London, 1789.*

There is much good sense, animation, and benevolence, in this composition, and as much novelty as the subject would admit.

*For the ENGLISH REVIEW.*

N A T I O N A L    A F F A I R S

For    D E C E M B E R,    1789.

THE patriotism of the Belgic nation may be pronounced to be now triumphant. Even if they had not obtained such important advantages by victories in the field, and the possession of the capital of Brabant, with Ghent, Bruges, Mecklin, and other cities—if they had only been able to make head against their enemies, and prevent their capture or their excision, by retreating, according to circumstances, from one place to another, and training themselves to war by skirmishes in the field—even in this case there would have been ample ground for predicting final success, for the spell by which the authority and name of kingly power keep the people in subjection would thereby have been broken: it would have appeared evident that a general combination, and the advantages arising from the possession of the country, would carry all, where even a partial combination, and a circumscribed territory, carried so much: the hopes of the people would have corresponded to their wishes to join the patriot band, not to be crushed by the veteran troops of the emperor, would have appeared to be the safest as well as the noblest conduct. Foreign nations, convinced that the brave Flemings were able to make a successful stand, would have afforded assistance, first privately, and then openly; and, sooner or later, even the Fabian mode of contest, in *Belgium* as in *America*, must have led to the confirmation and solid establishment of civil and political liberty: but the bold and vigorous spirit that animates the descendants of the Belgæ was not to be confined within that line of conduct which a less daring and hardy race of men might, in similar circumstances, have adopted. They regarded the numerous titles and armorial bearings of Joseph II. with contempt; and the numbers, the discipline, and the arms of his troops, without fear. They did not long decline, but courted a conflict. German mercenaries, under the conduct of venal commanders, give



give a loose to the havoc of war, instigated by the hope of plunder and the thirst of blood. The enormities that ensued inflamed a high sense of honour, and spirit of justice, into unconquerable and irresistible revenge. At Tournhout, at Ghent, at Brussels, the Flemish peasants and citizens rushed fearless into the very throat of war, sprung on the cannon pointed to their hearts, turned them against their enemies, and boldly converted the engines of slavery into instruments of freedom. Thus, for the consolation of humanity, we find the highest spirit and most determined courage where we would wish to find them:—not on the side of tyranny, and the service of the sordid and savage passions, but in the interests, and under the standard of justice.

As despots, in the glorious conduct of the Flemish patriots, have a conspicuous instance of the power of combination over a reverence for established governments, so military chiefs are thereby taught, that the parade of discipline, and all the pomp and apparatus of war, are of little avail when they are encountered by superior numbers and equal courage. In the tumult and confusion of a spirited attack all the formalities of the adjutant and drill-serjeant are forgotten; undisciplined troops, united and impelled by some strong and common passion, makes as vigorous an onset as veteran armies. The influence and the advantage of discipline are best displayed in rallying after discomfitures, and in making a successful retreat.

#### THE BELGIC NATION.

After so great and decisive successes, and the march of the Prussians in so great force to the confines of the Netherlands, a step which they cannot be at any loss in what manner to interpret, may place the executive government in whatever hands they please. From courtesy, they may permit the crown to rest on the unsettled and ever-scheming head of Joseph; or, in imitation of the States of America, they may form themselves into a General Assembly or Congress, and, from time to time, entrust the sword and sceptre to an elective president and council: in the mean time, the chief direction of affairs would be less safe in the hands of his Imperial Majesty, than in those of *Henry-Vander-noot*. This man, at once the *Washington* and the *Franklin* of the Netherlands, unites a high spirit of liberty and justice with a natural sagacity, a philosophical genius, and a learned and liberal education: though descended of a noble family, his merit, not his birth or fortune, has rendered him conspicuous, and raised him to the proudest eminence on which any mortal can be placed—the office of Dictator, conferred in times of trouble, by the confidence of his countrymen.

#### REFLECTIONS

## REFLECTIONS.

It redounds to the glory of letters that it was by men of genius and learning that revolutions favourable to the cause of humanity and freedom have been effected in America, in France, and in the Austrian Netherlands. Though the minds of men, in all those countries, were prepared by a long train of causes for the happy changes to which we allude, these changes were not brought about by accident, but design; not by a fortuitous concurrence of circumstances, but by conjunctures wisely improved, and a number of particulars combined into one harmonious system of operation. Dr. Franklin had the emancipation of North-America in view when, at the peace of 1763, he contended so warmly, in writing as well as in conversation, for the expulsion of the French from Canada, and the *arrondissement*, in that quarter of the world, of the British empire. The Earl of Winchelsea (as the writer of this article has been informed from undoubted authority), a member of the cabinet council at the time of the pacification just mentioned, counselled the minister to accept, instead of Canada, certain islands in the West-Indies which were offered by the French, as the price of peace. These, said his lordship, 'will be of more service to a nation that rests its prosperity and grandeur, not on conquest but commerce, than the largest tracts of uncultivated and inland country.' But, besides this circumstance, he justly observed 'that it was chiefly the dread of the French on their back settlements, or western and northern frontier, that retained our colonists in dependence and subjection to the mother-country.' Lord Bute, however, with the approbation of a majority in the cabinet-council, adopted the ideas of Dr. Franklin respecting the *arrondissement* of the empire.

The dread of the French being removed, Dr. Franklin next applied himself to form a combination and strict connexion among the American States, by the establishment of post-offices. The dissatisfactions consequent on the stamp-act were improved by the Doctor and Messrs. Adams, Laurens, Jay, &c. into non-importation agreements, a communication of sentiments; and an unity of design and action was established by those enlightened minds over the whole of North-America.

In France, in like manner, a correspondence was carried on among committees of secrecy, chosen in all the great cities and towns, that united the people in their views, and gave a degree of system to their conduct.

In the low countries too it was the great object of the patriots to form a concert of inclination and action among their countrymen. And they have with singular address combined in the cause of freedom, what are seldom found in conjunction, the Roman Catholic superstition, with the enlightened views of philosophy, and a just sense of the natural rights of mankind.

## FRANCE.

We shall, for the present, only observe that matters are conducted in France, and a reform of government advances as well as could possibly be expected. The legislature, proceeding on the firm but great principles of moral and political wisdom, have admitted the Corsicans to a participation of all the rights and privileges of free citizens, and on all occasions display a spirit of moderation and justice. Their resolution to double the pay of the army, and to make government responsible to the public creditors for the payment of the national debt, are masterly strokes of policy. The patriotic donations, though in a high degree liberal, are yet inadequate to the grand object of restoring order to the finances. But order will soon spring from confidence in the public administration, if it proceeds as it has begun, and the immense resources of France are called forth into operation by able statesmen.

## THE SUCCESSES OF

The combined imperial armies against the Turks only serve to awaken the jealousy and the hostility of Europe against powers separately formidable, but in conjunction alarming. It is probable that the emperor will be disposed to listen to any tolerable terms of accommodation with his Mahomedan enemy, in order to be at liberty to bring his armies in the spring to act against his Catholic opponents.

## GREAT-BRITAIN,

From a variety of fortunate incidents, flourishes greatly; and, to add to the public prosperity and satisfaction, a cordial reconciliation and harmony, it is said, has begun to take place between the sovereign and the heir-apparent. If this auspicious commencement of friendship and confidence be matured into stability, certain sacrifices perhaps must be made, which, though it would be indelicate to specify, it is not difficult to conjecture.

## ERRATA in our former Number for NOVEMBER.

Page 341, dele the word *Concluded* prefixed to Art. V.

344, in the note, for *Montesquieu* read *Rousseau*

345, in the note, dele *Rousseau*

355, line 21, for *cases* read *gases*

357, 5, for *distant* read *distinct*.

358, 16, for *stature* read *structure*.

••• Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London; where Subscribers for this Monthly Performance are respectfully desired to give in their Names.

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T O T H E

BOOKS AND PAMPHLETS REVIEWED,

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